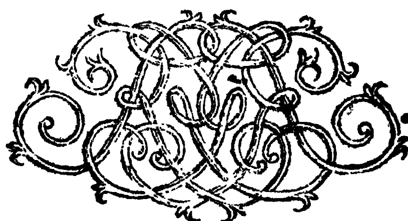
THE MONTHLY REVIEW; OR, LITERARY JOURNAL:

From JANUARY to JUNE, *inclusive.*

M,DCC,LXXVIII.

BY SEVERAL HANDS.

VOLUME LVIII.



LONDON:
Printed for R. GRIFFITHS:
And Sold by T. BECKET, Corner of the Adelphi, Strand.
M,DCC,LXXVIII.

TABLE

TO THE

TITLES, AUTHORS NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Extracts*, see the INDEX, at the End of the Volume.

BRITISH PUBLICATIONS.

*** For the CONTENTS of the FOREIGN Articles, in the Appendix, see the last Page of this Table.

FEBURE,

PRIEST-

VERSES.

CONTENTS of the FOREIGN ARTICLES, in the APPENDIX to this Volume.

N.B. *For the* CONTENTS *of the* Foreign Articles *in the* CORRESPONDENCE, *inserted in the* Reviews *for* March, April, May, *and* June, *see the* GENERAL INDEX, *with which they are incorporated.*

THE

THE MONTHLY REVIEW,

For JANUARY, 1778.

ART. I. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London*. Vol. LXVII. For the Year 1777. Part 1. 4to. 7 s. 6 d. Davis.

ARTICLES *relating to* NATURAL HISTORY.

Article 3. *Discoveries on the Sex of Bees, explaining the Manner in which their Species is propagated; with an Account of the Utility that may be derived from those Discoveries, by the actual Application of them to Practice.* By Mr. John Debraw, Apothecary to Addenbrook's Hospital, &c.

THE remarkable observations related by *M. Schirach*, in his curious publication, *The Natural History of Bees*, and their great importance, considered not only in a philosophical, but likewise in an œconomical view, induced us to give a very full account of that work, in the *Appendix* to our 48th volume, 1773, page 562. The principal facts and doctrines established by that Writer are, that the queen bee does not lay a particular kind of eggs, from which future queens are to proceed; that all the working bees of a hive were originally female; and that any one of them, when it was in the egg or worm state, was capable of being converted, or rather *nursed* up by the community, into the state of a queen bee, and of becoming the mother or queen of a future hive. In that Article we noticed likewise the great advantages that have been derived, in the Palatinate and other parts of Germany, from this discovery.

Though the Author of the present Article refers to our account of that work, and joins with us in wishing that it might be translated into our language; he *seems* to have discovered the manner in which the queen bees are produced, before the publication of our account of the discoveries of the German naturalist abovementioned. As we have not, since that time, met

with any thing relating to this interesting subject; though we hoped that our minute detail of M. Schirach's processes and doctrines would have produced some similar trials in our own country: we shall briefly relate the substance of one of the Author's experiments, in confirmation of the singular processes of the Lusatian philosopher. To render however this description intelligible, we must refer the Reader to our *Appendix* abovementioned.

The Author divided a large *brood-comb* into several pieces; each containing eggs, worms, and nymphs. He placed them under four separate glasses, including with them a sufficient number of common bees, taking care that there was no queen among them. After an *anarchy* of two days, in consequence of their want of a queen, the bees became composed, and betook themselves to work; as happened in M. Schirach's experiments. On the fourth day, the Author perceived in each hive the beginning of a *royal cell*;—' *a certain indication that one of the inclosed worms would soon be converted into a queen.*' On the completion of the royal cell, the bees being restored to their liberty, shewed no inclination to desert their habitation; and, at the end of twenty days, the Author observed four young queens among the new progeny. Similar success, he informs us, attended many other experiments of the same kind made afterwards.

The remaining and principal part of this Article is employed in giving an account of the experiments the Author made, with a view to discover the use or functions of the *drones*, in a hive. They tend to prove that the eggs are actually impregnated by them. This office he affirms he has repeatedly seen them perform; each ' inserting the posterior part of its body into a cell, and sinking into it, where it continued but a little while;' and leaving a small quantity of a whitish liquor, less liquid than honey, in the angle of the basis of each cell that contained an egg; which he found was soon afterwards absorbed into the embryo. He confirms likewise the observation of Maraldi and Reaumur, that there is a certain species of drones in a hive which are no larger than the common bees. We apprehend that several naturalists have been led into error through their ignorance of this particular.

Article 5. *An Account of a Journey into Africa from the Cape of Good Hope, &c.* By Dr. Andreas Sparrman, of the Royal Academy of Stockholm, &c.

In an expedition from the Cape Town, into the interior parts of Africa, which lasted nine months, the Author had an opportunity of making many curious and valuable observations relative to the œconomy of the Hottentots, and to natural history. In the present Article he particularly describes a singular species of cuckow, intirely unknown at the Cape Town, and which

which he calls the *Cuculus Indicator*, or *Honey Guide*; which possesses the singular power and instinct not only of discovering the wild bee-hives, but of communicating such discovery by a signal or cry; not only to the Hottentots, and to the Dutch who are settled in those interior and wild parts of the country; but likewise to a certain species of quadruped, which the Dutch name *Ratel*, and who it seems has a sweet tooth. In return, the *honey-hunters* never fail, at least the *Bipedes*, 'to leave a small portion for their conductor; but commonly take care not to leave so much as would satisfy its hunger.' Accordingly, 'the bird's appetite being only whetted by this parsimony, it is obliged to commit a second treason, by discovering another bee's nest, in hopes of a better salary. It is further observed, that the nearer the bird approaches the hidden hive, the more frequently it repeats its call, and seems more impatient.'

In the 7th Article, the Abbé Dicquemare continues the account of his further discoveries and observations on the internal organization, generation, reproduction, and other remarkable phenomena observed in the *Sea Anemonies*. The fourth species of this *animal* affords a singularity not found in the fresh water *Polypus*;—that of multiplying by spontaneously tearing off small shreds from its body.

In the 2d Article, Mr. Marsham relates some experiments tending to prove that the annual increase of trees is promoted by washing and rubbing their stems; as Mr. Evelyn and Dr. Hales had proposed.

PAPERS *relating to* ELECTRICITY.

Article 6. *An Account of some new Electrical Experiments.* By Mr. Tiberius Cavallo.

This Article contains the description and uses of the Author's *Atmospherical Electrometer*, and of his *Electrometer for the Rain*; which we have already noticed in our late account of his *Treatise on Electricity*: together with a few experiments made with a glass tube hermetically sealed, and having some quicksilver contained in it.

Article 8. *Experiments and Observations in Electricity.* By William Henly, F. R. S.

This long Article, which is divided into three parts, contains, first, some remarks on the effects of lamp black, mixed with tar or oil, as protectors of bodies coated with them, from the stroke of lightning; together with some experiments in artificial electricity, in which similar effects are produced.

In the second part the Author gives an account of the strong electricity produced in cakes of chocolate, on turning them out of the tin pans in which they had been cooled; and of the re-

covery of that property, when they had lost it, by melting the chocolate afresh with a small quantity of olive oil.

The third part contains several experiments, principally made with a view to illustrate the Franklinian theory of the Leyden vial. Among them we find the following, with an account of which the Author had furnished Mr. Cavallo; from whose treatise, where it is produced to shew the real course of the electric fluid in a discharge, we transcribed it, with some remarks, in our *Review* for *November* last, page 365. We shall here give it in the Author's own words:

'In the melting small wires some inches in length, I have often observed the wire to become red hot, *first* at that end in contact with the discharging rod; and the redness has proceeded *gradually*, and regularly, towards the coating of the jars or battery; plainly and fully demonstrating the direction of the electric matter in the discharge of the jars or battery, which, for this experiment, were always charged positively. This phenomenon hath also been observed by Mr. Bell, and many times by Mr. Nairne.'

These experiments are succeeded by some very singular instances of glass retaining its electricity for a long time after it had been excited. In one set of observations, a cylinder was excited on the 3d of February. Its state was generally examined from day to day, by presenting Mr. Canton's balls to it; and its electrical power was estimated by the distance at which it would cause these balls to separate. After so long an interval as five weeks, viz. on the 10th of March following, (when an end was put to the experiment) the cylinder retained so much of its electricity, as to cause the balls to diverge at the distance of eight inches from it. The variations in the *apparent* electricity of the cylinder, and its total disappearance, and reappearance, several times during this long interval, are very extraordinary.—We shall select an instance or two from the Author's register.

So far back as February 14, at ten at night, the cylinder shewed no signs of electricity, nor at the hours of seven, eight, and ten of March 9 (the day preceding the last observation abovementioned;) and yet on this last-mentioned day, at eight in the forenoon, it made the balls to separate at the distance of nine inches from it. In a former set of observations, the electric power in the cylinder was often made to disappear by breathing upon it; or was apparently destroyed by applying flame round it: nevertheless, not long after these operations we sometimes find the balls separating at greater distances than before. The cause of these curious phenomena, Mr. Henly observes, 'is, no doubt, the excited electricity lodged in the

pores

pores of the glafs, acting upon the vapour in the air of the room.'

In a postfcript, Mr. Henly adds the refults of a very great number of experiments, made with mineral, vegetable, animal, and artificial fubftances, fixed or tied upon the end of a ftick of fealing wax, and excited by friction againft a woollen garment, or a piece of foft black filk; in order to determine the *kind*, and degree of ftrength, of the electricity produced in thefe fubftances refpectively.

PAPERS *relating to* METEOROLOGY.

Article 13. *Obfervations on the annual Evaporation at Liverpool in Lancafhire; and on Evaporation confidered as a Teft of the Moifture or Drynefs of the Atmofphere.* By Dr. Dobfon of Liverpool.

This Article contains the refults of four years obfervations of the quantity of water evaporated monthly in a cylindrical veffel; and of the quantity of rain that fell into another veffel of the fame diameter; accompanied with correfpondent obfervations of the temperature of the air, and the force of the wind. They appear to have been made with great accuracy, and with a particular attention to fuch circumftances as might influence or difturb the refults. Though we cannot particularize many of the obfervations, we fhall give a general account of them, and of the inferences which the Author juftly, in our opinion, deduces from them.

They tend, in the firft place, to give us a clearer and jufter idea than has generally been entertained, with refpect to the moifture and drynefs of the air; and to fhew that thefe are not to be eftimated from the greater or fmaller quantity of rain that has fallen in any place, or during any particular feafon; but that evaporation is the more proper and accurate teft of the moift or dry ftate of the atmofphere. This doctrine is founded on thefe propofitions;—that air is an active folvent of water; and that its power, as a *menftruum*, is increafed in proportion to its drynefs, as well as to its heat and agitation. The degree of evaporation, therefore, or the quantity of water taken away from the furface of a mafs of that fluid, by the air, in a given time and place, feems to be the true index or criterion of the drynefs of the air, during the time of the procefs; regard being, at the fame time, had to the temperature of the feafon, and winds.

For example, the depth of rain, or the quantity which fell, in the laft three months of the year 1773, was more than double its depth in the firft three months of that year: yet the air in the firft mentioned period was not moifter than in the latter; for the evaporation was found to be nearly equal in both thefe

seasons; and the temperature of the air, and the state of the winds were nearly the same in both the periods.

Again, the rain in the year 1775 greatly exceeded that in 1774; but the air must have been drier in the first of these seasons: for it was found by observation that, notwithstanding this larger fall of rain in 1775, the evaporation from the cylindrical vessel had been greater. In other words, the dryness of the air, or its power of dissolving water, was greater in the year in which there was the greatest quantity of rain. Accordingly, without any appearance of rain, the air may be damp; and, notwithstanding heavy rains, it may be dry.

The Author terminates this paper by a very proper distinction of the three different states in which water exists, with respect to air. These are, 1st, That of *perfect solution*; in which case the air is not only clear and heavy, but likewise *dry*; because its power of solution remains still active, and it is not disposed to part with the water with which it is combined; as is the case in long continued summer droughts. 2dly, In a state of beginning precipitation; in which case the solvent power of the air is diminished, and it becomes moist and foggy. Or, 3dly, completely precipitated, and falling in drops of rain. These three states, we scarce need to add, are perfectly analogous to the common chemical processes of solution, mixture, and precipitation.

Articles 17, 18, and 19, contain the meteorological registers communicated to the Society, as usual, by Thomas Barker, Esq; at Lyndon, and Dr. Samuel Farr, at Bristol; and the Society's own Journal for the year 1776. The mean of the *variation*, observed in June and July was 21 degrees and 47 minutes W. and the mean of the observations made with the *dipping needle*, 72 degrees and 30 minutes.

ASTRONOMICAL *and* MATHEMATICAL PAPERS.

Article 9. Contains an account of the tides in the Adriatic, by the Abbé Tealdo; including the daily observations of Signor Temanza; which tend greatly to illustrate and confirm the Newtonian theory on that subject.

In the 10th Article, Mr. Peter Wargentin, F. R. S. and Secretary to the Royal Academy of Sciences at Stockholm, communicates to Mr Maskelyne several observations tending to ascertain, with more precision than has hitherto been attained, 'the difference of longitude of the Royal Observatories of Paris and Greenwich, resulting from the eclipses of Jupiter's first satellite, observed during the last ten years.'—This ancient and experienced astronomer, however, does not appear to entertain so good an opinion of the accuracy of this method of determining the longitude of places, as of that which depends on the observing

serving the occultations of fixed stars by the moon. He adds, nevertheless, a table, containing four or five hundred immersions and emersions of Jupiter's first satellite, made at the different observatories in Europe, since the year 1765; including the computed times of these phases.

In the 11th Article, a method is given by Francis Maseres, Esq; 'of finding the value of an infinite series of decreasing quantities of a certain form, when it converges too slowly to be summed in the common way, by the mere computation and addition or subtraction of some of its initial terms.'—In an instance of a computation of this kind by the common way, quoted by the Author from a letter of Sir Isaac Newton's, Sir Isaac observes, that to compute the value of the series exact to 20 decimal places of figures, there would be occasion for no fewer than *five thousand millions* of its terms; to compute which, would take up above a *thousand years* —Methuselah himself, in short, must leave the matter to his descendents:—but the Author exhibits a differential series, better adapted to us postdiluvians, and which abridges the computation in a very great degree: and he gives two examples which illustrate his method, and fully prove its usefulness.

An equally ingenious investigation forms the subject of the 15th Article; in which Mr. Landen proposes a new theory of the rotatory motion of bodies affected by forces disturbing such motion; reserving the application of this theory to the motion of the earth's axis, to a future opportunity.

In the 12th Article, the Rev. Mr. George Costard gives a new interpretation of a passage in Ebn Younes, an Arabian astronomer; together with some remarks upon it.

MISCELLANEOUS PAPERS.

Article I. Contains a very singular and well-authenticated account, written by Dr. Mackenzie, and communicated to the Society by the Lord Privy Seal of Scotland, of a woman in the shire of Ross, now aged somewhat above 30 years, who, in the year 1767, had lived four years without swallowing the least perceptible portion of food, or even drink; except that, once in that time, she drank a small draught of a mineral water, and, about two years afterwards, swallowed an English pint of common water. During this period she had, as will readily be imagined, scarce any sensible evacuation. Notwithstanding this long abstinence, her countenance, says Dr. M. 'was clear and pretty fresh, her features not disfigured nor sunk; her skin felt natural both as to touch and warmth; and, to my astonishment, when I came to examine her body, (for I expected to feel a skeleton, I found her breasts round and prominent, like those of a healthy young woman; her legs, arms, and

thighs, not at all emaciated; the abdomen somewhat tumid, and the muscles tense, &c.'

In 1772 the Author again visited her; and though he found that she now took some little crumbs of barley cake into her mouth, and sucked a little water out of the palm of her hand; he thought her existence then little less wonderful than when he saw her in 1767. In 1775 he found her greatly improved in her look and health; and her appearance to be that of a person not above 20 years of age. At this time, the quantity of food that she took was not greater than what would be necessary for the sustenance of an infant two years old.

Article 4, is a letter to Mr. Magellan, F. R. S. from Dr. Wolf of Dantzick; giving an account of a portrait of Copernicus, presented by him to the Royal Society.

Article 14. *An Account of Persons who could not distinguish Colours; in a Letter to the Rev. Dr. Priestley.* By Mr. Joseph Huddart.

The principal subject of this curious Article, whose name was Harris, laboured under the very singular defect of not being able to distinguish the colours of objects; though he could discern their form and magnitude very distinctly. Although he was an intelligent man, and was very desirous of acquiring this knowledge, he had attended a course of lectures in natural philosophy for that purpose, without any advantage. He recollected that his first suspicion of this defect arose in his infancy, on accidentally finding a stocking in the street; when, on carrying it to a neighbour's house, 'he observed the people called it a *red* stocking, though he did not understand why they gave it that denomination; as he himself thought it completely described by being called *a stocking*.'—He could however distinguish white from black, or black from any light or bright colour, or a striped ribbon from a plain one; but his discriminating powers, with respect to colour, seem not to have extended further. He had two brothers who had the same peculiarity; though his parents, and two other brothers and sisters were free from it.

Article 16. *Directions for making the best Compositions for the Metals of reflecting Telescopes, &c.* By Mr. John Mudge.

This most excellent paper forms a valuable appendix to the directions and observations of Messrs. Molyneux and Hadley on this curious subject, published in Dr. *Smith's Optics*. Besides relating, in the most perspicuous manner, the successful result of his numerous experiments, made with a view to discover the best metallic compound for the *specula*, and giving the *rationale* of the process; the Author communicates many considerable improvements in the articles of grinding and polishing, and par-

ticularly

ticularly of giving the form of the true parabolic curve to the great *speculum.* We shall not attempt to abridge, nor shall we transcribe any part of this excellent Article; the intire perusal of which we recommend to every person who, through taste or interest, may wish to avail himself of the Author's valuable and liberal communications.

ART. II. *The original Astronomical Observations made in the Course of a Voyage towards the South Pole, and round the World, in his Majesty's Ships, the Resolution and Adventure, in the Years* 1772, 1773, 1774, *and* 1775. By William Wales, F.R.S. Master of the Royal Mathematical School in Christ's Hospital; and Mr. William Bayly, late Assistant at the Royal Observatory. 4to. 1l. 1s. Boards. Nourse. 1777.

THIS work has been published by order of the Board of Longitude; and almost wholly consists of tables of the various astronomical and other observations made during the course of the last voyage of Capt. Cook and Capt. Furneaux round the world. The most interesting part of it to readers in general is a sensible *Introduction*; in which Mr. Wales, after giving a catalogue of the excellent astronomical and philosophical instruments with which Mr. Bayly and himself were furnished by the Commissioners of Longitude, particularly describes such of them as had any thing peculiar in their construction. We shall select such particulars from this Introduction, as appear to us most worthy the attention of our philosophical Readers.

The first of these articles is the description (illustrated with a plate) of a convenient *Portable Observatory*, used in this philosophical expedition, and invented by his associate. The two clocks, and the mechanism employed in fixing them, are next described. These descriptions are followed by some judicious observations on the *Hadley's Sextants*; comprehending a general history of that valuable instrument, from the period of its invention to the present time. The Author dwells more particularly on the application of it to the finding the longitude; the computations for which purpose, he observes, have been so greatly abridged, that they may now be performed in 15 or 16 minutes, by a very moderate computer; though formerly the necessary calculations could not have been made in less than three or four hours, by the most skilful. He particularizes the great improvements made in those instruments; and takes notice of the present degree of perfection to which the practice of nautical astronomy has arrived, principally indeed by their means: and as it might be expected, from the warmth with which he speaks in favour of the present method of finding the longitude by the *Lunar Observations*, that he should deliver his opinion

opinion concerning the *degree of accuracy* to be expected from it, and which so materially depends on the excellence of these Sextants; he declares, from his own experience of it, which has certainly been pretty extensive, that 'with very little trouble the longitude of a ship, at sea, may generally be had by this method, within about the one-sixth part of a degree, or, at most, the one-fifth.'

Mr Wales, nevertheless, after noticing some defects or imperfections incident to these instruments, describes some singular and unaccountable anomalies observed in the two Sextants which he used in this voyage. We shall give the observation in his own words:

'It must be owned there is something in the constitution of this quadrant very *disagreeable*, and not easily to be accounted for. Sometimes, for many months together, the longitudes deduced from observations made, about the same time, with my two Sextants, would not differ more than 10 or 15 miles, and very seldom so much; after which the longitudes, so deduced, would begin to differ, and that difference would gradually increase, sometimes to more than a degree and a half: in a little time it would again decrease; and soon after, the observations would agree as well as ever. It will readily be supposed, that no means were left untried by me to discover the cause of this strange aberration; but all my endeavours were ineffectual; and I mention the circumstance to induce some person, more skilful in mechanics, to attempt it.'

An observation perhaps still more singular occurs, when the Author speaks of the *Azimuth Compasses* employed in this voyage for observing the *variation*. The remark is indeed so very extraordinary, that it will be safest to give this likewise in his own words:

'I cannot, says Mr. W. pass this article over, without making a remark or two on the irregularities which we found in the observations made with those instruments. In the Channel of England, the extremes of the observed variations were from 19°½ to 25°: and all the way from England to the Cape of Good Hope, I frequently observed differences nearly as great, without being able, any way, to account for them; the difference in situation being by no means sufficient. These irregularities continued after leaving the Cape, which, at length, put me on examining into the circumstances under which they were made. In this examination it soon appeared, that when most of those observations were made, wherein the greatest West variations had happened, the *ship's head was North and Easterly*; and that when those, where it was least, had been observed, it was *South and Westerly*. I mentioned this to Capt. Cook, and some of the officers, who did not at first seem to think much of

 it;

it; but as opportunities happened, some observations were made under those circumstances, and very much contributed to confirm my suspicions; and throughout the whole voyage I had great reasons to believe, that *variations observed with a ship's head in different positions, and even in different parts of her, will differ very materially from one another*; and much more will variations, observed on board different ships, which I now find fully verified, on comparing those which were made on board the *Adventure*, with my own, made about the same time: and the inquisitive reader will find some very singular instances of these matters in the course of the following observations.'

The work itself consists of a great variety of tables of different kinds; particularly, the nautical journals of each ship, indicating its situation at one view, each day, at noon, as shewn by the log; by observation; and by Mr. Arnold's and Mr. Kendall's timekeepers: tables of observations of the moon's distance from the sun and fixed stars: meteorological journals, kept on board each of the ships, including experiments occasionally made to ascertain the temperature of the sea at considerable depths, by means of an apparatus contrived for that purpose: observations on the tides; on the magnetical dip, and variation; the rate of going of the different timekeepers, and comparisons of them with each other, &c.

From these journals or tables, notwithstanding their utility, it cannot be expected that we can extract much that can conduce to the instruction or amusement of our Readers. Nevertheless some scattered observations occur in these pages occasionally, which are of a more general nature. With the substance of one of these we shall terminate our account of this work.

In observing the tides, Mr. Bayly, our Author's associate, made use of the following method, which appears to be equally simple and accurate. A glass tube, the internal diameter of which was seven-tenths of an inch, was lashed fast to a ten-feet fir rod, divided into feet, inches, and quarters. This rod was fastened to a strong post fixed upright and firm in the water. At the lower end of the tube was an exceeding small aperture, through which the water was admitted. In consequence of this construction, the surface of the water in the tube was so little affected by the agitation of the sea, that its height was not altered a tenth of an inch, when the swell of the sea was two feet: and Mr. Bayly was certain that with this instrument he could discern a difference of one-tenth of an inch in the height of the tide.

In taking notice of the account which the Author gives of the philosophical instruments employed in this voyage, we omitted his description of the *Marine Barometer*, constructed by Mr.

Mr. Nairne; and of which we are here reminded, as it was founded on principles somewhat similar to those of this tide-gage, and might possibly suggest the idea of it. It was what is commonly called a *Cistern Barometer*, and differed from the usual construction in the following particular. The bore of the lower part of the tube, for about the length of two feet, was small; but above that height the tube was enlarged to the common size. Through the small part of the instrument the mercury was prevented from ascending too hastily, by the motion of the ship; and the motion of the mercury in the upper wide part was, consequently, lessened. It is a curious circumstance, that much depends on the proper suspension of this instrument; and that Mr. Nairne has since found, by experiment, the point from which it may be suspended, so as that the mercury shall not be affected by the motion of the ship.

ART. III. *Defence of Lord Pigot.* 4to. Volume of 404 Pages. (No Bookseller.)

THE affair which is the subject of this work is of so interesting a nature, and has of late engaged so large a share of the public attention, that we hope to oblige many of our Readers by laying before them such a summary of the leading facts and arguments respecting the conduct of Lord Pigot, as we have been able to collect from this ingenious and spirited apology for his Lordship. Without further preface, we therefore proceed to offer them the following brief abstract of this voluminous publication.

To enable us to judge of the meaning and spirit of the orders which Lord Pigot received from the East India Company, and consequently of the propriety of his conduct in the execution of them, it will be necessary to review the prior state of the Carnatic.—For near a century past, the government of Tanjore has been in the family of the present Rajah, or king. About the year 1742, Pertaub Sing, the father of the present Rajah, was called to the throne, by the concurrence of the principal men of the kingdom, to succeed Taujokee, whom they had deposed. In the year 1744, Anwarodean, who had been entrusted with the guardianship of Seid Mahommed, the infant Nabob of Arcot, contrived the death of this young man, and soon after succeeded to the nabobship. This Nabob, who appears from several striking facts to have been inimical to the English, met with a powerful opponent in Chundasaheb (of the family of the murthered Nabob) and was at last slain by him in battle. His youngest son, Mohammed Ally, the present Nabob, saved himself by flight. In this situation of the young Nabob, he found a faithful ally, and steady friend, in the Rajah of

Tanjore,

Tanjore, who sent troops to his assistance, and whose general, Monacjee, put Chundasaheb to death. So unequivocal and honourable were the testimonies which Pertaub Sing gave of his attachment to the Nabob, and to the English who protected him, that Governor Saunders would enter into no treaty with the enemies of the Nabob of Arcot, to which the guarantee of the Rajah in the kingdom of Tanjore was not a preliminary.

During the course of this long contest, in the year 1751, Lord Pigot, who was then of the Council at Fort St. David, headed a detachment sent to the assistance of the Nabob, in which expedition he was successful. In 1755, Lord Pigot succeeded Mr. Saunders in the government of Madras. In 1756, notwithstanding the hazardous situation of Madras, he sent a detachment under Colonel Clive, to the relief of Bengal, which retook Calcutta from Surajah Dowlah. General Lally arriving at this time at Pondicherry, took Fort St. Davids, and attacked Tanjore. But the Rajah was immoveable in his attachment to the English, and repulsed Lally. Lord Pigot's prudent and gallant behaviour secured Madras; and it was through him that Pondicherry was rased to its foundations. After the extirpation of the French, Lord Pigot, in 1762, acted as an upright and prudent mediator between the powers of the country. In adjusting the claims of the Nabob and the Rajah, he paid the most scrupulous attention to justice and equity: to check the ambition of the former, and reward the fidelity of the latter, he guaranteed the kingdom of Tanjore to the Rajah and his descendents.

Lord Pigot's conduct, in this treaty, obtained the warmest approbation of the company, who spoke of the terms as 'agreeable and advantageous to both parties,' and pronounced his proceedings in the whole of this transaction to have been judicious. After the death of Pertaub Sing, though the Nabob congratulated the young king Tuljaujee on his accession, and gave him the strongest assurances of friendship, he soon discovered his desire of infringing the treaty of 1762, and was guilty of oppressing the Rajah even while the troops of Tanjore were fighting in his cause. In 1767 the Company instructed the president and council at Fort St. George to settle the differences between the king of Tanjore and the Nabob, and to enforce the treaty between them. The Nabob however, by contracting, or pretending to contract, debts with *individuals* among the servants of the Company, to the amount of more than twenty lacks of pagodas, attached them to his interest, and was permitted to pursue his designs against the Rajah without controul. They even gave themselves up as tools into the hands of the Nabob, and, for several years continued subservient to his ambition and revenge. Refusing to hear the pleas of the Rajah by his Va-

keel,

keel, they supported the Nabob with their forces; and when the Rajah was obliged to capitulate, they left it to the Nabob, a party in the dispute, to fix his own terms. To defray the large demand made upon him by this treaty, the Rajah was obliged to mortgage a part of his lands to the Dutch and to the Danes. This was alleged against him as a criminal action, and the servants of the Company, instead of supporting the character of guarantees, took an active part against the Rajah, and concluded it proper and expedient totally to reduce him. Thus supported, the Nabob in 1773, proceeded openly against Tanjore. The Vakeel of the Rajah was treated with the highest insolence by the Nabob, and was refused admission to the gentlemen at Madras. They paid no regard to the representations of the king of Tanjore; took no measures to ascertain the truth of the declarations of the Nabob; but as parties in the quarrel, assisted him in crushing the Rajah. The consequence was that Tanjore was taken, the Rajah imprisoned, and the system of government in the Carnatic overturned.

The Company, considering the system established between the Rajah and Nabob in 1762, as still in force, and regarding the reduction of Tanjore as a dangerous violation of this system, thought it necessary to declare their entire disapprobation of the late measures, by displacing the Governor and reprimanding the Council. To remedy the evils which their misconduct had occasioned, and restore the system of 1762, Lord Pigot was sent out as President and Governor with orders, the purport of which was as follows: that, without loss of time he should take the most effectual measures for securing the king of Tanjore; appoint a guardian for the protection of his person and family; lay before him the conditions on which the Company had determined to replace him on the throne of his ancestors (conditions which were for the mutual benefit of the Rajah and the Company, and at the same time provided for the rights of the Nabob) and, on his agreeing to these conditions, restore him to the government, with all the country, and all the rights he possessed at the conclusion of the treaty of 1762: that if the Rajah should not be living at the time of the receipt of these orders at fort St. George, he should forthwith place some other fit person of the royal family upon the throne: that he should assure the king or his successor, that the Company neither mean to diminish his authority, nor to impoverish or distress his country. That the servants of the Company be forbid to interfere in the affairs of his government: that the Nabob be allowed no farther claims on the Rajah than for the current tribute: that, to cut off all the complaints of the Nabob, the President endeavour to ascertain the amount of his receipts and disbursements on account of the Tanjore country: that

that when this business shall be finally adjusted, he should establish a judicious and permanent system for the future management of the territories belonging to the Company on the Coast of Coromandel, and enquire whether they can supply an adequate fund for the necessary increase of the military establishments.—These orders were to be carried into immediate execution. In the execution of them, the Council were not to fail to concur with the President. The Governor and Council of Bengal were to co-operate with them, if the President and Council of Madras should find it necessary. And an opposition to these orders, or a refusal to carry them into full effect, on the part of any servant of the Company, was, on proper representation of the case to the Company, to be followed by an absolute dismission from their service.

When Lord Pigot arrived at Madras with this commission, he found a great part of the Council attached to the interest of the Nabob, who had touched the real spring of their actions, by issuing *Tankas*, or assignments on the country of Tanjore, as a security for debts real or pretended, to the amount of 1,200,000 l. Notwithstanding this, Lord Pigot, the more successfully to execute his commission, communicated the purport of it to the Nabob, and endeavoured by gentle means to engage him to compliance. He soon however discovered his disinclination to resign Tanjore to the Rajah, and used every artifice to engage the board in his interest. Lord Pigot proceeded with a proper mixture of moderation and firmness; determined not to relinquish the task he had undertaken, he sent Colonel Harpur to take possession of the fort of Tanjore, and release the Rajah from confinement; at the same time desirous if possible to obtain the concurrence of the Nabob, he pursued the most gentle measures with respect to him. Some of the Council, who seem to have been alarmed at the cool and cautious manner in which Lord Pigot proceeded, and to have been apprehensive of too scrupulous an examination of the affair of the Tankas, proposed that the whole execution of this business should be put into the hands of the military officer commanding at Tanjore, Sir Robert Fletcher. This proposal, however was over-ruled: Lord Pigot was appointed by the board to go to Tanjore for the purpose of restoring the Rajah, and authorised to take with him a sufficient civil and military support. A motion made by Sir R. Fletcher, to join two members of the board in this deputation, was rejected. Lord Pigot proceeded to Tanjore, and after firmly opposing the claims of the Nabob on the 11th of April 1776, restored the Rajah to his throne; and secured the future defence of the country in the most advantageous manner, by accepting a voluntary offer of the Rajah, that the Company, besides the garrison, should fix a military establishment

establishment in Tanjore, for the support of which he would pay four lacks of pagodas *per annum* from his revenue. In all this, the conduct of Lord Pigot was irreproachable, and highly meritorious; it obtained the approbation of the Council on his return, and afterwards of the Board of the Company, expressed in the strongest terms.

Among the several claimants on Tanjore, in consequence of the assignments granted by the Nabob, Mr. Paul Benfield was the principal; his whole demand amounted to about 234,000 l. After several delays, his claims were examined by the Board, and found inadmissible, because they were unsupported by adequate vouchers; because all private loans or money transactions carried on by any of the servants of the Company had been repeatedly pronounced by the Company to be illicit, and therefore could not come before their Council; and because the Board could not interfere in this matter without a direct violation of the particular orders of the Company respecting the restoration of the Rajah, which were to be executed without delay.—Thus far the Nabob and his friends were foiled. The claims of Paul Benfield were not admitted; the Rajah was restored; and the crop of the present year in Tanjore determined to be his property.

The Nabob next endeavoured to interest the Commodore, Governor-general, and Council of Bengal, in his cause; and found means to do this so effectually, that Sir Edward Hughes wrote a letter to Lord Pigot, inclosing the complaints of the Nabob; which consisted principally of two articles: "That Lord Pigot had declared in the Court, that he would place an European guard upon the Nabob's house, to keep him a prisoner in his own power; and that Lord Pigot had ordered people to enter the Nabob's garden in the night, on pretended information that the Nabob had ordered people to be ill-treated there." To the former of these charges Lord Pigot replies, That the Nabob had totally misunderstood him, that he never had a thought of placing a guard over the Nabob, but that he had found it necessary to threaten the placing a guard about the grounds of the Company, to prevent the intrigues which were carrying on at the Durbar between the Nabob and several of the Europeans. Such a guard, for the purpose of intercepting visitors to the Nabob, and preventing correspondence with him, was agreeable to the orders of the Company. The second charge will be afterwards noticed.

The Nabob, in his letter to Lord Pigot, farther charges him with seizing the territories of *Marava* and *Neelcota*, not belonging to Tanjore. But it appears from the state of the Rajah's possessions in 1762, and from the Nabob's own letter in 1755, that these countries did not belong to the Nabob, but to the

Rajah.

Rajah. Nor were these territories seized without frequent general notices previously given to the Nabob.

Mr. Benfield's claims having been three times offered to the consideration of the Board, and rejected; on June 13, Mr. Mackay made three motions which were carried by a majority of seven to five: the first, that the Nabob had a right to the crop in the Tanjore country, and that his mortgages on the same were good; the 2d and 3d, that a letter be written to the Rajah to recommend it to him, to assist Mr. Benfield in recovering his debts among the inhabitants, and to account with him for the government share of the grain in the districts assigned to him by the Nabob.

A resolution which had been solemnly confirmed three several times being thus overturned, and the opposition of the Nabob and his party to the execution of the orders of the Company thereby strengthened, Lord Pigot thought it necessary, if possible, to stop their cabals. For this purpose, he moved, "That the letter from the Nabob to Sir Edward Hughes was written purposely to create animosity between the Members of the Government,"—and "That no Member of the Council do henceforth visit or correspond, by writing or message, with the Nabob or either of his sons." Both these motions, perfectly agreeing with the purport of the commission and the standing orders of the Company, were carried. On this the President proceeded to move, "That it be recommended to the Nabob to reside at Arcot:" the grounds of this motion were the numerous inconveniencies which his residence at Madras had occasioned, and particularly the intrigues carried on by the Members of the Government at the Durbar of the Nabob. This salutary motion, however, was set aside by a majority of seven to five.

From this time the whole attention of the majority of the Council was employed in thwarting the measures, and curtailing the powers, of the President. On the 2,th of June, a motion was made for rescinding the two resolutions passed a few days before; the motion was resumed on the 28th, when Lord Pigot had recourse to a power which he conceived to be vested in him by the constitution of the government, and which it appeared to be necessary for him to exert on the present occasion; he refused to put the question.—In the mean time he proposed that, according to the offer made by the Rajah, a Chief and Council, subordinate to the Presidency of Fort St. George should be established in Tanjore. This measure, from which many commercial and political advantages were to be expected, being overruled, Lord Pigot, desirous of securing at least the political advantages of his scheme, proposed the appointment of a Resident, and named Mr. Russel. This mo-

tion was carried, and Mr. Ruſſel was appointed. But the oppoſition, determined to fruſtrate or revoke this appointment, propoſed, though contrary to the orders of the Company, that the Committee of Circuit ſhould *immediately* enter upon their inquiry into the ſtate of the country ſubject to the Company, before the affairs of Tanjore were ſettled. This propoſal was made, becauſe the orders of the Company had appointed Mr. Ruſſel one of this Committee. At the ſame time it was propoſed and carried, that Colonel Stuart ſhould take the military command in Tanjore. After this, the immediate departure of the Committee of Circuit, and of Colonel Stuart, was urged with great vehemence, and voted by a majority of ſeven to four. The Preſident, who ſaw the motive and drift of theſe violent proceedings, and knew that their ſucceſs muſt be attended with the entire defeat of the intentions of the Company with reſpect to Tanjore, firmly refuſed to give his conſent to the departure of Colonel Stuart as Commandant, till Mr. Ruſſel ſhould have received his inſtructions as Reſident at Tanjore.

It will here be neceſſary that we interrupt the courſe of the narrative, while we take notice of ſome objections made to his Lordſhip's conduct.

With reſpect to the Nabob, beſides the complaints already examined, it is ſaid, that Lord Pigot appointed his ſervants to ſeize a certain Dobbeer, a principal ſervant of the Nabob, and his attendants, and carry them away priſoners, with all the Nabob's papers in their charge. This is aſſerted to have been inconſiſtent with the *independent* rights of the Nabob, acknowledged by the treaty of Paris, and with an act of parliament. But it appears that the treaty of Paris only acknowledges Mahommed Ally lawful Nabob of the Carnatic, and not an independent Prince: this action, therefore, was no violation of *independent* rights. Nor was it a breach of the act which forbids hoſtilities againſt any Indian Prince, except by expreſs orders of the Council or Company: the action was not hoſtile, for the officer was ſent by Lord Pigot to eſcort the Dobbeer to Tanjore, and he attended him with his free-will and at his requeſt: and this Dobbeer was not a ſervant of the Nabob; he had been long before a ſervant of the Rajah, and was now principal financier of Tanjore. But had it been an act of hoſtility, it was not committed by order of Lord Pigot, who only appointed the officer to go to Vickarum, a part of the Rajah's dominions, where he apprehended the Dobbeer to be at that time, and not to Arrialoor, where he was found: and it was an act which it would have been dangerous to poſtpone; as without the Dobbeer the accounts could not be adjuſted, and therefore came within the caſes excepted by the act.—Another charge againſt Lord Pigot is, that he by proclamation prohibited the people of Tanjore

from

from affording protection or aſſiſtance to the people of the Nabob. This charge is denied. No ſuch proclamation was iſſued by Lord Pigot. It is farther alleged, that Lord Pigot's dependents had treated the ancient ſervants of the Nabob with indignity. But no one officer is named who was ill-treated; no proof is produced; and the fact is denied.—Another act of violence attributed to Lord Pigot, is the ſeizure of ſome of the Nabob's Reiats by night from the door of his houſe. The truth here was, that he exerted himſelf to reſcue an unhappy woman and her attendants, who, *within the bounds of the Company*, beſought his protection from the people of the Nabob, by whom ſhe had been ſtolen, and from whom ſhe expected torture.—Laſtly, Lord Pigot is accuſed of ſeizing Hebray Khan, a ſervant of the Nabob—but without the leaſt appearance of proof.

Lord Pigot is, in the next place, charged with inflicting arbitrary and inhuman puniſhment upon Comera Dubaſh, a man of note in India.—This fact was as follows: This Comera, a broker or money-lender in Madras, on the night of Lord Pigot's arrival at Tanjore, intruded upon the Rajah, to give him his advice (in which he ſaid he was ſupported by ſeven members of the Council) not to accede to the propoſitions of Lord Pigot; at the ſame time offering to lend him any ſum of money. The Rajah, conſidering him as an emiſſary employed by the Nabob, complained to his Lordſhip of his intruſion and inſidious propoſals; in which Lord Pigot cut his machinations ſhort, by ordering him to be *chabucked* on the public parade.

It remains that we examine the charge againſt Lord Pigot, reſpecting his conduct at the Board, that he claimed and exerciſed a right of putting a negative on every act of government which appeared to him ruinous to the intereſts of the Company. To vindicate Lord P. in the exertion of this power, it may be obſerved; that it is not, as has been declared, tantamount to an aſſumption of all the powers of government; that it is not a dangerous power, being ſafely exerciſed in the Britiſh government; that it is not a power which it is likely a Governor ſhould abuſe, there being checks abundantly ſufficient to prevent ſuch abuſe; that it is not a greater power than is intruſted to the Preſidents of other political bodies, particularly to the Governors of our ſettlements abroad; that it has been given as an opinion, by Mr. Thurlow and Mr. Dunning, in a ſimilar caſe (that of Fort William, the conſtitution of which was at that time the ſame as that of Fort George), "That the Preſident and Governor was an integral and eſſential part of the Council, without which no Council could be legally holden:" that in the commiſſions of government, ancient and modern, this power is expreſsly conveyed to the Governor; that by the royal charters of juſtice of George I. 1726, and George II.

1753, he is invested with the same power; that from the commission of Lord Pigot, the general letter sent out with him from the Company, and their letter transmitted at the same time to the Nabob, it appears that he is supposed to stand in that degree of responsibility to the Company, which necessarily involves this power; and that there is nothing in the exertion of it inconsistent with the standing orders of the Company, the usage of the Board, or any precedent in the affairs of Madras, the records of which for an hundred years do not furnish a single instance, where a majority of Council without the President was considered as a Board. From these considerations we infer the existence of this power in the Governor, and the consequent legality of Lord Pigot's exertion of it.

To return to the narrative, the President renewed, in the strongest terms, his earnest wish that Mr. Russel might proceed to Tanjore, if it were only for a few days, to relieve the distresses of the Rajah: but, though the appointment of a resident was not rescinded, it was again determined that Mr. Russel should not proceed. The President, on this, refused to give his sanction to any instructions to Colonel Stuart, and to put the question concerning them. The opposition immediately entered minutes of their approbation of the instructions, and resolved that a letter should be written to Colonel Harpur to deliver over to Colonel Stuart the command of the garrison of Tanjore; hereby claiming a right to *do acts of government* without the concurrence of the President. This Board was held the 20th of August. On the 22d the majority delivered a minute, censuring the President's refusal to put the question for taking into consideration the instructions to Colonel Stuart. Of this minute Lord Pigot took no notice; but proposed that the matter should be suffered to rest, till the pleasure of their honourable masters could be known. This candid proposal was rejected. Messrs. Stratton and Brooke signed a letter to the Secretary, directing him to sign the instructions and letter, by *order of Council*, and send them to Colonel Stuart: this exercise of a power which only legally belonged to the *President and Council*, laid Lord Pigot under the necessity of putting a stop to these proceedings immediately. He therefore took the letter, as soon as it was signed by Messrs. Stratton and Brooke, folded it up and put it in his pocket: and, being prepared for all probable events, produced a written charge against Messrs. Stratton and Brooke, "For having been guilty of an act subversive of the authority of government, and tending to introduce anarchy, in the signing orders to the Secretary to give instructions to Colonel Stuart; which had not been approved and passed by the President and Council." The gentlemen, not admitting the charge, and refusing to give any answer to it, were suspended.

That the charge was just, is evident from the nature of the action, which was a direct assumption of a power in the Council, or a majority of the Council, to do positive acts of government by their sole authority without the concurrence of the President. Nor do there appear any circumstances in the affair to render the suspension illegal. The fact was fully proved, and was of such a nature that no time was required to answer it. The suspension was a regular act of the Board, that is, of all the members then present having a right to vote. The question was put by the President; the votes of all the members present who had a right to vote were taken; they were equal, four to four: the President then, besides his vote, gave his casting vote. The members accused, according to the standing orders of the company, could not vote: the suspension therefore was carried regularly. The next day, a protest was signed, in which the party in opposition to Lord Pigot, after censuring the proceedings of the two last meetings say, "We the majority of the Board do consider ourselves as the only legal representatives of the Honourable Company under this presidency, and as such we have no doubt but all the servants of the Company will regard us:"—hereby virtually suspending Lord Pigot, and four other members of the Board. The next day (Aug 23.) at four o'clock the President and Council assembled again. Before this time, the opposition had circulated copies of their protest, among the commanders of his majesty's ships, the officers of the main guard, &c. This being justly considered by Lord Pigot as a direct assumption of all the powers of government, civil and military; it was resolved to suspend Messrs. Floyer, Palmer, Jourdan and Mackay, and that Sir Robert Fletcher, being a military officer should be ordered into arrest, and the command of the troops was given to Colonel Stuart. These measures, the object of which was to put a stop to the confusion and anarchy which threatened the government, were legal, and though vigorous, were necessary.

Before Lord Pigot had met the first Council, after the suspension of Messrs. Stratton and Brooke, the faction of seven assembled, and agreed upon the form of a protest, and a letter to be written to Bengal. Early in the afternoon they assembled again, and at three o'clock signed a resolution to arrest the person of Lord Pigot, and to appoint Colonel Stuart, on whom they conferred the command of the army and garrison, to execute this design. This act was *prior* to the suspension of the remaining members of the majority, and therefore could not be, as has been insinuated, the effect of that suspension. They appear to have been hurried into this measure by the Nabob, with whom they had frequent intercourse, and who in a letter written four

days before the arrest of Lord Pigot, had strongly urged his removal from the government.

Colonel Stuart, to whom the execution of this business was committed, supped with Lord Pigot as *a friend* on the evening of the 23d of August. The next morning he breakfasted with his Lordship, and after breakfast delivered to him an obscure and ambiguous letter, requesting information concerning his duty. He returned again to a friendly dinner. To make every thing agreeable to him, Lord Pigot invited him to the consultation-room at six. The intervals between these hospitable meals and friendly meetings the Colonel employed in completing his plan. Having concerted the whole operation, he came to the Council, where he held a vague conversation: after which he accepted an invitation to sup with Lord Pigot, and *having no conveyance of his own, requested his Lordship to take him in his chaise.* Lord Pigot, who had not the smallest apprehensions of any design upon his person, gave him a seat in his carriage. About eight o'clock, Lieutenant Colonel Edington, and Captain Lysaught, attended by a company of Seapoys, stopped the chaise. Colonel Stuart *seized the arm* of the Governor, and said, "*Go out, Sir.*" Captain Lysaught received him as his prisoner, and conducted him to the mount; while Colonel Edington conveyed the news of their success to the Seven. On this, they issued a *Proclamation*, declaring themselves, under the Company, possessed of the sole power in the Government, enacting that George Stratton, Esq; is *according to the order of the Company*, President of the Council and Governor of Fort St. George, and pronouncing the powers of Lord Pigot, and Messrs Russel, Dalrymple and Stone, annulled. They next proceeded to remove Lord Pigot from his own house to Chinleput, and gave Colonel Stuart an indefinite power to take any farther measures he might judge necessary for the security of his Lordship's person. They paid every mark of respect and attention to the Nabob. They treated the Rajah with neglect and insolence. They discovered unremitting hatred, and implacable rancour, against Lord Pigot.

In the preceding abstract we have given our Readers the substance of the facts and arguments which this able Apologist has brought together in defence of Lord Pigot. To give our judgment, or even opinion, on this affair is unnecessary, and at present would be thought premature.

To the body of the work is subjoined an Appendix containing authorities at full length, in support of the principal points on which the Author insists in the course of this defence.

ART.

ART. IV. *Percy*; a Tragedy. As it is acted at the Theatre-Royal in Covent-Garden. 8vo. 1 s. 6 d. Cadell. 1777.

ALTHOUGH this publication carries no name in the title-page, it cannot properly be called anonymous, ſince the laſt leaf announces ſeveral other productions *lately publiſhed by the ſame* AUTHOR *; ſome of which, if not all, we remember to have come forth as the avowed works of Miſs Hannah More, an ingenious female, of Briſtol.

A *very laconic* advertiſement, immediately preceding the piece, acquaints the Reader, that 'the French drama, founded on the famous old ſtory of *Raoul de Coucy*, ſuggeſted to the Author ſome circumſtances in the *former part* of this tragedy.' The French drama here *obſcurely* alluded to, is the *Gabrielle de Vergy* of M. de Belloy, the popular author of *the Siege of Calais*, and other tragedies; to one of which our ſtage is indebted for the well-received drama of *the Grecian Daughter*.

Gabrielle de Vergy is the undoubted parent of *Percy*, not having given birth only to 'ſome circumſtances in the *former part* of the tragedy,' but having manifeſtly engendered the whole. Such, however, is the operation of time, that French tragedy is now become too *horrible* for the Engliſh ſtage, and Miſs More thought herſelf obliged to ſoften ſome of the leading incidents in the drama of M. de Belloy: a ſingular change of taſte in two rival nations!—unleſs we ſolve the miracle by reflecting that *Gabrielle* is the work of a man, and *Percy* the production of a lady: the reſult is, that Miſs More's tragedy is the moſt delicate, M. de Belloy's the moſt nervous.

Percy, however, holds no contemptible ſtation in the ranks of modern tragedy. The fable is, with much addreſs, accommodated to the 'old ſtory' of Chevy Chace; the characters, with the happy addition of Lord Raby, are copied from Belloy; the ſentiments are, many of them, natural and delicate; and the language, in general, is flowing and eaſy, though not totally free from female prettineſſes: as, for example,

'How look'd, what ſaid ſhe? Did ſhe hear the tale
Of my imagin'd death without emotion?

Sir Hubert. Percy, thou haſt ſeen the muſk-roſe newly blown,
Diſcloſe its baſhful beauties to the ſun,
Till an unfriendly, chilling ſtorm deſcended,
Cruſh'd all its bluſhing glories in their prime,
Bow'd its fair head, and blaſted all its ſweetneſs.
So droop'd the maid, beneath the cruel weight
Of my ſad tale.

* Sir Eldred of the Bower—Search after Happineſs—Eſſays on various Subjects—and an Ode to Dragon: for an account of theſe, ſee our paſt Reviews.

Percy. So tender, and ſo true!
Sir Hubert. I left her fainting in her father's arms,
The dying flower yet hanging on the tree.'——

The judicious Reader will perhaps be more pleaſed with the following extract from the *fourth act*, founded on an incident which M. de Belloy informs us, was one of the moſt favourite paſſages in the *French drama*:

Elwina. Look down, thou awful, heart-inſpecting judge, *(kneels.*
Look down with mercy, on thy erring creature,
And teach my ſoul the lowlineſs it needs!
And if ſome ſad remains of human weakneſs,
Shou'd ſometimes mingle with my beſt reſolves,
O breathe thy ſpirit on this wayward heart,
And teach me to repent th' intruding ſin,
In its firſt birth of thought! *(Noiſe without)*
What noiſe is that?
The claſh of ſwords! Shou'd Douglas be return'd?
Enter DOUGLAS *and* PERCY *fighting.*
Douglas. Yield, villain, yield.
Percy. Not till this good right arm
Shall fail its maſter.
Douglas. This to thy heart then.
Percy. Defend thy own. *(They fight. Percy diſarms Douglas.)*
Douglas. Confuſion, death, and hell!
Edric. *(Without)* This way I heard the noiſe.
(Enter EDRIC *and many Knights and Guards from every part of the Stage.)*
Percy. Curs'd treachery!
But dearly will I ſell my life.
Douglas. Seize on him.
Percy. I'm taken in the toils
(Percy is ſurrounded by Guards, who take his ſword.
Douglas. In the curs'd ſnare
Thou laid'ſt for me, traytor, thyſelf art caught.
Elwina. He never ſought thy life.
Douglas. Adultereſs, peace.
The villain Harcourt too——but he's at reſt.
Percy Douglas, I'm in thy pow'r; but do not triumph,
Percy's *betray'd,* not *conquer'd.* Come, diſpatch me.
Elwina. (to Douglas.) O do not, do not kill him!
Percy. Madam, forbear;
For by the glorious ſhades of my great fathers,
Their godlike ſpirit is not ſo extinct,
That I ſhou'd owe my life to that vile Scot.
Though dangers cloſe me round on every ſide,
And death beſets me—I am Percy ſtill.
Douglas. Sorcereſs, I'll diſappoint thee—he ſhall die;
Thy minion ſhall expire before thy face,
That I may feaſt my hatred with your pangs,
And make his dying groans, and thy fond tears,
A banquet for my vengeance.
Elwina. Savage tyrant!
I wou'd have fall'n a ſilent ſacrifice,

So thou had'ſt ſpar'd my fame. I never wrong'd thee.

Percy. She knew not of my coming; I alone,
Have been to blame—ſpite of her interdiction,
I hither came. She's pure as ſpotleſs ſaints.

Elwina. I will not be excus'd by Percy's crime;
So white my innocence, it does not aſk
The ſhade of others' faults to ſet it off;
Nor ſhall he need to ſully his fair fame,
To throw a brighter luſtre round my virtue.

Douglas. Yet he can only die—but death for honour!
Ye pow'rs of hell, who take malignant joy,
In human bloodſhed, give me ſome dire means,
Wild as my hate, and deſperate as my wrongs!

Percy. Enough of words. Thou know'ſt I hate thee, Douglas;
'Tis ſtedfaſt, fix'd, hereditary hate,
As thine for me; our fathers did bequeath it,
As part of our unalienable birthright,
Which nought but death can end.—Come, end it here.

Elwina. (*kneels*.) Hold, Douglas, hold!—not for myſelf I kneel,
I do not plead for Percy, but for thee:
Arm not thy hand againſt thy future peace,
Spare thy brave breaſt the tortures of remorſe,—
Stain not a life of unpolluted honour,
For oh! as ſurely as thou ſtrik'ſt at Percy,
Thou wilt for ever ſtab the fame of Douglas.

Percy. Finiſh the bloody work.

Douglas. Then take thy wiſh.

Percy. Why doſt thou ſtart?

(*Percy bares his boſom, Douglas advances to ſtab him, and diſcovers the Scarf*.

Douglas. Her ſcarf upon his breaſt!
The blaſting ſight converts me into ſtone;
Withers my powers, like cowardice, or age;
Curdles the blood within my ſhiv'ring veins,
And palſies my bold arm.

Percy. (*ironically to the Knights*.) Hear you, his friends!
Bear witneſs to the glorious, great exploit,
Record it in the annals of his race,
That Douglas the renown'd—the valiant Douglas,
Fenc'd round with guards, and ſafe in his own caſtle,
Surpriz'd a knight unarm'd, and bravely ſlew him.

Douglas. (*throwing away his dagger*.) 'Tis true—I am the very ſtain of knighthood.
How is my glory dimm'd!

Elwina. It blazes brighter!
Douglas was only brave—he now is gen'rous!

Percy. This action has reſtor'd thee to thy rank,
And makes thee worthy to contend with Percy.

Douglas. Thy joy will be as ſhort, as 'tis inſulting. (*to Elwina*.)
And thou, imperious boy, reſtrain thy boaſting.
Thou haſt ſav'd my honour, not remov'd my hate,
For my ſoul loaths thee for the obligation.
Give him his ſword.

Percy.

Percy. Now thou'rt a noble foe,
And in the field of honour I will meet thee,
As knight encountring knight.

Elwina. Stay, Percy, stay,
Strike at the wretched cause of all, strike here,
Here sheathe thy thirsty sword, but spare my husband.

Douglas. Turn, Madam, and address those vows to me,
To spare the precious life of him you love.
Ev'n now you triumph in the death of Douglas,
Now your loose fancy kindles at the thought,
And wildly rioting in lawless hope,
Indulges the adultery of the mind,
But I'll defeat that wish.—Guards bear her in.
Nay, do not struggle. (*She is borne in.*

Percy. Let our deaths suffice,
And rev'rence virtue in that form inshrin'd.

Douglas. Provoke my rage no farther.—I have kindled
The burning torch of never-dying vengeance
At Love's expiring lamp—But mark me, friends,
If Percy's happier genius shou'd prevail,
And I shou'd fall, give him safe conduct hence,
Be all observance paid him.—Go—I follow thee.
Within I've something for thy private ear. (*Aside to Edric.*

Percy. Now shall this mutual fury be appeas'd!
These eager hands shall soon be drench'd in slaughter!
Yes—like too famish'd vultures snuffing blood,
And panting to destroy, we'll rush to combat;
Yet I've the deepest, deadliest cause of hate,
I'm but Percy, thou'rt—Elwina's husband.

The prologue and epilogue to this tragedy were written by Mr. Garrick, and both are conceived in that easy, happy vein, which, for these last thirty years, hath so successfully contributed to assist English writers, and exhilarate an English audience.

Art. V. *Travels through Spain and Portugal in* 1774, *with a short Account of the Spanish Expedition against Algiers in* 1775. By Major William Dalrymple. 4to. 7 s. 6 d. Boards. Almon. 1777.

PERHAPS there is no effect of political government, which impedes the progress of liberal knowledge so much as the idea of arbitrary power.—In the book that lies before us we have strong and painful proofs of it.—We behold a country, formed by nature with every advantage of climate and fertility, losing those advantages under the languor of hopeless industry and unsupported labour. In the charming provinces of Seville, Andalusia, and La Mancha, where Nature herself invites the easiest efforts of cultivation, there is nothing to be found but a general deficiency, even of the common necessaries of life; nothing but a meagre aspect of want even in a region that Pro-

vidence ſeemed to have aſſigned to plenty.—We may amuſe ourſelves with moral diſſertations on liberty, and trace out its ſocial influence and extent; but it is only from the practical effects of ſlavery that we can diſcern its true value; they are here written in characters which he who runneth may read: aſk the wretched Caſtilian, the miſerable Andaluſian, the not leſs hapleſs, though leſs ſenſible man of La Mancha, what is his idea of the common privileges of human nature: he will ſay, that it is to pay ſo many reals to the King, and ſo much to his Confeſſor at Eaſter for abſolution. Aſk him how he ſupports himſelf and his family, he will anſwer you, by coarſe bread and the whey of goat's milk. Aſk him what becomes of the flower of his crop and his dairy, he tells you, that the Steward of his Lord lays hold of every thing of that kind, and ſends it to Madrid. There is certainly an happineſs reſulting from a comparative ignorance of miſery; but it may admit of a philoſophical doubt, whether miſery thus felt in the eſſential requiſitions of nature is not miſery indeed.

As the countries here deſcribed are ſtill but little known to us, we ſhall preſent our Readers with ſhort extracts from Mr. Dalrymple's account of ſome of the principal towns.

CORDOVA.

'Cordova is a very ancient city, ſituated in a moſt beautiful and ſpacious plain, extending itſelf, on the right of the Guadalquivir, over which there is a ſtone bridge of ſixteen arches, ſaid to have been built about the year 720. On the north ſide of the town runs the Sierra Morena, a noted chain of mountains, that ſtretch themſelves from the ſea, above 200 miles inland. This place was celebrated in the time of the Romans; and when the Mooriſh monarchs ruled this land, was a capital, according to Mariana, of the greateſt conſideration. The walls of the town are, in many places, very intire, partly Roman, partly Mooriſh. It is at preſent a conſiderable city, but badly built: narrow and irregular ſtreets; in many of them are to be ſeen Roman ruins, capitals and ſhafts of columns, milliaries with inſcriptions, &c. The houſes are chiefly ſtone, conſtructed in the Mooriſh taſte, on each ſide of a ſquare court-yard. People of condition inhabit the lower rooms in ſummer, and the upper ones in winter: in the hot ſeaſon they keep the ſun and air out of their apartments in the day-time, which renders them cool and agreeable; though to an Engliſhman it has a very odd effect, to make a viſit in a dark room, where he muſt be ſometime before he can diſcover the perſon whom he viſits. Some of the *Titulos de Caſtilla*, an order of nobility, of whom there may be about ten or twelve families, from one to three thouſand pounds a year, that conſtantly reſide here, have very good houſes, in which there are handſome ſuites of apartments; but their furniture is by no means adequate: we find elegant mirrours, rich ſilk hangings, and matted bottom chairs, in their principal rooms. Moſt of theſe families have *tertullas* or aſſemblies: I was at that of the Condeſſa de Villa Novas,

Novas, who had lately lost a near relation: the company appeared in mourning: every female, on entering the assembly, after paying her respects to the mistress of the house, went round the whole circle, took each lady by the hand, muttered some compliments, of which they have great abundance, and then sat down. When all the company was assembled, servants came in, dressed also in mourning, with glasses of iced water and sugar biscuits; afterwards with chocolate, cakes, sweetmeats, and, to conclude, more iced water. These *refrescos* are the chief entertainment of the natives, for the pleasures of the table are scarcely known amongst them: they seldom dine or sup together, except on a marriage, the birth of a first son, or some other festive occasion: the company sat and conversed together, for on these melancholy occasions, there is no card-playing, making little societies of conversation till towards eleven o'clock, when they all retired; the ladies going through the same ceremony on leaving as coming into the room. The *etiquette* of these assemblies, and indeed of all others through the country, are extremely tiresome; though they are polite enough to make allowances for strangers.

'These nobles have very costly equipages, gaudy, and overloaded with ornaments; but they make their appearance only on *gala* or state days, which are strictly observed here, as at court. Their carriages are drawn by mules, which come from La Mancha.

'I was carried about two miles out of town, in the Marquis of Cabrignani's carriage, to the bishop's *alameda**, which is shewn as a great effort of human skill. The late bishop improved this spot of ground, which may be about a mile in extent, by planting and inclosing it. It might have been made very beautiful, as it is on the banks of the Guadalquivir, where there is a gentle declivity to the river; but he has shewn his taste in making long alleys of trees, closed by high hedges; and shutting out the water entirely, by planting and hedging closer on that side than any where else: at the extremities of the alleys, there is a small house, and near it there are a few ponds, with *jets d'eau*, though the river is within fifty yards of them; a labyrinth, and some little parterres with myrtle trees cut out in various forms and shapes. On our arrival, we found the Bishop there, to whom I was presented, when he desired I might make the house my own, as both it and the gardens were at my service: and here I must observe to you, that this is a common Spanish compliment; for if a Spaniard's sword, watch, ring, or any thing else belonging to him be praised, he immediately offers it with warmth, though nothing would disappoint him more than to accept of it.

'Whilst we were walking in the gardens, the Marquis took out of his pocket a little bit of tobacco, rolled up in a piece of paper, making a *cegar* of it; and gave it to one of his footmen to light: the servant took out his flint, steel, and match, which every man carries about him, struck a light, took two or three whiffs, and then returned it to his master: it was afterwards offered to me, and the rest of the company; I declined the favour, but the others smoaked

* '*Alameda* is a walk planted with trees: though this place goes by the same name, it is more properly a villa.'

about,

about. This is a common practice with every person, in almost every place.

'On our return, before we got within the gates, the postilion took off two of the mules, as we could not drive in town with six; no one but the Bishop having that privilege.

'The theatre here was but very indifferent, and the actors bad: the piece I saw was wretchedly performed. The ladies go to the boxes in the French dress; but the men oftener appear in the *capa* and *sombrero* †, as they seem to be under a great restraint in the other; and only wear it at *tertullas*, and the like formal occasions. Since the insurrection at Madrid in 1766, government has endeavoured to prevent the men from wearing the flapped hat and cloak; but it will be long before it can be accomplished in the provinces, as it is a convenient dress for gallantry, and people will not readily give up what contributes to their favourite amusement. The women who are in the Spanish dress, are lodged by themselves in a gallery over the boxes, which is called the *cazuela*, where the men, during the representation, are not allowed to go; but they have various signs, by which they communicate with each other at a distance, for intrigue is one of the great pursuits of both sexes. At church, in the streets, and at public meetings, the fair carry the appearance of saints; but no sooner has the sun rolled down the beamy light, than all restraint is thrown aside, and every bird seeks its mate: no single woman can appear abroad without her *duena*, who is an old woman, that generally assists her in carrying on her amours.

'We have had two bull-feasts here, but they were very indifferent: the people are so passionately fond of this diversion, that they will even dispose of their wearing apparel to get money to go to it: all the young men of fashion were dressed in the *Maxo* ‡ dress, which is the *sombrero*, *capa*, and § *redecilla petit maître*, with long swords under their cloaks. A *gitana*, or gipsey woman, signalized herself by attacking one of the bulls; but she was thrown by him, and somewhat bruised, when the whole amphitheatre rang with applause: it is ever the custom to applaud the victor: however, to reward her resolution, the Marquis of Cabrignani called out, *Viva la Louisa!* and threw her a handful of hard dollars. All the fellows who were employed in fighting the bulls, attend the levees of the young men of fashion, where the modes of attack and defence are very learnedly discussed.

'There are some few gaudy and rich churches here, but without taste. The cathedral is a great curiosity; it was anciently a mosque, said by Mariana to be built by Abderrahman king of Cordova in 786; it is imagined the columns that are in it were originally taken from the temple of Janus, and other Roman buildings: Roman sculpture is as visible in their capitals, as Moorish in the superstructure; they are of jasper, and various other fine marbles, placed, as I was told, for I was not at the trouble to count them, in forty-six ranks, crossed by twenty four. The Moors had so much veneration for *Geca*, which was the name it bore; whence that speech of Sancho's

† 'Cloak and large hat.'

‡ 'In English, pronounce *Maho*.' § 'Net for the hair.'

cho's in Don Quixote, *Dexadnos de andar de Ceca en Meca*; that they used to come on pilgrimage to it from Barbary, and the other parts of Spain they inhabited, as the Turks now go to Mecca. There are twenty canons belonging to this cathedral, who have considerable revenues.

'This town is famous for fine horses: the king keeps stallions, and breeds for his own use; there were between thirty and forty colts in his stables, which were to set out for Madrid in a few days. The Barbary breed, which is peculiar to this province is still preserved by societies of gentlemen, called *Maestranza*, formed into communities at Seville, Granada, Ronda, and Valencia; each society having a different uniform, which is worn on state days, &c.

'Every man of fortune has a riding-house, where he amuses himself an hour or two every day; for the Spaniard delights much in horses.

'The *Alcazar*, or Moorish palace, is still extant: it is now made use of for the inquisition.

'This town has been famous for its leather, whence the English word *cordwain* from *Cordovan*: there is also a considerable silk manufacture carried on here.'

City and Court of Madrid.

'Madrid is situated on several little hills, at the foot of which runs the Manzanares, a poor rivulet, at this time almost dry.

'The town is surrounded with a kind of mud wall, with gates at different avenues; it is inclosed, with a view to prevent the introduction of the various articles of subsistence, &c. without paying the impost.

'I rode round the town, at two different times, and thence conclude it to be about seven miles in circumference: it is what the French call *bien percée*: some of the streers, such as the Calle de Atoche, Carrera de San Geronimo, Calle de Alcala, &c. are spacious and handsome; particularly the latter, the entrance of which is near two hundred feet broad; they are kept perfectly clean, are well paved and lighted, lamps being placed at every fifteen or sixteen yards.

'The police, upon the plan of that of Paris, is well regulated: the town is divided into a number of districts, each district being again subdivided into many inferior ones; there is a supreme magistrate to each superior district, who decides and punishes all frivolous disputes and smaller crimes.

'The new palace must be esteemed a magnificent building, though connoisseurs say it is heavy: it is a large, square stone edifice, situated on a rising ground, at the west end of the town; in the design there are two wings, but they are not yet begun, nor, most probably, ever will: the approach to it is very indifferent, as it is not seen till close upon it: the entrance and stair-case are handsome: the great saloon of state is a most sumptuous room, about ninety feet by thirty-six; the cieling is painted in fresco, with figures as large as life; the walls hung with crimson velvet, embroidered elegantly with gold, adorned with large mirrours: in the apartments is a collection of paintings by the first masters: the famous Mengs, who has painted many of the ceilings, &c. is now employed by the

King,

King, with a great salary: the numerous noble performances here are well worthy the attention of the curious. The chapel is a most complete and elegant piece of workmanship; in it is some of the finest marble in the country.

'The Retiro is at the east end of the town, but is an indifferent palace: there are still some good paintings remaining in it; but the best have been removed. The gardens are spacious, a great part of which is inclosed, and kept entirely for the King's sport; there is little worth notice in them, except a fine equestrian statue of Philip IV. and a large piece of water, which being on a height, has been brought there at a considerable expence.

'The Casa del Campo, across the Manzanares, about a mile out of town, is but a hovel for a prince; and there is nothing striking in the park or inclosure, which is kept for the King's sport.

'In the King's armoury are many ancient weapons of war, and suits of armour, kept in great order. In his library, every person has free access, may call for what books he pleases, and the most profound silence is kept, to preserve the attention of the readers.

'Notwithstanding the amazing fortunes of some of the nobility, there are few houses that have a splendid external appearance. The Duke of Medina Cœli has a most extensive palace; but there is neither magnificence without, or elegance within; the apartments are low, badly decorated, and Gothicly furnished; indeed, there are some very handsome mirrours from the King's fabric at San Ildephonso: he has an armoury, in which are many valuable pieces of ancient armour, and antique busts: he has also a public library, which is open for a certain number of hours every day.

'The houses here are chiefly brick; those of the nobility are plaistered and painted on the outside: the vestiges of jealousy are still to be seen; *rejas*, or large iron grates, are placed at every window. Some of the houses are very lofty, five, six, or seven stories, particularly in the *plaza major*, which is a large square, where the royal bull-feats are held; at other times, the green market, &c. The middling people live on separate floors, as at Edinburgh, which renders the one common entrance to many families very dirty and disagreeable: the portals are the receptacles for every kind of filth; and as the Spaniard has more *mauvaise honte* than Madame de Rambouillet, he performs the like offices of nature concealed behind the gate of the portal, that she openly did in the fields: this is a strong remnant of Moorish manners. When a house is built, the first floor belongs to the King, but for which the owner generally compounds.

'The custom-house and post-office are new and handsome buildings.

'The churches here, as in every other part of the country, are tawdry, and overloaded with ornament; besides, there are strong remains of Moorish taste throughout; little spires and diminutive domes disfigure all their temples. The Capuchins, though a beggarly race, are building a most enormous church, that has, and will, cost an immense sum. The clergy by sap, and the prince by storm, pillage and plunder the whole commonalty. The convent of the Salezas has a neat little chapel; the altars of fine marble, and elegant

gant sculpture. There are about thirty-six convents of men, and as many of women here.

'There are two churches in this town, that are asylums for rogues, thieves, and murderers: this was a point the clergy carried, when the same privileges were taken from every other church.

'Though the clergy must have considerable power in this, as well as every other country, yet it has been much reduced of late years. The edict to prevent the admission of noviciates into the different convents, without special permission, has, and will reduce the monastic orders. It is computed, there are now 54,000 friars, 34,000 nuns, and 20,000 secular clergy in the kingdom.

'The environs of Madrid are not very agreeable: there are no villas or country houses; no places of recreation around it: the Padro, a public walk, planted with trees, at the east end of the town, is the chief summer evening's amusement; a great deal of company assemble there every afternoon, both in carriages and on foot.

'I was several times at court, during its residence here: all the royal family dine publickly in separate rooms; and it is the *etiquette* to visit each apartment whilst they are at dinner; a most tiresome employ for those who are obliged to be there, and it would be thought particular, if the foreign ambassadors were not constantly to attend: Don Luis, the King's brother, who is the lowest in rank is first visited; he is the strangest looking mortal that ever appeared, and his dress is not more peculiar than his person; ever since he was a cardinal, he has detested any thing that comes near his neck, so his taylor has been particularly careful, to bring that part, which should be the collar of his coat, no higher than half way up his breast; this prince is of a most humane disposition, and is universally esteemed. The next in turn, is the Infanta Dona Maria, who seemed to be a very inoffensive little woman. Then to the two Infantes, Don Gabriel and Don Antonio: at the King's library, I saw an edition of Sallust, in Spanish, said to be translated by the former; the type, in imitation of manuscript, and the engravings very fine. Thence to the Prince and Princess of Asturias, the latter is of the house of Parma, and seems to be very affable: the Prince looks like an honest, plain man; it is said, he has an utter aversion to every person and thing, Italian or French; but the Princess having contrary sentiments, it is most likely, in the end, she will prevail on him to change his mind: as an instance of his dislike; the French ambassador exclaimed loudly, that the Prince conversed with him in Spanish; it coming to the Prince's knowledge, he asked the Frenchman, in what language the Dauphin spoke to the Spanish ambassador at the court of Versailles? On being told, in French, he continued, without taking any further notice, to converse with the ambassador, as before, in his own tongue. The last visit is to the King, who has a very odd appearance in person and dress; he is of diminutive stature, with a complexion of the colour of mahogany; he has not been measured for a coat these thirty years, so that it sits upon him like a sack; his waistcoat and breeches are generally leather, with a pair of cloth spatterdashes on his legs. At dinner, pages bring in the different dishes, and presenting them to one of the lords in waiting, he places them upon the table; another nobleman stands on

the

the King's side, to hand him his wine and water, which he tastes, and presents on his knee; the primate is there to say grace; the inquisitor-general also attends at a distance, on one side, and the captain, who has the guard, on the other; the ambassadors are in a circle near him, with whom he converses for a short time, when they retire into a room behind his chair; the rest of the court form in a second circle, without the ambassadors, at the end of the room; when he rises from table, all who are to be introduced to him are presented; and the governor of Madrid, having received the parole, he enters the room to the ambassadors: he goes out a sporting every day of the year, rain or blow, whilst at Madrid, once a day, in the afternoon; but in the country, at the *sitios*, morning and evening: he often drives six or seven leagues out, and back again, as hard as the horses can go; it is a most fatiguing life for his attendants, and it is no uncommon thing to hear of the Guardia de Corps getting dislocated shoulders, broken arms, legs, &c. by falls from their horses: the country all around his palaces is enclosed for his sport.'

The Author has added a description of *the Escorial*; but we cannot have the pleasure of accompanying him every where.

City and University of Salamanca.
State of Education in Spain.

' Salamanca is a large city, in the kingdom of Leon, situated on the Tormes, over which there is a stone bridge; this river empties itself into the Duero, on the frontiers of Portugal.

' This town is famous for its university, which was founded by Don Alonzo, Count of Castille, in Placencia, in the year 1209, and thence translated to this city, in the year 1239, by Don Fernando el Santo.

' This is the first university in the kingdom; but it has not a most flourishing aspect; most of the colleges appear as if they had been lately wasted and ruined by a ravaging army; in some, I found only the head of the house, with one or two students; and in many, not above six or seven.

' The colleges of Santa Cruz, at Villadolid; San Idelphonso, at Alcala; with Oviedo, Cuenca, Viejo, and Obispo here, having had some disputes amongst themselves about their internal government; the King interfered, and issued an edict, that students should not be admitted into any of them, till their fundamental institutions were examined, and new regulations made: this produced warm, and repeated, remonstrances to the court, on the part of the colleges; when, at length, about a twelvemonth ago, the heads of houses were admitted to an audience with his Majesty, at Aranjeusi; where, representing their case rather too freely, they were ordered into banishment, and a fresh edict was issued, confirming the former. These colleges were appropriated chiefly to the study of the law, and were usually filled by people of fortune, who, born to independance, and possessed of liberal minds; who finding by their studies, that the usurpation of the Sovereign is contrary to the ancient constitution of the kingdom; when they came to act, would not at all times say Amen to the Prince's creed; the minister, therefore, to crush such independent spirits, has fallen upon this method, by tyrannic mandates,

dates, to discourage, or rather prevent, the progress of learning, thereby to eradicate every germe of liberty; so that, in the course of time, it will be forgotten, that there ever was a standard of justice, but the will of the Prince; and none but the ignorant and servile will be found to act under him, when he will govern his slaves without controul.

'Such is the state of corruption in this country, that, should any gentleman propose to have a school on his estate, for the instruction of his tenants' children, it could not be established without paying for the privilege; though it were to be founded and supported at his own expence.

'Amongst the monastic orders, there are schools where education is carried no farther than to write, read, and to say mass; though not to understand Latin. The pupils are instructed to study the lives of the saints, and such other trumpery; and thus, though a most ignorant and illiterate set, they become the heavenly pastors of mankind.

'The nobility educate their sons at home, under the tuition of some pedantic or artful priest, who, wishing rather to please than instruct, employs his pupil's time in agreeable trifles.

'The women have no other education but what they receive from their parents. Whilst the nobility have the honour of their families so much at heart, and the clergy retain their power, public education cannot take place in this country; for every marriage, after thirteen years of age, becoming valid, both boys and girls are kept close under their parents' eyes, for fear they should degrade themselves by an improper alliance; and private education of men, without the attention of sagacious parents, does not fit them to act in life conspicuously. But of what advantage is learning here? It can only tend to amusement; it can never shine forth to the advantage of any one in a subordinate sphere: titles and honours are sufficient to render the nobles conspicuous; and as for the inferior classes, they have no hopes or expectations, from having more knowledge than their superiors: public employments are acquired, either by the sinister means of artful knaves, or by the caprice of the great. Don Jorge Juan, an officer of the navy, and most able mathematician, had his heart broken by the minister; because his superior abilities led him to point out absurdities which were approved of by the other; he therefore took every opportunity to create a disgust in the King against him. Not long ago, an officer came from America, with plans of fortification against the incursions of the natives, strongly recommended to the minister for his capacity, and the utility of his scheme; after having presented them, he was no further noticed; but, conscious of his own abilities, and not brooking the slight he met with, he became importunate, when he was dismissed with this remarkable expression, *Quiere U. M. componer el mundo?* Do you wish to reform the world? The only satisfaction for his merit and expence!

'Jog on in the path of ignorance, ye unfortunate Castillians; the road to learning leads only to the knowledge of those misfortunes, for which you dare not even think of a remedy!

'The

'The course of philosophy taught in this university, is that of Gaudin, a French Dominican Friar; and they have three professors of the faculty: they have a chair of moral philosophy, and are now establishing a chair of experimental philosophy.

'In divinity, they study Melchor Cano's Sum of Controversy the first year, and for the four following years, they study St. Thomas's Course of Divinity, commonly called, *Summa Divi Thomæ Aquinatis*; for this purpose there are eight professors to give lectures, morning and evening: there is a professor to explain the Scripture, and another of moral divinity.

'There are several professors of the canon law, who explain *Corpus Juris Canonici, Clementinas Decretales, &c.*

'There are likewise many eminent professors of the civil law: they explain the laws of *Justinianus* and the laws of the nation: the chairs are called *Instituta codicis, Digesti veteris, Voluminis institutionum imperialium, &c.*

'There are professors of medicine, that have chairs called *Prcgnosticorum, Methodi. Simplicium, Anatomiæ, Chirurgiæ, &c.*

'There are professors of Greek, Hebrew, Latin, rhetoric, algebra, and music.

'At present, mathematical science is at a low state.

'Every student of divinity, is obliged to read Hebrew, and every student of the law, Greek, a twelvemonth before he attends the lectures. This should be the regular course, but the discipline of this university is very relaxed; nay, it were of little use that it should be otherwise; for amongst the learned faculties, the lawyers need only study corruption and the edicts of their King,—for here, the will of the Prince has attained the place of law; the clergy, hypocrisy and how to retain their power. Indeed it would be advantageous, that the study of physic had made a greater progress; for if one may judge by the wretched state of those people, who are afflicted with one disorder, in particular, that is very prevalent in this country, and who linger out a miserable life, expiring under it at last, for want of proper aid (not to mention the absurd manner with which almost every other complaint is treated) we may venture to pronounce the professors an ignorant body.

'The royal academy dictionary, grammar, and othography, are masterly performances; but literature, in general, is at a stand. In the preface to the academy dictionary, it is said, the language is so copious, that there are found in it, amongst many others of great ingenuity, five novels, of sufficient merit, composed with such art, that all the words contained in each of them are collected so as to leave out one of the vowels.

'This town, like most of other Spanish towns, has a gloomy appearance; narrow and irregular streets, with very antique houses. The Plaza Mayor is a handsome square, though built much in the Moorish taste.

'The college, that did belong to the Jesuits, is a most extensive building; it is so large, that 6000 French were lodged in it on their march to Portugal the last war; at present, the Irish students, translated from the colleges of Seville and St. Jago, possess a part of it; there are about twenty-seven of them, poorly endowed, and little

noticed: a miserable company! They were extremely civil to me, and I most sincerely commiserated their unhappy situation.'

LISBON.

'Lisbon is situated on several little hills, near the *embouchure* of the Tagus, extending itself beautifully for about three miles on the northern banks of the river; the broadest part of the town may be rather more than a mile.

'The devastation of the earthquake in 1755 is still recent; whole streets lying in a demolished state; however, some good will be derived from that misfortune, for a handsome city is rising out of the ruins of one that was most deformed; a sample of which is still to be seen in many parts that escaped demolition. Mariana describes the streets of Lisbon to be nearly the same at the time the town was taken from the Moors, by Alphonso Henriquez in the twelfth century, as they are at present in that quarter of the town called the Mororia: they are very irregular, and so narrow, that the projections of the upper stories of the houses, on the opposite sides, almost meet; thereby excluding both sun and air.

'The habitations of every country depend upon a variety of circumstances to render them more or less magnificent.

'In the feudal states, the castles of the Barons, dispersed throughout the country, were the courts of those little princes, as well as their fortresses; and were constructed according to the wealth and consideration of the possessor: thus we find in all these old palaces, a suite of apartments for the state of the chief, and handsome accommodations for his servants and followers. In the capital stood the castle or palace of the monarch; habitations for his dependants, and the officers of justice; likewise, for merchants, tradesmen, mechanics, &c. who existing by their industry, and obliged to have a fixed abode, searched more for convenience than splendour; the nobility made it only their temporary place of residence, when their business or duty in government called them to it; but in those countries, where the independent power of the nobles hath ceased; and they have been obliged, from the despotism of a prince, or induced from the progress of luxury, to quit the ruder pleasures of the country, for the more gay and brilliant amusements of the capital; magnificent and elegant buildings have arisen in it, proportionably to the degree of splendour in the court, wealth, and refinement in the state.

'Here the court is little elegant; the King and royal family live in a barrack, where there is not much taste or magnificence; and as few of the first rank are wealthy, there cannot be any private buildings of great consideration. I was told, that the Duke de Cadaval has an estate of about 80,000 *crusades* a year, equal to about 9000 l. sterling; and one or two more of the nobility have from fifty to sixty thousand *crusades*; when the rest dwindle into inconsiderable fortunes. The Marquis of Pombal, the minister, has accumulated much wealth from a very small beginning; but, except by himself, it is not known to what it amounts.

'The Arsenal here is a large and handsome building; but its contents do not pronounce a very formidable state.

'The

'The famous aqueduct of Alcantara is a most noble work; as it is composed of two different kind of arches, the beauty of uniformity, which should prevail, is destroyed; the Gothic arches should have been Roman, or the Roman Gothic; at present it appears a building of different artists, or as if constructed at different periods. I could not ascertain the height of the principal arch, which is Gothic; but the width of it, as near as I could judge from pacing it, may be about ninety feet.

'After the earthquake, a stupor ensued for several years, when, at length, the New Town was begun, which has made a great progress; though it was against the inclination of the inhabitants, either to build, or reside on that part where its shocking effects were most apparent. In the New City, there is great attention to uniformity; and the houses, being built of white stone, have a beautiful appearance; though they are certainly too lofty for a place where earthquakes are still frequent, being four or five stories. The streets are flagged for foot passengers, and raised above the carriage way; but are unnecessarily loaded with stones, placed perpendicularly, like the posts formerly in London. The great square in the center of the town, where the India house, Exchange, &c. are building; and where a most remarkable bronze statue of the King is to be placed, will be magnificent. The streets are not lighted, and those of the Old Town are remarkably dirty; every kind of filth being thrown into them.

'The fish and corn markets are worth notice; in the latter, to prevent imposition, the price of every kind of grain is regulated, and fixed up at each stand.

'There is a paltry kind of public walk lately made, by no means in stile with the town, where, by particular edict, no one is allowed to go in a cloak: the same rule of exemption extends to some of the coffee-houses: the policy of this government, is to have the French dress universally introduced.

'I must take notice to you of a prejudice both in this country and Spain, which is somewhat singular: having had the finest moonlight evenings imaginable, I have constantly noticed the women hold their fans, in such a manner, as to prevent the moon from shining upon their faces, as they conceive it will spoil their complexions. At Madrid the same prejudice not only prevailed amongst the women, but extended even to the men: I was walking one evening with the great O'Reilly in his garden; having my hat under my arm, he desired, I might be covered, as the moon in that climate, he said, was more dangerous than the sun. Such feminine ideas, I think, are only worthy of the sex; I did not imagine they could influence a great monarch's favourite.

'The harbour is a good one, but not sheltered from easterly winds, though they seldom prevail very strongly: it is by no means defended from the hostile attempts of a naval force; for, from Fort St. Julian to the fort on the opposite shore, it is at least two miles; and there is no other defence of any consequence, after passing those forts.

'The military knowledge of the Moors is obvious here, in the ruins of the fortifications of those people; there are the remains of a

stupendous fortress, judiciously placed on the most conspicuous eminence, near an elbow of the river, whence other works extended, encompassing the whole city.

'In the church of St. Rocco, is a chapel very rich in marble, jasper, verd antique, Egyptian granate, lapis lazuli, &c. in Mosaic; in it are three pictures brought from Rome, of the Annunciation, Penticost, and Jesus baptized by John; copies, in Mosaic, from Raphael, and Guido Reni; one of them is spoiled, for the reflection of the sun from its surface, dazzling the eyes of some of the beholders, gave offence, and the polish was immediately removed.

'The city is divided into a certain number of districts, each division being under the particular guidance of a magistrate, called an *emburgador*.'

The Reader must make allowances for the style of our military Traveller, who sometimes falls into inaccuracies and improprieties of expression, such as 'We carried a mountainous country along with us—we entered upon a heath and carried it along with us, three leagues in five hours.' It must be owned this was tardy travelling, but if we consider the weight of the baggage he professes to have carried along with him, we shall scarce wonder. 'The sex, he says, were handsome,' but he does not tell us what sex. And, in another place, he seems to affect the marvellous, for he tells us, that he 'was shewn an ancient inscription, which was still recent*.

* The devastation of the earthquake at Lisbon, in 1755, is likewise, it seems, 'still *recent*.'—That Mr. D. however, is not of Ireland, we may conclude from one or two phrases which we take to be of North British extraction; viz. "*so* soon," for *as* soon "as I could speak, &c." "Descried Salamanca *so soon* as we left the village." Also (describing *Evora*, he says) "A Portuguese *who writes* a volume on its antiquities;" for *has written*. These idioms would bespeak the Author's native country, if his name did not furnish the presumptive evidence of his not being, what, in some places, he styles himself, an *Englishman*:—to which, however, we have no objection, as this designation is customary with travellers born in any part of Great Britain; and, perhaps, of Ireland.—But *Scotticisms* are not the only defects that we have observed in Major Dalrymple's language; which is yet more debased by *Gallicisms*, particularly those which have been so plentifully introduced into the military art. For example, if the Author purposes to inform us that Lisbon is situated "near the mouth of the Tagus,"—as a plain English traveller would have expressed it,—this Writer chuses rather to substitute the French word *embouchure*: which he constantly does, in speaking of similar situations.—This is a growing practice, and deserves reprehension. Our Gazettes-*Extraordinary* (chiefly *so* from their *language*) have lately afforded many instances of this *literary coxcombry*.

ART.

Art. VI. *A Letter to the Right Reverend the Lord Bishop of Carlisle*; containing a few Remarks on some Passages of his Lordship's Pamphlet, intitled, "Considerations on the Propriety of requiring a Subscription to Articles of Faith." 8vo. 1 s. Johnson. 1777.

IN the Review for February, 1774, our Readers will find some account of the pamphlet which has occasioned the present publication. We observe that, in the above-mentioned article, after the commendation to which his Lordship and his work are so justly entitled, we have taken particular notice of, and hazarded a few remarks on, a passage in which this Prelate seems to offer a kind of apology for the continuance of Ministers in the church of England, though they are deeply sensible of its defects, and cannot *ex animo* comply with all its rules and prescriptions. This passage is particularly investigated by the publication before us, 'I am really of opinion, says the Author, that even the Bishop of Carlisle cannot reconcile the sentiments it contains with the true principles of honour; and then it necessarily follows, that they must be at variance with the maxims of the Gospel.' He speaks with the highest respect of the Bishop, but at the same time reasons very freely on some of his sentiments, and his conduct. Speaking of some articles of the church of England he remarks, 'It is well known, that the methodists are reproached by the clergy in the severest manner, from the pulpit, the press, and in private conversation, for defending the sentiments contained in these articles; and the laity in general join in the censure, lamenting that such doctrines should be preached to delude and distract the ignorant multitude, and expose christianity to the scorn of every despicable infidel. Surely it is a strange instance of human weakness and absurdity, that any men should be advocates for a subscription to a system, the particular tenets of which they so severely condemn: but it is much more strange, that those who are the professed enemies of subscription to all human articles whatever, should on any account adhere to an establishment, where it is indispensibly necessary, on entering into the ministry, to declare "*all and every of those articles to be agreeable to the word of God*," when they treat the plain doctrine of them as being little less than blasphemy, and in their nature, and often in their consequences, subversive of all virtue and religion.'

After some observations on the conduct of our first reformers, this Writer expresses his wish that his Lordship and some others would resign preferments, 'which many are of opinion, those cannot hold with a good conscience, whose ideas of Scripture are different from the sense which the church puts upon it.' 'A Bishop indeed, says he, enjoys a post of great honour in the church, as established by law; but to be the Bishop or Pastor

 of

of a very small congregation, formed on pure Scriptural principles (according to a man's own ideas of it) would be a much more honourable, and perhaps useful post, in the church of Christ at large, and inspire the mind with an humble but well-grounded hope of being exalted by the great Lord of all to felicity and glory, when earthly distinctions will be quite disregarded.'

Among the instances of timid and cautious reformers which it is to our Author's purpose to introduce into his work, he recites the following anecdote: 'It is said of Father Paul's dear friend Fulgentio, that preaching on Pilate's question, *what is truth?* he told the audience that at last, after many searches, he had found it out; and holding forth a New Testament, said it was there in his hand: but, says he, putting it again into his pocket, "the book is prohibited." The man, it is added, who could make this acknowledgment, and yet submit to the prohibition, deserves our pity: and who can avoid blaming him, whom the love of private study and ease could induce to be silent, while truth, revealed truth, was concealed from his countrymen?'

It may not be improper to insert the passage immediately connected with the above: 'I have heard of Faber, a very learned Frenchman, a cotemporary and friend of Erasmus, and who like him saw the necessity of a reformation, yet adhered to the communion of the church, that he was much affected with his conduct at the close of his life. It was not a long illness, which naturally sinks the spirits, which suggested his penitential sentiments. "He and some other learned men, whose conversation greatly pleased Margaret, Queen of Navarre, dined with her one day, when, in the midst of the entertainment, Faber began to weep. The Queen asking the reason of it, he answered, That the enormity of his sins threw him into grief; not that he had ever been guilty of debaucheries or the like, but he reckoned it a very great crime, that having known the truth, and taught it to several persons who had sealed it with their blood, he had had the weakness to keep himself in a place of refuge, far from the countries where crowns of martyrdom are distributed."

This Writer proceeds, by cogent arguments, to maintain the ground which he has taken in this debate, and which he defends without the least appearance of presumption or indecency in his manner. Few, we suppose will deny the force of his reasoning, (though they may think perhaps it does not extend to the length to which he would carry it) unless it be some of the mere political religionists, who find, by happy and sensible experience, that *the church of England is the best constituted church in the world*, and who would have been prepared to be Mohammedans, Jews, Papists, or Pagans, if *according to law.*

ART.

ART. VII. *An Explanation of the Seventy Weeks of Daniel, and of the several Sections of these Seventy Weeks:* In which is shewn that the Dates of the historical Events that were to ascertain the various Æras of the Prophecy have been intentionally mistated in Josephus, to prevent the Application of the Weeks to Christ as the Messiah; and that the Credit given to these Impositions, has hitherto prevented the Application. To which is added, an Exposition of the Chronology of the Jewish Judges. With Tables illustrating both Subjects. By John Caverhill, M.D. F.R.S. 8vo. 4 s. sewed. Evans. 1777.

THE prophecy of the seventy weeks has been always considered as one of the great pillars which support the Christian system. But the several attempts to illustrate the prophet's meaning, and the different explications which have been given of it, have served rather to perplex and confound than to enlighten the Reader; and have tended to weaken the force of the evidence. Dr. Michaelis amused us, some time ago, in letters to Dr. Pringle, with a discovery which he had made in an ancient manuscript, that seemed to throw light on this prediction, and which, though it gave somewhat of a different turn to its meaning, yet manifested its weight and importance. But of these remarks of Dr. Michaelis we now hear nothing; probably it is most right and satisfactory to adhere to the common version, admitting of some few alterations to which the learned have agreed. Dr. Caverhill's observations on the subject appear very worthy of attention. He first considers the seventy weeks, and then the sections into which they are *determined* or *cut out*. Of the *seventy weeks* he exhibits a two-fold explanation: first, they run from Nehemiah's reparation of the walls of Jerusalem, the 21st of Artaxerxes I. and finish in the 7th year of Claudius, when he apprehends the rejection of the Jews took place, or *the city* was, according to the prophecy, no longer *holy:* next, they run from the decree in the third year of Ahasuerus, or Artaxerxes Ochus, and foretel the final dispersion, in the eighteenth year of Adrian, where they conclude. The explication of the *seven weeks*, he thinks to be threefold: from Julius Cæsar's decree allowing the Jews to possess Jerusalem, they foretel Christ's birth: from Herod's command to restore the temple they run to the fifteenth of Tiberius; and from finishing the temple, they foretel Christ's resurrection. Of the *sixty-two weeks* he likewise gives two explications, of which we shall only mention the last, as referring to the *cutting off the Messiah*, and begins at Ezra, in the sixth year of Artaxerxes Mnemon, and runs to Christ's passion. The *one week* he considers as a measure to the interval between the fifteenth year of Tiberius, and the crucifixion, computing backward from the *cutting off the Messiah* to the fifteenth of that Emperor. The

half week, or three years and an half, he conſiders as a meaſure to Chriſt's miniſtry, which appears to him to have ended about the fourth year after it began. This is a brief and imperfect view of our expoſitor's ſcheme, on which he appears to have beſtowed much labour; and he illuſtrates it by accurate tables which tend to render it more perſpicuous. This prophecy of Daniel, he concludes, among others, was clearly expounded to the Jews during the miniſtry of the Apoſtles, and thinks it obvious from the abuſes that now exiſt in the Jewiſh hiſtory, operating to conceal the expoſition, that they ſufficiently underſtood it. 'The Prieſts, he obſerves, were probably the beſt hiſtorians among the Jews, and the firſt who would be likely to inquire into the truth of the report, that Daniel's weeks were brought by the Chriſtians to prove that Chriſt was the Meſſiah. When they found that the report was true, they reſolved to take off the argument; for to men who had reſiſted the power of Chriſt's miracles, and perhaps had given their voice for putting him to death, this auxiliary evidence, in ſupport of his being the Meſſiah, derived from Daniel's weeks, would naturally be looked on as a chance coincidence. They undertook to conceal the reſemblance, and their attempts have been very ſucceſsful.—There was no other way left of concealing the affinity, and at the ſame time of preſerving their own annals, than either by eraſing, to ſuppreſs the events entirely, or to remove them out of the true years in which they ſtood, and ſet them in other years. This was turning a true hiſtory, after it was written, into a falſe one: accordingly the manner, in which all the errors in Joſephus exiſt, proves, that they were framed after his hiſtory, or rather, perhaps, after the hiſtory from which he copied had been truly written.' Some paſſages, however, were overlooked, which remain to contradict others and ſhew them to have been falſified.

In the diſſertation on the chronology of the Jewiſh judges, he lays down rules for aſcertaining it, which principally are, in his own words, 'to exclude *judgings*, and only to reckon reſts and ſervitudes, and then to ſet Jepthah 318 years from the death of Moſes.'

We muſt not enlarge on a ſubject of this kind, which, we may ſuppoſe, would not prove, of all others, the moſt acceptable to the generality of Readers: we ſhall, therefore, diſmiſs Mr. Caverhill's elaborate performance with only this remark, that (notwithſtanding ſome expoſitions which, perhaps, are rather chimerical) it contains ſeveral obſervations worthy the farther conſideration of thoſe who are converſant with this difficult part of the Old Teſtament prophecies.

ART.

Art. VIII. *The Christian History*; being a new Arrangement and Version of all the Gospel Facts. With Ten Dissertations. By William Williams, Esq; late of St. John's College, Cambridge. 8vo. 3 s. sewed. Cadell. 1776.

THE study of the Scriptures is an employment not confined to any particular station. All persons who receive them as containing a divine revelation, are obliged, for that reason, to consult them frequently; but it is not necessary that all should study them in a critical manner. If persons indeed have the opportunity, this will be a very useful and proper employment of some leisure hours, though it is by no means requisite that the result of their deliberations should be published to the world. The Author of the volume before us hath very laudably applied himself to inquiries of this kind, and thought it proper to offer the fruit of his labour to the public eye. He apprehends that he presents us with an improved arrangement of the facts, and that the confusion and errors of former attempts are here avoided. 'More facts, he says, nay all, are introduced in the fullest terms and in a modern translation, which I hope is both more correct and more *elegant* than any preceding it.' If his Readers should find reason to think that in some instances he has an advantage over other harmonizers, though from a general view we see little room to suppose it; few, if any, will allow that his modern version is on the whole superior to other translations, or to that which is in common use among us. Mere alterations of words and phrases are not criticism, nor always improvements, and what can we think of Mr. Williams's idea of *elegance* when we meet with such expressions as the following?—*A divine glory shone around them and they were in a* terrible fright.—*A woman of Samaria comes to draw water*; Jesus *tells* her, *give me a draught*.—It fell out, *as the concourse* pestered him *to hear the divine word*.—*Why do John's disciples fast frequently* and say prayers, but your's are feasting and carousing?—*Who honours not the Son, honours not the Father* the Sender.—*Who hears my word and confides in* my Sender, &c.—*Then shall I profess to them, I never knew you*; begone from me ye hacknied villains!—*Let him hear*, that has a capacity:—*I am come* for an incendiary *on earth*, and what care I if the flame was already!—*But during every one's surprise* at all the feats *of Jesus*.—*He set off likewise for the festival*, not apparently, but as it were incognito.—*My Father loves me because* I stake my life.—*Yet he escaped from* their clutches *and returned across Jordan*, &c. Such expressions as these do not appear to us very *elegant*, nor are they at all necessary. Beside these, we cannot think that the text is rendered more conspicuous or otherwise improved by such translations as follow: '*Then the angel told them, be not*

 afraid;

afraid; Lo I am an evangelist to you *of great joy* which all people will receive.—*Except one be regenerate*, he can have no prospect of God's government.—*He has commissioned me to* be an evangelist to the poor.—*The* lusty *need not a physician*, but the indisposed.—God's government *is like a man casting seed into the land.*—The heavenly state *resembles a grain of mustard seed.*—How must we act to execute God's employments?—*Yet know this*, God's government is near you.—*There is joy in the* countenance of the divine *angels for one* penitent offender.—*It is* lighter *for a camel to pass through a needle's eye* than for a man of fortune to attain a divine state.—*Now is the prince of this world* sent to exile. *And* I, *whenever* I am elevated *from the earth, will attract every one to me.*—*The stone which* the architects *rejected*, is preferred to the head of the angle.—*The servant is not superior to his Lord, nor the* apostle paramount to his Sender.—My messmate has kicked at me.'

That we may not be thought to bear too hard on this performance, by transcribing from it only some of its more faulty parts, let us insert the following passage as less exceptionable: '*Blest are persons of an humble spirit, for their's is the heavenly state. Blest are mourners, they shall have consolation. Blest are the meek, they shall inherit the land. Blest are those who hunger and thirst after rectitude, they shall be* satiated. *Blest are the compassionate, they shall obtain compassion. Blest are spotless minds, they shall see God. Blest are the pacific, they shall be termed sons of God. Blest are those who are persecuted in the cause of* justice, *their's is the celestial state. Blest are ye when calumniators upbraid and prosecute you, and* allege every vile charge *against you on my account. Rejoice and exult, for mighty is your recompence in heaven; so they persecuted the prophets* your predecessors.

The remarks in some of the *dissertations* are pertinent and sensible, and shew the Author's acquaintance with learned subjects. They are, on Christ's history, the Trinity, Christ's nativity and lineage, the Lord's Prayer, original sin, human volition, the eucharist, Christ's descent to hell, the resurrection, faith,—and to these are added a prayer, a Scriptural creed, and an hymn for Christmas. The Writer appears to be a pious, good man, of Calvinistical sentiments, but not quite according with the Methodists.

ART. IX. *The Gentleman Farmer, being an Attempt to improve Agriculture, by subjecting it to the Test of rational Principles.* By Lord Kaims. 8vo. 5 s. Boards. Cadell. 1777.

WHEN men of science and intelligent researches employ their labours on the useful arts, they certainly rank with the first and most respectable members of society. Ambition may affect the reins of government without knowledge, and

and eloquence exert her powers to the perverſion of juſtice; learning may employ itſelf in empty ſpeculation, and genius waſte its force in embracing the ſhadows of fancy,—but when true philoſophy, the reſult of the moſt rational purſuits of ſcience, directs the mind to apply its knowledge to the intereſts of human life, then it is that our ſtudies become truly uſeful and reſpectable.

Of this character is the work before us.—The ingenious Author has reduced the theory of agriculture to a kind of ſyſtem, more conciſe and more uniform than has been done by other writers. He has ſtudied brevity ſo far as is conſiſtent with perſpicuity; he has all along confined himſelf to matters that are of real uſe in practice; and the plan he has laid down is recommended by his own ſucceſsful experience.

The work is divided into two parts, and thoſe parts into chapters: the firſt part contains fourteen, on the following ſubjects.—I. Inſtruments in Huſbandry. II. Farm Cattle and Carriages. III. Farm Offices. IV. Preparing Land for cropping. V. Culture of Plants for Food. VI. Culture of Graſs. VII. Rotation of Crops. VIII. Reaping Corn and Hay Crops, and ſtoring them up for Uſe. IX. Feeding Farm Cattle. X. Culture of other Plants proper for a Farm. XI. Manures. XII. Fences. XIII. The proper Size of a Farm, and the uſeful Accommodations it ought to have. XIV. What a Corn Farm ought to yield in Rent.

The ſecond part conſiſts only of three chapters, on the following ſubjects. I. Preliminary Obſervations *(chiefly philoſophical)*. II. Food of Plants and Fertility of Soil. III. Means of fertiliſing Soils. To this is added an Appendix, containing miſcellaneous matter, in ſome inſtances not incurious.

From this variety we ſhall make ſome extracts, as well to give a proper idea of the genius and execution of the work, as to indulge thoſe of our Readers who may amuſe themſelves with rural cultivation; and of this claſs we doubt not but we have many; letters being altogether compatible with retirement, and philoſophy with agriculture.

In the firſt two chapters we meet with little or nothing new (the chain-plough, and the uſe of oxen inſtead of horſes, having been recommended by many writers in huſbandry) unleſs it be the method of cultivating kitchen-gardens with a ſmall iron-plough drawn by one horſe, and that of planting foreſt-trees with the plough. In the article of farm-cattle the Author ſeems to be a little inconſiſtent; p. 36, he fixes the price of an ox four years old at 5l. 10s. and, p. 40, he ſays, a young bullock entering his fourth year will ſell for ſeven pounds. We know not how to account for this, otherwiſe than that in the firſt inſtance, he wanted to recommend the

uſe

ufe of oxen, by reprefenting their cheapnefs, and, in the fecond, to encourage the breed of them, by fhewing the profit. So it is, that we accommodate ourfelves to our fyftems! The inconfiftency, however, fhould not be fuffered to ftand; for, the more it is attended to, the more grofs it will appear. A bullock entering into his fourth year is worth feven pounds; at the end of that year he muft, in all reafon, be worth eight pounds ten fhillings; and yet he is, immediately before, eftimated to the farmer at five pounds ten fhillings; a difference of three pounds! Such glaring inaccuracies cannot, indeed, miflead the intelligent and practiced cultivator; but the unwary and the inexperienced may be fatally mifled by them. Could it be fuggefted that the one was meant as a lean, the other as a fat bullock, there might be fome reafon for the different eftimate of their value, but here is no fuch thing; neither does the mode, nor do the charges of breeding, indicate any thing like it.

One is forry that a book of this kind fhould be fo exclufively calculated for a particular province;—here are many terms to which the Englifh hufbandman is an entire ftranger, and fome, perhaps, at which he would fmile. He would be inclined to doubt, however, whether the following paffage came from Scotland, or from a neighbouring ifland.

'Till lately no farm-carriages were known in Scotland, but upon horfeback.'

Coups, the Author fays, are drawn with oxen and horfes; and fo, for aught we know, they may, but then he fhould have told us in a note what a Scotch coup is.

P. 47, our Author, fpeaking of dunghills, condemns the admiffion of water, and fays, 'Water in any quantity is far from contributing to putrefaction; but, p. 57, he fays, 'In the putrefaction of a dunghill, the parts from which water is excluded never rot.' Now, what will you infer, gentle Reader? Will not you be inclined to fay with the honeft butler of Mæcenas, *Nil fuit unquam tam difpar fibi.*

In the following paffage, the Author appears to have finned againft the fimplicity of paftoral morals. 'Broom, fays he, has a fingular effect upon fheep: it makes them drunk fo effectually, that, when heated a little with driving, they *tumble over*, and lie without motion. This fuggefts a method of rooting out the young broom that grows with the pafture-graffes, which is to pafture the field with fheep.' What! at the expence of their morals! of their lives! Is the fhepherd, then, to introduce ebriety into his flock at large, to make them fo *effectually drunk* that they fhall *tumble over*, and lie motionlefs, merely to get quit of his bonny broom? No longer bonny, if this be the cafe! It is, however, no more than an idea—

Sheep,

Sheep, heated with driving, will frequently fall and lie motionless, though they have not tasted a spray of broom. And we have known large flocks of sheep pastured whole summers in fields of broom, that behaved themselves with the utmost sobriety and decorum, even when driven .

——— 'To fresh fields and pastures new.'

'A whin is a fine ever-green shrub, carrying a sweet smelling flower all the year except in frost. The whin or furze may, in point of beauty, be considered among shrubs what the hedge-hog is among animals. But is it not a mistake, to say that it flowers all the year except in frost? We have never observed it to flower more than three months.

But let us seek for something new and useful. Under the article, *Clearing the ground of weeds*, we have the following observations:

'The farmer views plants in a very different light from the botanist. All are weeds with the farmer that give obstruction to the plants he propagates in his farm. These I distinguish into two kinds, that require different management, viz.—annuals,—and all that have a longer existence, which I shall comprehend under the general name of *perennials*. It is vain to expect a crop of corn from land over-run with couch-grass, knot-grass, or other perennial weeds; and yet the time may be remembered, when, among Scotch farmers, it was a disputed point, whether such weeds were not more profitable than hurtful. Some found them profitable in binding their light land: the getting a plentiful crop of straw and hay for their cattle, weighed with others. I should be ashamed of exposing ignorance so gross in my countrymen, could I not say, that they now understand the matter better, though few of them hitherto have arrived at the perfection of cleaning. Summer-fallow is the general method; and excellent it is, though it does not always prove effectual. The roots of couch-grass in particular are long, and full of juice: if a single joint be left in the ground, it never fails to spring. Here the common harrow is of very little use, its teeth being too wide. The time relied on by our farmers for destroying couch-grass, is in preparing for barley. After the harrow has raised part of a root above ground, men, women, and children, are employed to pull it up. There are only two objections to this method: the expence is one; and another is, that after all this expence, many roots are left in the ground. In order to pave the way for rooting out perennials effectually, and with little expence, I take liberty to introduce a new instrument, which I term a *cleaning harrow*. It is of one entire piece, like the first of those mentioned above, consisting of seven bulls, four feet long each, two and one fourth inches broad, two and three-fourths deep. The bulls are united together by sheths, similar to what are mentioned above. The intervals between the bulls being three and three-fourths inches, the breadth of the whole harrow is three feet five inches. In each bull are inserted eight teeth, each nine inches free below the wood, and distant from each other six inches. The weight of each tooth is a pound, or near it. The whole is firmly bound by

an iron plate from corner to corner in the line of the draught. The rest as in the harrows mentioned above. The size, however, is not invariable. The cleaning harrow ought to be larger or less according as the soil is stiff or free.'

For a more perfect idea of this harrow, we must refer to the engraved figure in the book.

The chapter on raising trees by seed, seems to be constructed on those rational principles mentioned in the title-page, and may be of general utility:

'The propagating trees by seed is nature's method. One inconvenience it has, that the trees thus raised are not always the same with the parent plant: though they are of the same species, they copy not always its varieties.

'What follows will enable us to judge of the maturity of seed. Seed inclosed in a *capsula*, in a pod, or in a cone, is ripe when the covering opens by the heat of the sun. The seed of a fruit-tree is ripe when it no longer adheres to the fruit; and where unripe fruit is pulled, the seed ripens with it. In general, seed is ripe when it sinks in water to the bottom.

'The seed of the Scotch elm ripens before the middle of June. The best way of gathering it is, to shake the tree gently: the ripest seed falls first, which may be gathered in a sheet laid at the root of the tree.

'The seed of the ash and of the maple may be put into the ground without being taken out of its *capsula*.

'The best way of opening the cones of pine, fir, &c. is to expose them in boxes to sun and dew. The drying them in a kiln is apt to destroy the germ. The cones of the larix are at their full size in autumn; but the seed is not so early ripe. Delay gathering them till March or April, when they begin to drop from the tree. Cut off a part of the cone next the stalk, which will render it easy to separate the quarters: the ripest seed falls out upon shaking the cone with the hand.

'The seed of the birch, the willow, the poplar, the aller, being very small, is not easily gathered: stir the ground about these trees, and it will soon be filled with young plants. With respect to the seed of the birch and ash, it is singular, that when dropt from the tree, no seed takes root so readily; yet when gathered, and scattered with the hand, it seldom grows.

'As for a choice of seed, small acorns gathered from large and lofty trees, are preferable before the largest acorns of smaller trees. In general, the seed is always the best that is procured from the most vigorous trees. But as in extensive plantations much precision cannot be expected, it ought to be the chief care that the seed be perfectly sound.

'Next, as to preparing seed for sowing. Trees propagated from seed have all of them a tap root, which pushes perpendicularly downward. The purpose of nature in this root is, to fit trees for growing in the stiffest soil, and to secure them against wind; but it proves hurtful to trees intended for transplantation. A young oak five or six years old, when taken up for transplanting, has, like a turnip,

but

but this single root, which will be four or five feet long when the stem is within one foot. Planted in this manner, it seldom lives. This evil is prevented by making the seed germinate in moist earth, and sowing it in the seed-bed after the radicle is cut off. The radicle never pushes more; and instead of it the tree pushes out many roots, which spread horizontally. Walnuts, almonds, and other shell-fruit, being long of germinating, ought to be put in moist sand, in order that the radicle may push before the end of April, to be cut off as aforesaid. Acorns, chesnuts, and beech-mast, will germinate *timeously* in dry sand. In wet sand or moist earth, they would, before the time of sowing, not only germinate, but push out long roots, which would ruin all. As this method is too troublesome for small seeds, sow them in beds as gathered: pull them up the second year: cut off the tap-root: and plant them again at the distance from each other of three or four inches. Two years after, they may again be transplanted wider; there to remain till they be fit for the field. Some imagine, that to deprive a tree of the tap-root prevents its growth. But experience vouches the contrary; and so does reason. It is observable, that the roots next the surface, being accessible to sun and moisture, are always the most vigorous, and are farther spread than those below. A tap root is deprived of sun and air, and even of water, unless where it happens to glide below the surface: how then can it equal a horizontal root in nourishing the tree?

'The seeds of the white thorn sown without preparation, rise not till the second year. If buried under ground in a heap till the pulp be rotted off, and sown in the spring following, they will germinate that very year. Instead of burying them under ground, a more approved method is, to lay them in an heap at the end of a barn, mixed with earth. By that method, a greater number will germinate than in the ordinary way. I made an experiment. One bed was sown with haws prepared in the ordinary way; and one with haws prepared in the other way. Upon the latter bed sprung a double quantity of thorns, and more vigorous. I made another experiment upon elm-seed. Of a quantity gathered when ripe, the half was immediately sown; the other half was carefully dried in the shade, and sown a fortnight after. The latter produced a greater number of plants, and more vigorous. Thorns are propagated still more expeditiously by cuttings from the root. When thorns are taken from the nursery to be planted in a hedge, the roots that are either wounded by the spade, or too long, must be cut off. Let these be shred into small parts, and sown in a bed prepared for them: they will produce thorns that very year. The seed of the ash seldom germinates till the second year. When gathered in the month of October, let it be put in pots with earth, and sown in the spring: it will germinate immediately. The ordinary way of raising hollies, is to sow the berries entire; which is wrong: every berry contains four seeds; and the plants that spring from them are so interwoven, as not to be separable without injury. A better way is, to gather the berries in December, the later the better if they can be saved from birds. Throw them into a tub with water, and between the hands rub them carefully in the water till all the

 pulp

pulp fall off. The good feed will fink to the bottom, which, after the water is poured off, muft be laid upon a cloth to dry. Mix them with dry fand, which will preferve them all winter. Sow them in March or April, and cover them with earth about three-quarters of an inch thick.

'With refpect to the time of fowing, the beft rule is, to imitate nature, by fowing when the feed is ripe; provided the tree be of a hardy kind to endure the froft of winter. By this rule, the feed of Scotch elm ought to be fown in June; the feed of pine and fir in April, at which time their cones open. Acorns, chefnuts, and beech-maft, ripen in autumn, which is the time of fowing them. If they ripen later, it is more fafe to fow them in the fpring following; becaufe the young plants cannot refift froft, if before winter they have not acquired fome degree of vigour. There is another reafon for ftoring up thefe feeds till fpring; which is, that the longer they lie in the ground, the greater rifk they run of being deftroyed by vermin. As the white thorn vegetates early, the haws ought to be fown the firft dry weather in February, after being feparated by a wire fieve from the mould with which they were mixed. Avoid frefh dung, which is injurious to them. Sow the feed of the larix when taken out of the cone in March or April; for though in the cone it will ftand good for years, yet it does not long retain its vegetative quality when feparated from the cone.

'Next as to the manner of fowing feed. Nature drops feed upon the furface of the ground. We muft depart from nature in this inftance, upon the following account, that after much expence and trouble in procuring feed, the far greater part would perifh, partly by vermin, and partly by an inclement air. This is not regarded by nature, which is profufe in the production of feed. All feeds therefore ought to be covered with earth, birch-feed alone excepted, which ought to be preffed down with the back of the fpade, but left open to the air without covering. Small feeds muft be flightly covered, as having lefs vigour to pufh upward. In ftrong foil, the covering ought in every cafe to be flight. The depth is pretty much arbitrary, becaufe the fame feed will thrive at different depths. But it muft be attended to, that a flight covering expofes the feed to drought; and therefore the ground ought to be watered if the feafon be dry. Where the ground fown is too extenfive for watering, a crop of barley will preferve the tree-feed from the fun, and alfo prevent weeds. The tree-feed and the barley may be fown alternately in lines. If trees are intended to remain where their feed is fown, it is proper to fow thick, partly for fhelter, partly to keep down weeds. M. Buffon declares againft weeding the ground upon which the feed is fown: "For," fays he, "weeds fhelter the young plants from the fun, keep in the dew, and preferve the plants warm in winter." In Scotland nothing is more hurtful to plants than weeds, which choke them, and exclude the air. A better way, even in France, is to fow barley with the feed, which will protect the young plants from the fun, and admit the air.

'The beft way of preferving feed is in dry fand, which fucks in the moifture from the feed, and prevents muftinefs. It withal retains fo much moifture as to prevent the feed from withering. This me-

thod

thod is chiefly useful in preserving during winter seeds that require spring-sowing, and in the conveyance of seeds to a distance. The efficacy of dry sand appears in preserving oranges and citrons, which in the air dry and wither: if to prevent withering they be laid in a moist place, they never fail to turn musty. There is one exception, that seed which lies long in the ground before it germinates, ought to be preserved in moist earth. The seed of the sensitive plant will keep entire for twenty years; of a melon for nine or ten. There are many seeds that will not keep entire longer than two or three years; which is the case of flax-seed, though remarkably oily: some seeds require to be put in the ground as soon as ripe.

'To prevent young plants in the seed bed from being spewed out by frost, cover the beds with leaves of trees, to be removed when the severe frosts are over.

'We proceed from the seed-bed to the nursery. Plants form very different roots, according to the soil they grown in. In stiff soil, the roots are commonly few, but strong and vigorous, for overcoming the resistance of such a soil. Roots multiply in proportion to the richness and mellowness of a soil An oak, for example, has a strong tap-root, which fits it, more than any other tree, for growing in a stiff soil. This root diminishes in strength and size in a loam, and still more in a sandy soil. When it grows in water, it has a multitude of roots, but not the least appearance of a tap-root. Hence it follows, that the soil of a nursery ought always to be light and free: such a soil produces a multitude of roots; and the vigour of growth is always in proportion to the number of roots, the smaller the better. But it also follows, that in transplanting trees from such a nursery, the soil about them ought to be made as mellow and free as possible, in order to encourage the small roots. When these are enlarged in so fine a soil, they will be able to overcome the stiffness of the natural soil of the field. Avoid dung in a nursery. If any be admitted, it ought to be thoroughly putrified, and digested into a sort of rich mould. Green dung makes the roots ill conditioned, and encourages a large white worm, which lives on the bark of the roots. Neither the walnut nor horse-chesnut succeed in a nursery: the plants require to be placed at a distance from each other; and the earth about them must be stirred several years. Aquatics that are intended to be propagated by large cuttings, ought first to have the benefit of a nursery; because they thrive best when planted out with the roots. Avoid a mixture of different trees in the same bed, for the slow growers will be oppressed.

'The true season for transplanting from the seed-beed to the nursery is about the fall of the leaf. Catch the time when the earth is so moist as to suffer the plants to be drawn without tearing the roots. All evergreens ought to be transplanted in spring; and also all other trees that suffer by frost.

'Where trees are so young as that an interval of five or six inches along the rows is sufficient, there must be an interval of a foot at least between the rows, in order to give access to clean the ground of weeds; and this interval is sufficient, even when the plants are so large as to make an interval of a foot along the rows necessary.

 'Where

Where the distance along the rows is made eighteen inches, or two feet, the intervals between the rows ought to be no less, for the sake of the trees, though unnecessary for the sake of weeding. Yet such is the influence of custom, contrary to common sense, that from the original position of young plants in a nursery, the interval between rows is always made double of the interval along the rows. Thus if the latter be eighteen inches, the former is always made three feet; and four feet where the size of the trees requires an interval of two feet along the rows. The same influence of custom occasions trees to be planted in rows in the field, where they are to stand; and yet they make a much better figure when, in imitation of nature, they are scattered as at random.'

The second part of this work is more philosophical and abstracted; yet it is not, on that account, less interesting, or less instructive. It is a curious and scientific disquisition of the primary operations of nature in the department of vegetable life. And here natural philosophy begins where natural history ends; the latter having given her detail of effects, the former explores their causes. It is from analogous facts only that we can make reasonable inductions, or obtain any supportable idea of the leading laws of nature: and it is on these that our Author has rested his ingenious inquiries. Our limits, however, will not admit the substance of them here, and we must refer our Readers to his book—assuring them that, though they may encounter some few errors, they will meet with many sensible observations and intelligent precepts.

*** *Some farther observations on this work, by an ingenious* CORRESPONDENT, *are come to hand, and will appear in a future Review.*

ART. X. Mr. Anderson's *Essays relating to Agriculture and Rural Affairs*, concluded: see our last Month's Review.

IN the second volume, our rural philosopher drops the stile of a preceptor, and assumes the more engaging character of an humble inquirer. He now becomes our fellow-traveller in pursuit of knowledge, and his inquiries have a continued tendency to rouse our attention, and to induce us to examine many objects that would perhaps have otherwise escaped our notice.

This essay, which is entitled, "Miscellaneous Disquisitions, Doubts, and Queries, relating to Agriculture," forms, we are told, only a very inconsiderable fragment of a large work intended by the Author to have been completed upon a more perfect plan, which we are sorry he has not found leisure to execute. It is the Author's professed design, in this tract, to point out *desiderata* in agriculture; but he usually accompanies these desiderata with hints that indicate pretty clearly the man-

ner in which they might be ascertained. *In omnibus rebus*, says he in his motto from Cicero, *sed maxime physicis, quid non sit, citius quam quid sit, dixerim.*

No plan could, in our opinion, be better calculated for obtaining knowledge in agriculture, than that which is pursued in this essay; because it leads the Reader directly to make decisive useful experiments. It was in this manner that Bacon laid the foundation for all the modern improvements in science and experimental philosophy: but of all the useful sciences none has more occasion to be elucidated after this manner than that of agriculture, because in none of them is fancy under more restraint; so that an attempt to call home the wandering imagination from the pursuit of trifling or ideal objects, and to fix the attention on those of principal importance, must lead to valuable improvements.

The disquisitions, in this volume, chiefly relate to the different kinds of plants that may be employed as food for domestic animals, and the most œconomical manner of consuming these, so as that the cultivator may be enabled to reap the greatest possible benefit from every product of his farm. With this view he inquires what plants are best adapted for fattening each class of domestic animals; what plants tend most to promote the bodily strength and animal vigour of each; which of them have a tendency to prevent diseases, to prolong life, to multiply the kind, and to increase the quantity or improve the quality of milk, &c. He inquires into the nature, and points out the peculiarities, of many plants, with a view to apply these peculiarities to some valuable *œconomical* (a favourite word with our Author) purpose; such as the particular season of the year at which they chiefly vegetate or are in greatest perfection; whether they admit of being most profitably consumed green or dry; whether there is any difference in their qualities, if consumed in the one state or the other; and whether there are not many vegetables that are at present entirely neglected by the farmer, which either wholly, or in part, might be of great use, if employed as food for domestic animals. Under this head he enumerates a great number of useful native plants which have, as yet, been little attended to by the farmer.

Nor is it only to the indigenous plants of this country that he confines his attention. He recommends a similar regard to foreign plants, which may be naturalised with us; but in order to prevent chimerical attempts in this way, he enumerates, in his *twentieth* Disquisition, several *criteria* by which a man may judge with some degree of certainty whether plants (or animals) will prosper in one country if transported to another. The following extracts from this head will afford a convincing proof of the great benefits that might accrue to agriculture from a

 competent

competent knowledge in philosophy and natural history, in those who practise it:

'As many unsuccessful attempts have been made to introduce plants or animals from one country into another; and, as some attempts of this sort have succeeded as well as could have been wished for, even when they were brought from very distant countries, it would be of use to the farmer, before he attempted any thing of that sort, to be made acquainted with the nature of the climate from which he intended to bring them, as well as the particular nature and œconomy of such plants or animals as he wished to encourage, that he might be able to give a probable guess before-hand, whether such attempts could be attended with success or not.'

Nature, he observes, seems to have intended those animals which are clothed with fur, for cold climates, as their fur is closer and finer in cold than in warm countries; hence he concludes it may be presumed, that an animal bearing fur may, in general, be with safety transported from the warm country to one that is a little colder; and as the fur is finer in winter than in summer, he concludes that Great Britain, from its insular situation, which moderates the heat in summer, is better calculated for rearing fine wool than any continental country.

'On the other hand, he observes, these last named * countries are naturally fitted to rear some products that our insular situation would never permit us to cultivate with profit. Many persons who have been in Holland, Germany, or Russia, during the winter season, where they experience a degree of cold far greater than is ever known in any part of Great Britain, fondly imagine, from this circumstance, that every plant that can be brought to perfection in these, as they think colder countries, could be equally well reared in Britain;—never adverting that, in the same proportion as their winter colds exceed ours, their summer heats are more intense. Hence we find, that vines can be reared on the continent to great perfection, and come to maturity in latitudes more northern than ours, although the many unsuccessful attempts that have been made to cultivate that plant in this island afford the strongest presumption, that it never can be done here with profit, unless on some very peculiarly favoured spot.

'The bee is an insect, the active industry of which hath long been converted by man to his own emolument;—but with different degrees of profit, according to the nature of the climate that he inhabits.—Endowed with a degree of instinct, that in some cases seems to approach towards reason, this little animal, if transported to a tropical region, where no vicissitude of climate is ever experienced, as it can there at all times find food in abundance from the flowers that constantly spring up around its habitation, is under no necessity of laying up stores for the winter; and, therefore, lives from day to day on what it collects from abroad; so as to disappoint the hopes of the possessor of the hive, if he wishes to make profit of the honey that they may have provided. But in Polar regions, where the rigour of

* *Persia, Thibet, &c.*

the

the winter is so great as to prevent this delicate insect from getting any food at that season in the fields; with a wise forecast, it fills its hive in summer with a large store of food to supply its wants during that rigorous season;—which man greedily seizes for his own purpose. In vain, therefore, would the inhabitants of Equatorial regions hope to make profit of this surprising insect; while those in a more northern climate may have a reasonable prospect of success.

'But this is not the only respect in which the climate has an effect upon this industrious and delicate creature. For, as it is benumbed by a moderate degree of cold, without being deprived of life; if the country in which it is placed does not experience a degree of cold sufficient to produce this effect, while, at the same time, it is so intense as to kill the delicate flowers upon which it might feed, the animal is necessarily alive too long; in which state it must eat: And having thus in a short time consumed all its stores, it must inevitably perish for want of food before the approach of summer. But, if the cold of the winter be sufficiently intense and constant, it remains during the whole of that season in a lethargic torpor; in which state it has no occasion for sustenance of any sort: So that, when it is revived by the returning heat of the spring, it finds abundance of food still remaining in the hive to keep it alive and strong till the flowers spring up, and the season becomes mild; when it begins afresh the labours of the year.

'Hence it appears evident, that the climate of the continent, in which the heat of the summer and cold of the winter are alike intense and uninterrupted, is much better adapted to the rearing this useful insect than that of an island; where the heat in summer is less considerable, and the season more variable; and where the cold in winter is often interrupted by sudden gleams of heat, that frequently bring the bees to life long before it is safe for them to go abroad in search of food. For which reason, the inhabitants of Poland and Germany have naturally fallen into the practice of raising great quantities of honey and wax, which many in Britain have attempted with far less success.—Nor can it be expected that in our climate very great profits can be made of this insect; although it may be hoped, that, in time, the northern colonies in America will avail themselves of the advantages that their climate will afford them in this respect, as soon as their country shall be sufficiently cleared of wood.'

The Writer of this article has often wondered, that the inhabitants of Britain have been so little attentive to the article of bees; as many parts of this country abound with the proper flowers, in as great abundance as on the banks of the Rhine, where innumerable beehives are kept in boats that move up and down the river, and furnish a plentiful subsistence for many families. It seemed to him that this was an article of pure profit, as the farmer neither needs to plow nor sow for them; nor are the plants on which they feed in the least impaired, for any purpose we know of, by the loss of what the bee takes from them;—but the foregoing observations explain the reasons of this neglect in a very satisfactory manner. Those

that follow, illustrate some other phenomena which seem to be equally surprising.

'From not duly attending to this variation that necessarily takes place between the nature of the climate of an extensive continent and that of a small detached island, many have been disappointed in their hopes of rearing several American trees and shrubs in Britain; and have been much surprised to find them killed by our winter's frosts, seeing they suffer every year, in their own climate, a degree of cold much more intense than we ever experience, without sustaining any damage from it.—But, although the winter's cold be there indeed much more intense than with us, it is likewise more invariable, and the season in every respect more constant; so that there,—from the time that the vegetation is stopt in autumn, till it begins again vigorously in the spring, the sap is never once put in motion;—whereas, in Britain, the mild weather that we frequently experience in the middle of winter, very often swells the buds at that season, which gives them such a tender sensibility as makes them unable to resist the severe frosts that often follow; so that they, on this account, perish with us entirely, although they were capable of resisting a much more intense degree of cold in their own native climate.

'Many likewise have been much disappointed, at finding the roots of certain garden-plants killed by the winter-frosts in Great Britain, which are seldom hurt by the much more intense cold that is experienced in Russia and many parts of Germany, from whence we have endeavoured to introduce them; by not having sufficiently adverted to the difference of the two climates:—As in these cold continental countries, the earth is constantly covered with snow, from the beginning of winter, till the genial heat in the spring melts it; by which means, they are more effectually preserved from the intense cold, than by any other covering that we could give them;—insomuch that grass advances, and flowers spring up, under its protection, so as to appear in full blossom as soon as it is dissolved.

'From these observations, it appears evident that we cannot in all cases promise, that a plant will not be killed by cold in one country, although it should chance to be a native of one that is colder:—Nor can we always be certain, that a plant which comes to perfection in a temperate, or even Polar climate, will meet with warmth sufficient to ripen its seeds, even in an Equatorial region. Thus wheat,—barley,—and other kinds of grain, that rush up with rapidity, and soon attain perfection in temperate climates, can hardly at all, or with great difficulty, be brought to ripen their seeds in the Torrid zone.—For, in these last regions, although the heat of the day is very intense, yet the length of the night that constantly succeeds it is so great, as tends much to retard the maturation of the grain,—at the same time that the copious dews that these long nights always produce in warm climates, *is* so greedily imbibed by the succulent leaves of these plants, *as endows* them with prodigious vigour to advance in length with the heat of the day; so that the plants are urged on to grow to a prodigious magnitude. And it is so long before the ear begins to be formed, that ere ever it can be brought to maturity, the tender stem becomes unable to support the vast load that it has to carry; and the

rainy

rainy season approaches before the seeds can be ripened;—which effectually destroys the whole plant.——But in regions that are placed nearer the pole, as the day is so much lengthened during the summer-season, the night hardly gives any check to the vegetation at that time; and, as the dews are necessarily less abundant, the plant has not such a tendency to an over-luxuriance of growth; and the constant action of the sun soon disposes it to push out its flower-stalks, so that the seeds attain maturity with a rapidity unknown in these warmer climates.——

'By properly attending to these peculiarities of different climates, and to the nature and particular œconomy of the plants or animals that he wishes to rear, a man may have a tolerable guess whether or not he may hope for success in rearing plants in one country that are brought from another.—Thus, it will readily occur to any person in the least versant in this subject, that it would be in vain to expect to be able to rear any of the trees peculiar to Equatorial regions in the open air, within or near the Polar circle. Because, as there is *almost no* variation in the heat of different seasons in the first named regions, it is probable, that such perennial plants as are natives of it would be incapable of bearing any considerable degree of cold, which they cannot fail to meet with in the last named regions; so that there is the greatest reason to think they would all be killed at the very first approach of winter.

'But there is not so much reason to despair of being able to rear to perfection, in high latitudes, some annual plants that may be natives of Equatorial countries. For, if these plants require but a short time to attain perfection in their native climate, it is not at all impossible but they may ripen in the other during the summer-season, before the cold weather of autumn approach to kill them. And, accordingly, we find that several annual flowers from these regions have been introduced with success into our gardens; and probably other useful plants, if equally attended to, might have been cultivated by us with equal success.

'The potatoe, which has of late been reared with such happy success in all the northern parts of Europe, sufficiently evinces the justness of this remark: For it is a native of a very warm climate, and is as impatient of cold as almost any plant we know;—yet, as the length of our summer sufficeth to bring it to perfection before the frosts approach, we are enabled to cultivate it with the greatest advantage. Whether the yam, another West-Indian root, nearly approaching to the nature of the potatoe, could be reared with the same facility in Europe, seems to me a little doubtful; as it requires a longer time to arrive at perfection in the West Indies than the potatoe. But, it is probable, that many plants whose value consists in their leaves, and not a few whose roots or seeds are most esteemed, could on some occasions be introduced with success into Europe or the American continent, were the peculiarities of their growth duly pointed out, and sufficiently attended to.

'But, it is not in all cases enough for the farmer to know that plants will live in the country he inhabits. Before he attempts to rear them, it is likewise necessary that he should know, if his situation is such as, with an ordinary degree of care, puts it within his power

to

to attain all those peculiarities that seem to be necessary for the well-being of that particular plant he means to cultivate. For a diversity of climate often produces a much greater variation in this respect, than most people seem to be sufficiently aware of.

'Thus, in warm countries, such as Portugal, Spain, and Italy, the heat of the sun becomes so intense during the summer-months, that all the common superficial fibrous rooted grasses are totally destroyed; so that the common pasture grasses are withered, and the fields become bare and parched up at that season; unless where artificially watered; insomuch, that the inhabitants are often, from this cause, subjected to great inconveniencies for want of food *to their bestial*. It was therefore an object of the utmost importance to them to discover a plant, that could be made to live and thrive at that particular season, and furnish an abundant and wholesome food to their domestic animals.

'Such a plant they have happily discovered in the Lucerne; which, by sending its roots to a great depth in the soil, continues to find there moisture sufficient to preserve it in a degree of vigorous vegetation when all the common grasses are totally destroyed. No wonder, therefore, that the inhabitants of these countries should consider this as one of the most valuable blessings that heaven, in its abundant bounty, hath bestowed upon them, and never have done with its praises.—But, in our more temperate climate,—as we do not stand in such need of a plant of this sort; so neither do we find ourselves in a situation that admits of the culture of it with so much advantage. For, here the moderate heat of our summers, and the frequent gentle showers that we then have, are so exceedingly favourable to the growth of the common fibrous rooted grasses, that every unoccupied spot becomes quickly covered with them; and they spring up so close upon one another as to choak every other plant that is not so hardy and luxuriant as to overtop and destroy them.—Now, although it is found that the Lucerne plant will live and thrive extremely well in our soil and climate, if it be kept free from these numerous weeds; yet, it is by no means capable of destroying, without assistance, that immense quantity of grassy plants that constantly spring up around it here, and stint it in its growth, and at length totally destroy it, unless we were at pains to free it from this its most destructive enemy; which adds very much to the trouble and expence of cultivating the plant in our climate, and prevents us from having it in our power to rear it with success in that easy promiscuous way of sowing it, that may with safety be practised in those climates where nature performs the part of the gardener, and frees it more effectually from this particular weed, than any care or trouble with us could ever effect.'

The Disquisitions that follow, relate to the different varieties, or, as he calls them, *breeds*, of domestic animals; with a view to ascertain whether these varieties are merely accidental, or permanent when not adulterated by a mixture with others. Most modern naturalists have adopted the former opinion, but our Author, with great force of argument, combats this notion, and brings many proofs that these breeds of domestic animals transmit

transmit their peculiarities invariably to their descendents, as long as care is taken to prevent the intermixture of the different kinds.

This being supposed, it becomes a matter of the utmost importance to have the peculiar qualities of each distinct breed of animals accurately ascertained, that every man may have it in his power to chuse that breed which possesses, in the most eminent degree, those peculiarities of which he intends chiefly to avail himself; but here, he observes, very little is with certainty known;—although, he attempts to give a slight sketch of a few of the breeds of horses, sheep, goats, and hogs, that have come to his knowledge. His observations on this head are new and interesting: on the subject of sheep he is extremely circumstantial, and, we think, satisfactory.

The nature and improvement of pasture-grasses next attract his attention. It is a prevailing opinion that old pastures are always better than new. He inquires if this opinion is well founded, and shews that old pastures are not *always* or *necessarily* better than new, although they sometimes are so; and that this so often happens to be the case, he ascribes to our ignorance of the proper pasture-grasses, and our little care to obtain their seeds. He shews that the few grasses we have hitherto cultivated artificially, are, in general, very bad pasture-grasses; and he strongly recommends this subject to the attention of improving farmers. He himself characterises several plants which he thinks would form excellent pastures, that have scarce ever been cultivated; the principal of which are the purple and sheeps fescue, two kinds of pea grass, common milkwort, yellow vetchling, tufted vetch, and common yarrow. He enumerates many other kinds which he thinks no less valuable, and accompanies the verbal description with an engraved figure of each plant; by the help of which the different species may be easily known at sight. In this department he has improved much upon Stillingfleet, his ingenious precursor in this walk.

He next endeavours to ascertain what is the most œconomical manner of consuming the grass on pasture fields, and what are the animals that may be most profitably kept upon the same farm; closing this branch of his subject with an inquiry whether there are not many other animals in the world that might with success be introduced into Great Britain: together with some remarks relating to mules, and other animals of the hybrid kind.

The volume concludes with some very interesting observations and experiments on plants that require to be raised in soils of a more or less spungy texture; on the effects of certain manures in promoting the growth of some particular plants in preference to others; and on the powerful efficacy of some ma-

nures in enriching particular ſoils, while they do not, in any degree, increaſe the fertility of others.

It is now time to cloſe our account of this Eſſay; which we ſhall do with obſerving, that it abounds with deep reſearches and intereſting concluſions, and that it ſeems to be well calculated for inducing the Reader to *think* and *reaſon* for himſelf, ſo as to be able to proceed with profit, after the book which has directed him into the right path is totally forgotten. The Author has evidently ſtudied agriculture with a more than ordinary degree of application. Hints frequently occur that will employ the reſearches of future ages; for the attentive Reader will eaſily perceive that more is often meant than meets the ear: and there are a greater number of new and ſingular facts thrown out, in the courſe of this Eſſay, than are to be met with in ſome whole libraries of common-place agriculture. This is the reaſon that to ſome Readers the Author will appear rather a little too fond of paradoxical aſſertions—a fault which we think he has not ſufficiently guarded againſt: as many paſſages are boldly announced, and appear to ſtrike more ſtrongly, than the ſame facts would have done if they had been more cautiouſly expreſſed. This, we imagine, is a blemiſh which the Author ought to endeavour to amend, in any future edition of his book, as it tends, unneceſſarily, to prejudice the weaker claſs of Readers againſt his performance.—It is alſo recommended to him to get ſome *Engliſh* friend to expunge the numerous *Caledonianiſms*: ſome of which, in the foregoing extracts, we have marked in *Italics*.

ART. XI. *Experiments and Obſervations on different Kinds of Air.* By Joſeph Prieſtley, LL. D. F. R. S. Vol. III. 8vo. 1777. [See our Review for July laſt, Page 1.]

WE have too long, in conſequence of unavoidable interruptions, been prevented from executing our promiſe to give ſome further account of the contents of this publication, ſo intereſting to the Chymiſt and Philoſopher. In our former article we only gave the ſubſtance of the Author's lateſt experiments, reſpecting his diſcoveries concerning the conſtitution of the atmoſphere. The preſent volume contains ſuch a variety of curious matter, that we find it moſt proper and convenient to confine our extracts to a few ſubjects. We ſhall therefore attend ſolely to ſome of the Author's obſervations, that have relation to the *nitrous acid*; which, as he very early had the ſagacity to diſcover, is a principal and powerful agent in many of the moſt intereſting and important phenomena of nature.

The diminution or decompoſition of *nitrous air*, in ſome of the Author's experiments, is an extraordinary phenomenon. It is well known that water will abſorb a very ſmall portion of this fluid, unleſs *atmoſpherical air* be admitted; in which caſe a

'complete

complete decompofition of the nitrous air is effected; the whole of its acid principle entering into the water, while its *phlogiston*, or inflammable principle combines with the atmofpherical air. The Author has however difcovered a variety of fubftances which greedily abforb and diminifh this fpecies of air. Thefe may be naturally divided into two claffes: one, confifting of fuch bodies as decompound it by feizing its *acid principle*; and the other, of fuch fubftances as produce the fame effect by laying hold of the *phlogifton* which it contains.

Of the former clafs are *fpirit of wine*, *cauftic alcali*, and *oils*, particularly thofe called effential oils, which decompound nitrous air, and abforb it in prodigious quantity, and with great rapidity; evidently in confequence of the well known affinity which they have, particularly the latter, with the nitrous acid; and which they accordingly attract from the nitrous air. Thus oil of turpentine was found to imbibe eleven times its bulk of nitrous air; which it likewife obftinately retained, though a confiderable degree of heat was applied to it. Spirit of wine too retains the acid which it has abforbed from nitrous air, though heat be applied; and the acid is fo intimately combined with the fpirit, that it does not affect the juice of turnfole in any other manner, than common fpirit of wine ufually does.

The effects produced on nitrous air, by thofe bodies which decompofe it, by means of their affinity to its *phlogifton*, are ftill more remarkable. The three mineral acids poffefs this property; and the nitrous, particularly, in an extraordinary degree. The quantity of nitrous air, fays the Author, which this laft-mentioned acid decompofed, 'the quicknefs of the procefs, and the effect of it upon the nitrous acid itfelf, were appearances that I viewed with aftonifhment, having had no expectation of any fuch refult; and feveral good Chymifts of my acquaintance have expreffed no lefs furprife at them than myfelf; though thefe facts will appear lefs extraordinary, when it is confidered how very ftrong is the affinity between this acid and phlogifton. This, however, is perhaps a more evident proof of the peculiar ftrength of this affinity than any other fact that chymiftry has hitherto furnifhed.'—The following is the fubftance of the Author's experiments on this head:

Having filled a fmall vial, that would contain four pennyweights of water, with a ftrong pale yellow fpirit of nitre; he fixed it with its mouth clofe to the top of a pretty large receiver ftanding inverted in water, and from which he had carefully drawn out almoft all the common air that it contained. He then filled the receiver with nitrous air; and as faft as this was abforbed, he added more. In lefs than two days, this fmall quantity of fpirit of nitre had completely abforbed 130 ounce meafures of the air; together with an additional quantity

tity (proceeding from an iron wire, &c. which were a part of the apparatus) which he eſtimated at 20 ounce meaſures more. Among the ſingular *phenomena* preſented in this experiment, the following are the moſt remarkable:

Soon after the beginning of the proceſs, the ſurface of the acid aſſumed a deep orange colour; and when 20 or 30 ounce meaſures had been abſorbed, a green colour appeared at the top, which gradually deſcended till it reached the bottom of the vial. Towards the end of the experiment, the acid was become ſo volatile by this impregnation, that its evaporation was very ſenſible; and, at the concluſion of it, only half the original quantity of nitrous acid remained in the vial. The remaining acid was rather *blue* than green; and was become exceedingly weak, from the diſſipation of its acid, and probably from its exceſs of phlogiſton.

That the Author's theory is juſt with reſpect to the *rationale* of this proceſs; or, in other words, that the nitrous acid, in this inſtance, decompoſes nitrous air by attracting its phlogiſton, ſeems evident from a ſubſequent experiment; in which he agitated a quantity of ſtrong ſpirit of nitre in this air. After continuing this proceſs even for a very ſhort time, he found that the remaining nitrous air had actually been meliorated by it, or deprived of its phlogiſton: for, two meaſures of it, and one of freſh nitrous air, (which, ſuppoſing them equally phlogiſticated, ought to have formed three ounce meaſures) occupied only the ſpace of two-thirds meaſures. Further, common air, phlogiſticated by the admixture of nitrous air, was conſiderably improved by the ſame proceſs.

It is not to be ſuppoſed however that, in either of theſe two caſes, the air was rendered ſo pure as to be fit for reſpiration: 'but that any kind of air (the Author obſerves) ſhould be reduced by this proceſs to a ſtate that is at all *better* than perfectly phlogiſticated, will appear extraordinary, when it is conſidered, that, notwithſtanding the affinity there is between this acid and phlogiſton, yet the vapour of it never fails to impart phlogiſton to common air, ſo as to deprave it conſiderably. In ſeveral caſes I have obſerved that common air thus expoſed to the influence of nitrous vapour has become perfectly phlogiſticated in a very ſhort ſpace of time. It ſhould ſeem that the nitrous acid, when combined with water, has a ſtronger affinity with phlogiſton than it retains in the form of vapour, free from water.'

In our accounts of the Author's former volumes, we did not take notice of his attempts to procure the *nitrous acid itſelf* in the form of *air*. He juſtly conſidered this as a very important *deſideratum*; never once having loſt ſight of it ſince the idea firſt occurred to him. One capital difficulty was, to find a fluid

ſubſtance

substance on which it could not act, and by which it might be confined, in the same manner as the other species of air are confined by water, quicksilver, or other fluids. Though, in consequence of his trials he found reason to conclude that there is no *fluid substance* in nature with which it will not readily combine, so as to be condensed and absorbed by it; yet he found a method of procuring this acid *in the form of air*, and *without water*, and not condensable by cold. This he effected by simply throwing it into *dry* glass phials; where however it was necessarily mixed and diluted with the common air before contained in them, as well as with a portion of nitrous air which comes over with it.

To this elastic fluid which acts upon, or is so readily condensed by, all fluid substances to which it has hitherto been exposed, the Author gives the name of *nitrous acid vapour*; to distinguish it from *nitrous air*, from which it materially differs. It is procured nevertheless by the same process that is employed for the production of *nitrous air*; with only a slight variation or two in the management of it. In that very process, this *nitrous acid vapour* is necessarily generated; and the water through which the *nitrous air* passes will be acidulated by it, whenever the effervescence has been so violent as to raise any *red vapour*. Bismuth is the metal which he generally employs; and when he wishes to procure the *nitrous acid vapour* alone, or as free from nitrous *air* as possible, he takes care to use a very strong acid, and to make the solution proceed as rapidly as possible, in a very tall phial, that there may be room for the ebullition of the acid. By attending to these circumstances, the quantity of nitrous *air*, produced at the same time with the *vapour*, bears a very small proportion to it.

'I was no sooner (says the Author) in possession of this *nitrous vapour*, which is the nitrous acid disengaged from its usual combination with water, and exhibited in the form of a dry air, though mixed with common air; than I saw opened to me an intire new field for experiments, towards which I looked with pleasing expectation, even while the prospect which it afforded was very indistinct; being satisfied, from the nature of the acid, and the important part it acts in the system of nature, that it could not fail amply to reward whatever labour I should bestow upon it. And thoush I have yet done but little, in comparison of what, I have no doubt, may be effected by this new mode of operating, my readers will find that my expectations have by no means been disappointed.'

We cannot recite, even in the most cursory manner, the many curious and interesting experiments which the Author made with this new *aeriform* vapour; particularly in impregnating with it water, oils, spirit of wine, the mineral acids,

and

and various solid substances. We shall only briefly specify its effects on the *marine acid* impregnated with it.

In the first place, the spirit of salt which had been impregnated with even a small quantity of this nitrous acid vapour, constituted an *aqua regia* much more powerful in the solution of gold than the common sort. It is indeed a remarkable circumstance attending this impregnation, that, whereas the best *aqua regia* is said to be made by the addition of a fourth part only of spirit of salt to three fourths of spirit of nitre; the spirit of salt which has been impregnated with so small a quantity of this nitrous vapour that its bulk is scarce sensibly increased by it, 'becomes possessed of all the properties of that *aqua regia* which consists chiefly of spirit of nitre, and in much greater perfection.' This combination, consequently, is a much cheaper solvent than the common preparation: for a small quantity of spirit of nitre, which is a dear article, will thus communicate a sufficient quantity of *nitrous acid vapour*, to saturate a large quantity of spirit of salt, which is comparatively cheap. Nitrous *air* likewise, decomposed over spirit of salt, produces an equally powerful *aqua regia*.

It is very remarkable that though the abovementioned *aqua regia* was made by impregnating spirit of salt with a small quantity of *nitrous acid vapour*, yet the Author could not compose an *aqua regia*, or any liquor that would dissolve gold, by an inversion of the process; or by impregnating spirit of nitre with the *marine acid vapour*, or the vapour of spirit of salt, applied in the same manner. The produce in this case did not materially differ from common spirit of nitre. It is observable likewise that the abovementioned *aqua regia*, or spirit of salt impregnated with *nitrous acid vapour*, and which, when even cold, dissolved gold so rapidly, dissolved *silver* likewise.

It has been taken for granted by some chymists, that, in the process for distilling the nitrous acid, there is an absorption or diminution of the common or atmospherical air contained in the distilling vessels. This observation, supposing it to be just, seemed to affect the Author's theory of the constitution of the atmosphere; which, as we have formerly explained it, is founded on the production of the purest respirable air, from a mixture of the nitrous acid with various earths. It might be alleged, that the air which he procured in these remarkable processes might be nothing more than that very air, now expelled from the nitrous acid, which the acid had before possibly attracted from the common mass contained in the distilling vessels, during the process of distillation.

To ascertain this matter, and to put an end to all possible doubt on this subject, the Author immerged the neck of a retort (containing 11 ounces of nitre and 8 ounces of oil of vitriol) under

under water, as well as the entire body of the receiver; on the upper part of which was a glaſs valve, through which any air that might be generated in the proceſs would paſs, and might be collected in a glaſs jar inverted over it: while no air could poſſibly gain admittance into the veſſels, *ab extra.* Further, when the proceſs was finiſhed, he could make an opening into the *apparatus*, under the water; and perceive how much of that fluid would ruſh in, to ſupply the place of the air that had neceſſarily been rarefied by the heat, or that might have been diminiſhed in conſequence of the ſuppoſed action of the included materials upon it. The contents of the retort and receiver together were 46 ounce meaſures.

Toward the beginning of the proceſs, 23 ounce meaſures of common air were expelled; and toward the end of it, 32 ounce meaſures of air were received, which greatly exceeded common air in purity. On opening the receiver under water, when the *apparatus* was cool, 29 ounce meaſures of water entered it. From theſe *data*, it follows that 26 ounce meaſures of air were *generated* in this proceſs for making ſpirit of nitre; and further, that had the water which entered even filled the entire cavities of the receiver and retort; it would ſtill have appeared that 9 ounce meaſures of air had been produced — 'The ſource of this air,' ſays the Author, 'is unqueſtionably the *earth* of the nitre united to a part of its *acid.*' He adds that when the heat is very great, he has obſerved 'that in this as well as in other proceſſes, a greater quantity of this earth will be carried off by this acid, than it can hold in ſolution when it is cold.'

Toward the cloſe of this volume the Author briefly conſiders the ſingular *phenomena* produced in the *detonation* of nitre, or its deflagration with combuſtible ſubſtances; in which caſes, and particularly in the exploſion of gunpowder, as well as in the proceſs for producing the *clyſſus* of nitre, the nitrous acid totally diſappears, and has been ſuppoſed by the chemiſts to be wholly deſtroyed. It is certain that it had hitherto eluded all their reſearches, and vaniſhed from their notice. In the operation for the *clyſſus* made with charcoal in particular, the ſole product remaining in the retort is the alcaline baſis of the nitre, deſerted by its *acid:* and in the receiver is found only a ſimple phlegm or water, manifeſting not the leaſt ſign of *acidity.*— As we have been favoured with ſome recent obſervations of the Author on this curious ſubject; we ſhall give the ſubſtance of them in this place.

The lateſt and moſt plauſible ſolution of the phenomena attending the decompoſition of nitre by deflagration, is that offered by *M. Macquer*, in his excellent *Dictionary of Chemiſtry*;

—[Article, DETONATION *of nitre*] where he considers this process as one of the most important in chemistry; and supposes that in this case a *nitrous sulphur* is formed, by the rapid union of the nitrous acid contained in the saltpetre with the *phlogiston* contained in the charcoal, sulphur, metal, or other inflammable matter, added to it. This peculiar species of sulphur, thus hastily formed, he supposes to be 'infinitely more combustible than the common or vitriolic sulphur; so that it cannot exist an instant without being entirely burned. Hence it is inflamed with extreme rapidity and violence, as soon as it is formed.'

But, in the opinion of Dr. Priestley, the existence of this *nitrous sulphur* is entirely hypothetical; and the phenomena of *detonation*, though hitherto considered as the most difficult in chemistry, admit of the easiest explanation imaginable. This explanation is founded on that remarkable fact first discovered by him;—*that no substance containing earthy matter can be made red hot in contact with the nitrous acid, without the production of* DEPHLOGISTICATED AIR: and if the substance contain inflammable matter, it will be inflamed with the greatest violence in contact with this kind of air. All the phenomena of deflagration, he adds, may be seen in perfection, by dipping a piece of red hot wood into a jar of *dephlogisticated air.*

He therefore supposes that when gunpowder, or any other similar composition, is fired, *dephlogisticated* air is formed; and by means of this fluid, *without the aid of any other air*, the remainder of the composition is inflamed with peculiar violence: the *dephlogisticated air* immediately seizing the phlogiston let loose in the process. The air that results will be more or less pure, in proportion to the smaller or greater quantity of phlogiston that it contains. In the detonation of gunpowder, it is in general considerably phlogisticated. Lastly, the nitrous acid, instead of being destroyed, as hath been commonly supposed, enters into the composition of the different kinds of air that are formed on the occasion.

An Appendix to this volume contains several miscellaneous communications from the Author's philosophical correspondents. In the first article, Mr. Warltire, Lecturer in Natural Philosophy, beside some observations relative to the refractive power of inflammable air, and the decomposition of it by burning, &c. communicates a method of giving the sparkling appearance to the *artificial* Pyrmont and Seltzer waters, by means of pressure. This he effects, by fitting to the upper vessel of Dr. Nouth's or Mr. Parker's apparatus, a perforated cork, through which passes a glass tube, open at both ends, and 18 or 20 inches long; the lower extremity of which is immerged into a cylindrical

drical glass vessel or cistern, which has previously been introduced into the upper vessel, and which contains a quantity of mercury more than sufficient to fill the tube. In proportion as the water ascends into the upper vessel, and the common air contained in it is compressed; the mercury rises in the tube, proportionably to its specific gravity, and acts as a weight or compressing force, on the fixed air thrown up into the middle vessel. To set a limit to this compression, the tube may be about 18 or 20 inches long; though we have been informed that a tube nearly twice as long may be employed without danger; and it is made to terminate above in the shape of a funnel or cup. In consequence of this construction, when the fixed air in the middle glass, and the common air in the upper vessel, have been so far compressed as to endanger an explosion; all the quicksilver will be forced up into the funnel, and detained there, till sufficient room is made by a discharge of water; when the quicksilver falls back again into its place, and acts as a compressing force as before.

By this process, as we have been informed, the impregnated water is rendered brisk; and, upon pouring it out of the apparatus, sparkles almost as much as bottled cyder: though, on exposing it to the common pressure of the atmosphere, it does not part with its air in so large a quantity, or with such violence, as the water sold under the denomination of *Seltzer*, when the cork is first drawn from the bottle.

In the second article, Mr. Henry, F.R.S. relates some experiments made by him to ascertain the effects of fixed air in the preservation of plants, fruits, &c —In the third, Mr. Magellan, F.R.S. gives an account of a method which he has contrived, of greatly accelerating the process of impregnating water with fixed air; and of two *eudiometers* invented by him, to measure the degree of salubrity in the air of different places *. He relates likewise an experiment of Professor Allamand's, confirming that of Father Beccaria, on the property of the Bononian phosphorus to reflect the *same* coloured light which it had before received. For the particulars of this delicate and interesting experiment, the Reader may consult the 61st Volume of the *Philosophical Transactions*, or the account we gave of it, in our 48th Volume, March 1773, page 226.

The fourth article is an extract of a letter from *Signor Landriani*, in which he gives an account of his examination of the salubrity of the air, in different places, ascertained by means of an *eudiometer* invented by him. Carrying this instrument with him, in a tour through Italy, he found its testimony agree per-

* Mr. Magellan has since published a particular description of his Apparatus. See the present Catalogue, Art. 25.

 fectly

fectly with the experience of the inhabitants. On aſcending the mountains near Piſa, he found each *ſtratum* of air was purer, in proportion to its height: but making ſimilar experiments on Mount Veſuvius, he obſerved, that, as he aſcended, and approached the *lava*, and the mouth of the volcano, the eudiometer ſhewed that the air became ſenſibly more vitiated than below.

In the fifth article, *Signor Volta* briefly relates the diſcoveries he has made (an account of which he lately publiſhed †) relating to *inflammable air*; particularly that which he has diſcovered to ariſe from pools, and in marſhy ſituations; and which he conſiders as the uſual product of the putrefaction and decompoſition of vegetable ſubſtances in water. This ingenious philoſopher has lately, as we have been informed, conſtructed a piſtol, which he *loads* with a mixture of inflammable, and common, or dephlogiſticated air, and which he fires even with the ſlight electric ſpark furniſhed from one of his own ſmall *electrophori*.

In the ſixth article, Mr. Hey, F. R. S. gives an explanation of the experiments which he had communicated in the Appendix to the Author's firſt volume, relative to the *acidity* of fixed air; in his account of which he was liable to be miſunderſtood, as meaning to deny that quality.

The preſent volume is terminated by two letters from Mr. Bewly; in the firſt of which, he ſhews, by experiments, from whence, and in what manner, the alcaline baſis of nitre acquires, during its deflagration with charcoal, (and the conſequent expulſion of the nitrous acid before combined with it) that large portion of fixed air with which it is found to be impregnated, at the end of the proceſs.—In the ſecond letter he propoſes a new theory with reſpect to the ſpontaneous accenſion of *Homberg's Pyrophorus*, on its expoſure to atmoſpherical air; after having firſt ſhewn the inſufficiency of *M. du Suvigny*'s hypotheſis to account for that ſingular phenomenon; and which is founded on the ſuppoſed agency of a diſengaged *vitriolic acid*, which *may be* contained in it.—Mr Bewly's idea, in ſhort, is, that the *pyrophorus* is a peculiar combination of phlogiſton and alcali, or earth; and that it decompounds *the air*, and is ſet on fire, as many other inflammable ſubſtances are known to be, by the *nitrous acid*; which, according to Dr. Prieſtley's ingenious theory, is the principal, or, at leaſt, a conſtituent part of atmoſpherical air.

† In a work intitled, *Lettre Sull' Aria Inflammabile Nativa delle Paludi.* 8vo. Milan. 1777.

ART.

ART. XII. *The History of Glasgow, from the earliest Accounts to the present Time. With an Account of the Rise, Progress, and present State of the different Branches of Commerce and Manufactures now carried on in the City of Glasgow.* By Joseph Gibson, Merchant in Glasgow. 8vo. 5 s. Glasgow printed, and sold by A. Donaldson in London. 1777.

THIS volume gives us a view of the ancient and present state of the city of Glasgow, in a great number of particulars. The Author's account of his method is as follows; 'In compiling of this work I have proceeded in this manner: the lives of the bishops I have extracted chiefly from Mr. Keith's catalogue of Scots bishops, whose accuracy, as far as I know, has never been called in question. In the history of the city I have endeavoured to fix the æras, and to ascertain the causes, from which the rise, progress, and present state of the city have flowed, and I have narrated such public transactions as the community has been engaged in. In the description of the present state of Glasgow I have related things impartially as they are. In the account of commerce, I have made choice of the year 1771, as this was the last year in which the exports were considerable. In treating of the manufactures I have made choice of the year 1771 also, in order that the Reader might have it in his power to see, at one view, both the commerce and manufactures of the city of Glasgow: though I am conscious, that, if I had made choice of the manufactures of 1776, they would have exceeded in value those of 1771.' One instance he gives of this, *viz.* value of printed linens made in 1771, 30,000l.; in 1776, upwards of 100,000l. sterling. There seems somewhat of an inconsistency there, that the exports should have so greatly failed since the year 1771, owing to the unhappy contest with America, and yet that the value of the manufactures should have so much increased. It may be asked, of what benefit is the increase of manufactures, if they cannot be disposed of? He does indeed afterwards add, that, by shutting of the American market, necessity has led the manufacturers to make trial of others; and they now find that markets can be procured which will make them returns in six months, so that three times the quantity of business may be done on the same capital as formerly, the American returns not being made in less than eighteen months.' Since this is the case it appears surprising that the *exports* should not now *be considerable*, unless he means that the manufactures have found a greatly increased *home* consumption.

This writer complains of the management of the Scotch in regard to some articles of commerce: among other things he remarks that 'Fashion operates powerfully on every species of manufactures; that manufacturing in Scotland is deprived of

 the

the advantage resulting from fashion; that we seem not to have sufficient spirit to dare to have a fashion of our own; that while the industrious inhabitants of Glasgow and Paisley were lately exerting themselves to improve, bring to perfection, and extend the manufactures of cambric and lawn, the greater part of the women in Scotland were wearing muslin, a fabric of the Indies:' nay, adds he, 'so great is the influence of fashion, that the very wives and daughters of these men were wearing this exotic themselves!'

In another place, speaking of commerce, he says, 'It is not an easy matter to ascertain the value of the goods exported from Glasgow; it is certainly very great. I shall only observe, that about one-fourth part of them are of the manufacture of Scotland; and that therefore the effect which the commerce of Glasgow has on the wealth of South Britain, in comparison with what it has on the wealth of North Britain, (owing to our inattention to manufactures) is nearly in the direct ratio of three to one. The shipping of Clyde at this time is about 60,000 tons.'

He concludes with saying, 'Could a subscription for so small a sum as four thousand pounds *per annum* be brought about in North Britain, to continue for fifteen or twenty years, and was the application of this money to be entrusted to a set of men versed in manufacturies, for the purpose of introducing woollen and other manufactures, I am convinced that in a course of thirty or forty years, we should not only rival, but excel England, in a very great number of different manufactures; our people would be prevented from emigrating to America, for they would then be able to earn their bread at home, and we *would* soon become a rich and a happy people.'

This Merchant mentions some of the discouragements to commerce which prevail in North Britain, and in his zeal to remove that which arises from fashion, he proposes a public breakfast three times in a year, to settle these matters in such a manner as might be beneficial to the home manufactory.

Mr. Gibson appears to be a plain sensible man, who understands trade, and wishes to advance the prosperity of the city of Glasgow. He apologizes for the imperfections of his work, which he says he does not expect will be read by the learned. His style, though void of all ornament, however, has not any thing materially faulty, except the frequent Scotticisms, which, to an English ear, are uncouth and displeasing; but he seems to have intended his performance more for North than South Britain. In the *appendix* are several original papers; some of them necessary to ascertain particular facts; others are merely matters of curiosity. Those which were written in the Latin language are translated.

ART. XIII. *Six Discourses:* To which is prefixed an Introduction; containing a View of the genuine ancient philosophy; of the natural and effectual Tendency of that Philosophy, and of Christian Morality, to all true Prosperity in *this* World; and some Observations on a Book lately published, intitled, A View of the internal Evidence of the Christian Religion. *By* Percival Stockdale. 8vo. 3s. 6d. Conant. 1777.

THIS volume merits nearly the same account which was given of *three discourses* published by this author a few years ago*. Mr. Stockdale discovers both sense and learning, but there is somewhat turgid and affected in his style; and while he pleads, at times, for a bluntness in his manner, it seems to become assuming, and to intimate some disappointed expectations which have raised his chagrin. At the same time we must add that his sermons contain, amidst a number of exceptionable passages, much excellent and pious advice; and that they bear the appearance of the preacher's real desire to be serviceable to his hearers. Most of them were preached before naval audiences. He dedicates his performance to Dr. Shipley, bishop of St. Asaph, expressing his 'pleasure that he can yet find *one* bishop, whom he can praise without flattery.' He takes some other opportunities, we observe, to convey a hint to his superiors in the church; 'If, says he, a bishop can be supposed so far to forget his duty, which is to exhibit in his life, as conspicuously as the infirmities of human nature will admit, a model of his mild, humane, and humble master—if he can so far forget his duty, as hardly to deign to speak to a worthy and exemplary, but thread-bare country curate, because his station in the church is low, and because he is poor;—and when he does vouchsafe to speak to him, if he addresses him in such a tone, and with such a look as a Nebuchadnezzar would use to one of his disgraced courtiers;—if he can thus treat a virtuous brother, whom he should make his companion and friend, whose wants he should relieve, whose *heart* he should cause to *sing for joy*;—if in that *meek*, *open*, *and generous* class of men, such a monstrous individual can be found; he is a proud, unchristian prelate, and deserves as much to be excommunicated as the most notorious profligate.'

The above passage is introduced, among others, to illustrate the nature of pride.

In the close of his last discourse we find him again complimenting the rulers of the church; '*To maintain*, he says, *the rights of the church, as established by law*, to promote the diffusion of the christian religion; to urge, whenever occasion offers, the cause of humanity; and *to prevent the wanton effusion of human*

* Vid. Review, vol. xliii. p. 331.

 blood;

blood; for these salutary purposes alone, according to *my* humble view of policy, they possess, with propriety, a share in the legislature. And I ardently wish, that in the hour of trial, they may not as meanly desert the *first* of these great objects, as they have lately shrunk from the *last*.'

But while our preacher in this manner arraigns the dignified clergy, he, at the same time, appears himself as a strenuous advocate for its forms and constitutions; and to this, if it is done with modesty and candour, we could not much object; but was it necessary, for this end, that he should condemn, and that with a degree of severity and virulence, the members of other churches, who have certainly an equal right with him, or with any bishop, or prince, to judge for themselves in matters of conscience and religion? 'I think, says he, that few Englishmen, of a liberal mind, will in any way dissent from the church of England, provided their judgment is acute and vigorous, and provided they give to our established worship, and to the pretensions of the sectaries, a fair examination and comparison' After this notable remark, we find him, in a note, excepting the reverend Theophilus Lindsey, whom he tells us he once heard with pleasure at Essex-house, and of whom he speaks in respectable terms. Not so, however, of Mr. Lindsey's friend, Dr. Priestley, whom he once heard at the same place. Among his ungenerous observations on the dissenters, he singles out Dr. Priestley, and bestows near two pages upon him, concluding with this charitable reflection, 'that if it had been Dr. Priestley's fortune to be a pope (*for* it might have been his fortune, not his crime), he would have been as great a tyrant as a Sixtus or an Alexander.'

We shall finish this article with one more extract which discovers the spirit of our confident declaimer;—'I earnestly wish, says he, for the peace and prosperity of the church and state, that a temperate and judicious exertion of some of our penal laws, against which a virulent and ungrateful clamour hath of late been raised, because they were dormant, might oblige the presbyterians to desist from their obstinate and arrogant claims, which they call petitions; and the methodists, to relinquish the mechanical operation of the spirit, for the mechanical operation of their trades' How edifying all this, and more to the same purpose, to a number of sailors and marines!

After the above declaration, who can lay any stress on his assertions, 'that he should hate himself if he had a particle of the inquisitorial spirit, and that if he had the power of an emperor he would not hurt a hair of a man's head who dissented from him in matters of religion.' Astonishing! that a man of common sense should be so blind as to pronounce with anger that Dr. Priestley would be a tyrant, was it in his power, and

at

at the ſame time call out himſelf for the exertion of penal laws againſt the diſſenters!

We have dwelt too long, perhaps, on this article, and therefore ſhall take no farther notice of the introduction to this volume, nor of the ſevere cudgelling which he beſtows on Mr. Soame Jenyns, than juſt to hint to this doughty champion, that poſſibly ſome *methodiſt* may hereafter remind him, that the articles of the church of England, to which he, no doubt, conſcientiouſly adheres, give ſome intimation that the heathen morality, which he ſo highly extols, is *of the nature of ſin.*

MONTHLY CATALOGUE,

For JANUARY, 1778.

POETICAL.

Art. 14. *The Saints*, a Satire. 4to. 2 s. Bew. 1778.

THE Methodiſts are the principal objects of this bitter performance; the writer of which appears, indeed, to have been inſpired by the moſt intolerant abhorrence of all fanatacíſm: the following picture of a celebrated leader of our modern enthuſiaſts, may ſerve as a ſpecimen of his manner:

———‘ *Detected Simon!*—to juſt ſcorn conſign'd,
Incurable in *body* as in *mind*;
By *vice*, 'ere manhood reach'd its prime decay'd,
Pale, meagre looks prepar'd him for his *trade.*
In ſpoils *corporeal*, now no more he deals;
For *thoſe* full many a *fleſhly thorn* he feels.
Sweet Saint! he traffics now in *ſouls* alone;
Long may his power o'er *Falſehood*'s dupes be known!
Fled from the pert chican'ry of the *bar*,
May no more *frauds divulg'd* his purpoſe mar;
But *ſimony* and *prieſtcraft* fill his purſe,
Who takes *advowſons* and *loſt ſouls* to nurſe!
Not gifted now (as once) to pleaſe the *fair*,
He turns his powers to preaching and to pray'r,
Carries on *commerce* in a decent way,
And *gulls* thoſe *harlots* whom he us'd to *pay.*
Full well he knows the *myſt'ries* of his art,
That *whining cant* can win the *guilty heart*;
That the true teſt of doctrines well laid down
Is an aſſenting *groan*, and *half a crown.*
That ſhallow minds to empty rant incline,
The paſſive dupes of *ſanctify'd deſign*,
Like ſhips unballaſted, which chance muſt ſave,
The ſport of ev'ry wind and ev'ry wave.'—

The author is no leſs virulent in his *proſe* notes, which are very numerous, than in his *poetical* text.

Art.

Art. 15. *The Ciceroniad*, a Poem, inscribed to William Earl of Mansfield, with a Dedication to his Lordship. 4to, 2s. Bew. 1777.

We have heard of the Epic Muse, the Tragic Muse, the Comic Muse, the Plaintive Muse, and the Frisky Muse; but never, till now, were we made acquainted with the *Rolling Muse*. You stare, gentle Reader; but you shall, likewise, be introduced to the newly descended goddess.

'O! Truth, assist me, whilst I *roll* along
Thy name immortal in no vulgar song.'—

* * * *

'Long had fierce Discord shook the wrangling throng,
Each day more loud the tempest *roll'd* along.'—

* * * *

'Grammar no more the well-turn'd periods *roll*,
Unclassic jargon stupifies each soul.'——

* * * *

''Tis done—thy influence rushes on my soul,
And, aw'd by thee, my numbers tamely *roll*.'———

The plan of the Ciceroniad is, briefly, this: Tully is sent from the shades, to determine the different pretensions of our bar-orators to the prize allotted to superiority of merit in their profession. The pleaders, accordingly, assemble, and assert their respective claims; which gives the poet an opportunity of sketching their characters: and some of them are severely satirised. The palm is bestowed on Lord Mansfield; who, upright judge as he is, it is hoped, will duly weigh the value of this compliment, should Du——g or Th——e prosecute the author for a libel.

The great master of Roman eloquence is chiefly distinguished from the British orators, by the graceful *waving of his hands*:

'All watch'd each motion of the god-like man,
Who *wav'd his hands*, and graceful thus began.' P. 14.

* * * *

——'Tully *wav'd his hands*,
While expectation hush'd the list'ning bands;
All watch'd each motion of the god like man,
Who *wav'd his hands*, and graceful thus began.'——P 31.

Unfavourable as these specimens may appear, there are many good verses interspersed in this very unequal performance.

Art. 16. *Northern Tour*; or Poetical Epistles. 4to. 2s. Wilkie.

It really gives us pain, where we see proofs of goodness of heart in a writer, to censure his performance with severity, or to treat his unfortunate efforts with contempt But, in a work of critical discrimination, where the PUBLIC depend on the judgment and veracity of the Reporter, TENDERNESS must give way to TRUTH. In the name of truth, then, be it known to this honest rhyming traveller, that while we applaud his moral reflections and good sentiments, we must condemn his poetry. For, although he is sometimes not unhappy in his versification, he is, for the most part, so piteously prosaic, that, indeed, he sinks beneath all gravity of condemnation. Yet, as he

he seems, by his manner of writing, to be a worthy and amiable man, we could not bear to hold his work up to that ridicule with which less feeling critics may be tempted to treat it.

Art. 17. *Poems on various Subjects and Occasions.* By Mrs. Savage. 12mo. 2 Vols. 6s. bound. Parker. 1777.

Mrs. Savage assures her readers, that these 'amusements of a leisure hour, are offered to the world, in compliance with *real* solicitations of her friends.'——If the lady's importunate friends were at the expence of the impression, she may have no reason to complain,—unless she should be dissatisfied with the reception which collections of this kind generally meet with from persons who, not being *friends* of the *writer*, are less *solicitous* about the *writings*: especially when nothing is found in them that rises above mediocrity.

Art. 18. *Religion*, a Poem. By the Rev. Christopher Wells, Curate of St. Olave's, Southwark, and Afternoon-Preacher at Bermondsey. 4to. 1 s. Bathurst. 1777.

This young writer *, more orthodox in divinity than poetry, will do well to consider, attentively, the distinction which critics make between blank verse and measured prose.

Art. 19. *England's Glory*, a Poem to the King. 4to. 2 s. Fielding and Walker.

Advanced from his annual *broad side*, on a single sheet, to an handsome *quarto* of thirty-eight pages, we did not, at first-sight, recognize our old friend the Bellman of St. James's; but the moment we heard his voice, the sly old bard stood confess'd, notwithstanding his disguise!

'With just applause *bright* MANSFIELD *be* is crown'd,
In whom the noblest qualities abound.'

* * * *

——'Thus ministers of exquisite report,
Illuminate and strengthen GEORGE's court.'

Good-morrow, my worthy masters and mistresses all!

Art. 20. *The Windsor-Stag*; a Poem, founded on Fact. 4to, 1 s. 6 d. Dodsley. 1777.

The *fact* on which this poem is said to be *founded*, is thus related, in a note;

'In the reign of George II. a stag of Windsor Forest leaped over the park pales to get at a favourite cow. The owner by chance found him out, and desired a neighbouring huntsman to kill him. The huntsman brought his hounds; but how much was he surprised when he came to the appointed place, to see the stag lie down at the heifer's feet, and *die!*

'The novelty of the accident soon spread about; and coming to the ears of the late Duke of Cumberland, he desired a nobleman of his acquaintance to write a copy of verses on it. This he, in *Latin*, concisely performed; and the verses were presented to the king. The subject, however, seeming adapted for a longer performance, induced Lord Apsley to desire the present Author † would write the following poem.'

* Vide our account of Mr. Wells's *Address to the Genius of America*, Rev. vol. liv. p. 421.

† An *Etonian* of sixteen; 'his first attempt with the muses.'

The poetic embellishments of this singular tale, will not absolutely disgrace 'a youth of sixteen,' although it will be remembered that Mr. Pope, at the same age, was the author of *much better* verses.

Art. 21. *Sir Martyn*; a Poem in the Manner of Spencer. By William Julius Mickle. 4to. 2s. 6d. Flexney. 1777.

Having already expressed our approbation of this poem, we have only to inform our readers, that it was first published in 1767, under the title of The Concubine (see Rev. vol. xxxvi. p. 352.), and that the Author, apprehending that the former title conveyed an improper idea of the design and spirit of the poem, has changed it for that of the hero of the piece, Sir Martyn. The argument, given by the Author in his preface to this edition, is as follows:

After an invocation to the Genius of Spencer, and the proposition of the subject, the knight's first attachment to his concubine, his levity, his love of pleasure, and dissipation, with the influence over him, which she on this assumes, are described. The effects of this influence are next exemplified, in the different parts of his relative character,—in his domestic elegance of park, garden, and house,—in his unhappiness as a lover, a parent, and a man of letters,—behaviour as a master to his tenants, as a friend, and a brother,—and in his feelings in his hours of retirement, as a man of birth, and a patriot. The piece closes with an allegorical catastrophe.

Art. 22. *The Oeconomy of Beauty.* In a Series of FABLES: addressed to the Ladies. By Dr. Cosens, Minister of Teddington, Middlesex; and Chaplain to the Earl of Denbigh. 4to. 10s. 6d. Boards. Walter, 1777.

For the design, with specimens of the execution, of these fables, we must refer our Readers to the account given (in the 47th volume of our Review, p. 282.) of the *first Book.* The second Book being now added, the quantity, as well as the price of the work, is nearly doubled. The name of the Author, who is rather celebrated as a preacher than as a poet, is likewise now first added. Dr. Cosens is, undoubtedly, a man of wit: but, in his versification, he comes short of the easy, natural flow of Gay and Moore.

Art. 23. *The Park.* 8vo. 6d. Goldney.

Consists of what the Author deems *satirical* remarks on the company frequenting the Mall; but 'twas pity that the poor man should have so mis-spent his time, for who will buy such verses as

'Well, says Miss Vainwith, strange things one sees,
That black-ey'd girl's as well known as the trees?'

The ballad-printer in *Stonecutter street* would have given him three half crowns for as many *dismal ditties*, which he might have produced with perhaps less than half the trouble that this miserable pamphlet may have cost him.

Art. 24. *The Pastor.* Addressed to the Rev. John Wesley. By John Hough, of the Inner-Temple. In which the character of that *fallacious Casuist* is accurately delineated. 4to. 1s. Williams.

Of all the numerous opponents of Mr. Wesley, Mr. John Hough appears to be the most harmless. A *titmouse* attacking a RAVEN.

THEO-

PHILOSOPHICAL.

Art. 25. *Description of a Glass Apparatus*, for making Mineral Waters, like those of Pyrmont, &c.; together with the Description of some new Eudiometers, &c. In a Letter to the Rev. Dr. Priestley, LL. D. F. R. S. By J. H. De Magellan, F. R. S. 8vo. 2 s. Johnson. 1777.

In the first part of this tract, Mr. Magellan describes several improvements which he has made in Mr. Parker's apparatus; by means of which water may very quickly be saturated with fixed air. His process scarce requires more than a quarter of an hour; and the product is double of that which could be made in the simple or common apparatus now in use.

The Author next describes some new *Eudiometers*, or instruments invented by him to ascertain, with the *greatest accuracy*, the salubrity of the air. Three different constructions for the attaining this very interesting *desideratum* are here circumstantially described. They are all ingeniously contrived, and are constructed with as much simplicity as the subject, probably, is capable of; at least where *great accuracy* is required; but they are too complex to admit of any description without a view of the plate.

RELIGIOUS and CONTROVERSIAL.

Art. 26. *A Father's Advice to his Daughters.* Small 8vo. 6 d. Buckland, &c.

Offers good counsel to young females, I. As to their choice of a husband,—that he be a 'truly pious man,'—'governed by the principles of grace, &c. &c. II. As to their behaviour in the married state. The good father appears to be a person of plain sense, and great piety. It is to be feared, therefore, that none but pious young people (if such are to be found), who have the least need of his advice, will look into this little volume.—A degree of genius in the writer, with a pleasing persuasive style, are requisite in these days of improved taste, to command an extensive circulation,—in regard, especially, to *preceptive* compositions.

Art. 27. *Discourses on practical Subjects.* By Job Orton. 12mo. 2 Vols. 6 s. bound. Shrewsbury printed. London sold by Buckland, &c. 1776.

These discourses bear the same character with others already published by this Author, and of which we have given some account. The worthy writer being debarred by ill health, from the *pulpit*, retains his desire of usefulness, and endeavours to contribute to this end by *preaching* from the *press*. Those who are disposed to attend candidly and attentively to him will, we doubt not, find themselves improved. 'It seems, says he, in the preface, agreeable to the wise plan of Providence, and to the state and circumstances of men, that discourses of different kinds and strains should be addressed to them; and all may through his blessing contribute to the general edification and happiness.—The plain language and familiar phrases to be found in some of these discourses, are not indeed suited to the general taste of the age, or the particular taste of some readers of practical books. But it appears to me extremely evident, that we have carried our refinement of public discourses too far, so that they are above the capacities, and

and not suited to the feelings of most of our hearers and readers. The state of religion in the age in which we live, requires something more plain, familiar, and striking, than is often to be met with in modern sermons. The want of 'coming home to men's business and bosoms,' to use Lord Bacon's language, will in some measure account for the too general neglect of the ministrations of some regular, judicious, and even serious preachers, and for the eagerness with which multitudes run after preachers of a different sort.' In this strain the Author justly apologizes for the manner in which some important duties are here urged. The two volumes contain thirty-six discourses. The subjects of some of them are singular; one we find from that text, *Is not this the carpenter?* Another from Prov. xxvii. 8. *As a bird that wandereth from her nest, so is a man that wandereth from his place.* The text of another is, *Remember Lot's wife*, &c. &c. But the reflections on these and other subjects are just and useful. On the whole, they testify, in a plain and serious style, a love to piety and virtue, and an earnest wish to inspire others with it, and extend their influence, if it were possible, over every human being.

Art. 28. *The Ingratitude of Infidelity*; proveable from the Humiliation and Exaltation of Jesus Christ, being the most beneficial Appointments to Mankind, that are within the known Plan of God's moral Government. Addressed to Modern Infidels, Jews, Papists, and other Unbelievers. By Caleb Fleming, D. D. Pastor of a Protestant Dissenting Church, who meet at Pinner's-Hall. 8vo. Johnson. 1 s. 1775.

The worthy Author of these two sermons, the publication of which was but lately made known to us, is a firm friend to Christianity, and a zealous defender of its truth. His sentiments are indeed widely different from those which are commonly esteemed orthodox; the falsehood of some of this kind he is fully convinced of, and is warm and confident in opposing them. Whatever may be his peculiarities, he appears to be a worthy and good man, who wishes well to the cause of truth and religion. His classing papists with unbelievers in the title-page is rather singular; but he says in the introduction, 'the papist, if he calmly considers, will assuredly know that his *faith* is not the result of a judgment founded on the written New Testament canon; but it is merely an *implicit credulity* in his priest, and in what his priest calls the church. He ought not, after this, to think himself at all insulted by being put into the company of unbelievers.—In fact, a *papist*, as such, has no religion; since he has neither eyes nor ears of his own, for he sacrificeth his reason and understanding at the altar of *mystery*, and blindly subjugates conscience to priestly dominion.'

The interpretation which he here gives of the humiliation and exaltation of Jesus Christ, he says, has afforded him the most solid satisfaction, 'after about forty years more stated enquiry,' and he hopes may be serviceable to others. 'Whatever imperfections,' he adds, 'may be found in the style, language, or sentiment, these discourses speak the genuine conceptions of a man who must, according to the course of nature, soon have a personal interview with that same divine personage, whom the one God the Father has constituted the one Lord over the dead and over the living.'

We

We ſhall only add a paragraph from the concluſion of theſe ſermons, on which the Reader will form his own judgment.—'I would add, that the worſhip of the *papal church* is anti-chriſtian, and idolatrous: for it makes uſe of many mediators.—It is ſaid, I am afraid too juſtly, that that ſhocking popiſh *ſuperſtition* is now gaining ground, in a proteſtant chriſtian nation,—but if it be true, it can do no other than deprave and unchriſtianize the ſpirit of our people—for the worſhip of papal Rome is not at all fit for men, conſidered either as rational beings or as chriſtians. And were it not for the diſſipation and debauchery, which are become epidemical, and an avowed aim in public a——— to give a deſpotic ſway to the Britiſh ſceptre, we might all be aſtoniſhed at the deluſion.'

Art. 29. *A Diſcourſe on Repentance.* By Thomas Mole *. 8vo. 2s. Johnſon. 1776.

This diſcourſe conſiſts of eleven ſections, in which the nature of the goſpel diſpenſation is conſidered, and repentance ſhewn to be an eſſential qualification for the forgiveneſs of ſin: the learned and judicious Author enquires how far the promiſe of forgiveneſs relates to the preſent ſtate of the world, and offers ſeveral arguments to prove the efficacy of true repentance to the remiſſion of thoſe ſins which men commit after believing and profeſſing the goſpel: objections to theſe arguments are examined and obviated; and the neceſſity of repentance inſiſted on and enforced. The treatiſe is concluded with an addreſs, to ſuch as by early inſtruction in religion have engaged in the profeſſion of it; to ſuch as by various deluſive pretenſions are induced to delay their repentance; to ſuch as give themſelves up to a life of ſenſuality and ſin; and to ſuch as indulge themſelves in the habitual commiſſion of any one ſin. Theſe ſeveral points our Author treats with ingenuity, piety, and perſpicuity. The addreſſes to different perſons, in the concluſion, are earneſt, ſenſible, weighty, and convincing; becoming a chriſtian miniſter who ſincerely wiſhes to promote the true intereſt and happineſs of his hearers. His addreſs to thoſe in the younger part of life is thus introduced; 'It is a method which many take at preſent in educating their children, to train them up in the knowledge of the world, and to qualify them for figuring among the gay part of it. But, I fear, conſidering what is meant by the 'world,' that this is leading them in at the wrong gate, and that they will be found the happieſt in the end, who have known the leaſt of it. For to what doth ſuch an early familiarity tend, but to the contracting a faſt friendſhip with the world, which is *enmity with God*; and of which Chriſt in his time, declared, *they have both ſeen and hated both me and my Father*.'

We ſhall only add, that we have read this performance with pleaſure, and think it well calculated to promote the moſt important intereſts of mankind.

* The Rev. Mr. Mole, of Uxbridge, one of the oldeſt diſſenting miniſters in the kingdom.

Art. 30. *Benjamini Kenicotti Epistola ad celeberrimum Professorem Joannem Davidem Michaelis; de Censurâ primi Tomi Bibliorum Hebraicorum nuper Editi, in Bibliothecâ ejus Orientali,* Parte XI. 8vo. 1 s. Oxoni, Prostat venalis apud Rivington, Londini. 1777.

It is not possible that such a work as that which Dr. Kennicott is now publishing should be wholly free from objections and suspicions; all that can be expected is, that it should be as perfect as the state of manuscript copies and versions will admit, and that a clear, fair, and faithful order should be preserved in reciting the various readings, and criticising them. Men of learning, of candour, and piety, it might be hoped, will be open and ingenuous in proposing their difficulties about it, and not rashly condemn or censure. But great minds are not free from human frailties, and envy sometimes cleaves to them strongly. This may have been the case with some of Dr. Kennicott's opponents: but is surely not to be supposed of Dr. Michaëlis! a professed friend to and encourager of the great undertaking in which Dr. K. is engaged! The Latin pamphlet before us, however, exhibits complaints, and, as it appears, just complaints, of the conduct of Dr. M., who, in a pamphlet published above a year ago, occasionally introduces several insinuations and objections to the disadvantage of Dr. Kennicott's performance. Our learned Oxonian, with great reason complains, that his German friend should not have imparted immediately to him his difficulties and remarks, or that if he thought it proper to make them public, he should not directly have sent him the book in which they were contained, as he had done the other parts of the same work; whereas he saw *this* only accidentally, and some time after it had been sent forth into the world. As we have not seen the eleventh number of the Bibliotheque, which contains the animadversions here alluded to, we are not sufficiently qualified to judge concerning the controversy. But we may say that Dr. Kennicott appears to have stated the objections fairly, and, in general, to have answered them fully.

It is difficult to assign a reason for this clandestine kind of attack which Dr. Michaëlis has made; but he may be able, perhaps, to vindicate himself in a better manner than we apprehend.

Dr. Kennicott concludes with requesting, that his antagonist would, without delay, publish this defence with that part of his work in which so many accusations have been scattered. 'This,' says he, 'you will not object to, if you are sincere in saying that the charge you bring arises not from envy or malevolence, but from a pure regard to truth:' if you do object to it I recur to what you advanced twenty-three years ago, 'Lest we should do any injury to Kennicott, we desire to correct whatever may have been more hastily written.'

This pamphlet contains also a short letter to the Reader concerning F. Fabricius, who, in two volumes, which he has lately published at Rome, has given, Dr. Kennicott tells us, an unjust and false account of the Hebrew manuscripts preserved in Italy.

AMERICAN CONTROVERSY.

Art. 31. *An Address to the Inhabitants of Pensilvania*, by those, Freemen of the City of Philadelphia who are now* confined in the Masons Lodge, by virtue of a *General Warrant*, signed in Council by the Vice President of the Council of Pensilvania. 8vo. 4d. Philadelphia printed, London reprinted, by Phillips in George Yard. 1777.

State necessity hath often been pleaded in defence of *general warrants*, which have long been made use of, even in this land of liberty, and which having lately received a remarkable *check* † here, have now found their way to America, where the occasional *conveniences* of these engines of despotism, has not escaped the observation of the new governments established in the English colonies.

In the present unsettled and distracted state of public affairs in North-America, it is no wonder that recourse hath been had to this summary mode of providing for the security of, what they call, the state.——With the British army thundering in their ears, and the prospect of impending ruin, from which, humanly speaking, nothing could save them but a speedy flight,—it would have been strange remissness in the council of Pensylvania, if they had paid no attention to the conduct of those of their fellow-citizens of whom they had, or *thought* they had, reason to entertain any degree of suspicion.

The warrant, by virtue of which the *addressers* were taken into custody, imports, that the gentlemen therein named, were of the number of those persons who had, "in their general conduct and conversation, evidenced a disposition inimical to the cause of America;" and whom it was "necessary, for the public safety," at so dangerous a crisis, to secure:—unless they would 'promise in writing, to remain in their dwelling houses, ready to appear on demand of council, and mean while, refrain from doing any thing injurious to the *united states*, &c. and from giving intelligence to the commander of the British forces, &c.' ——With which they refused to comply; considering the requisition as illegal and tyrannical.

The gentlemen (who were chiefly quakers), on being arrested, and confined in the free masons lodge, boldly and resolutely protested against this violent procedure; they asserted their innocence, they called for a public hearing, and they required to face their accusers.

These demands were referred to the congress; and the remonstrants were, soon after, informed, that they should be released from their confinement, provided they would subscribe to the *test* (mentioned in the note below ‡), which congress would accept in full satisfaction of all their suspicions.

* The dates of the several papers of which this pamphlet is composed, run from August 31, to September 9.

† Thanks to the spirit and intrepidity of Johnny Wilkes, for this advantage to the cause of civil liberty.

‡ Viz. "I do swear (or *affirm*) that I will be faithful, and bear true allegiance to the common-wealth of Pensylvania, as a free and independent state, &c."

To this *condition* the prisoners, with a manly firmness, refused to submit; while on the other hand, is it to be wondered at, if their very refusal served to strengthen the suspicions that had been conceived, to their detriment; and that they were, in consequence, ordered to prepare themselves for banishment.?

On this intimation, the prisoners renewed their remonstrances and demands of *an hearing*,—the continued denial of which was undoubtedly a *cruel hardship*, whatever were or were not, their demerits, with respect to the matter in accusation.

In fine, we suppose § the gentlemen were actually sent out of the province ||, in consequence of their finally "refusing," as the *resolve* of the council expresses it, "to promise to refrain from corresponding with the enemy, &c."—on the word *refrain*, the prisoners have this comment: 'the charge against us of refusing to promise to *refrain* from corresponding with the enemy, insinuates that we have already held such correspondence, which we utterly and solemnly deny.'

The remonstrances made by these gentlemen, during their confinement, are drawn up with a becoming spirit, and manly energy; and seem to have been written by the quakers; a set of men who although still friends to monarchy, never were known to *bow* to the *Baal* of oppression, or to *conform* to the *arbitrary* requisitions of any power on earth.

POLITICAL.

Art. 32. *The Caledonian Dream.* Inscribed to the Rt. Hon. the Earl of Chatham. 4to. 1s. Fielding and Co. 1777.

The Author *dreams*, as most of his countrymen do, of the speedy subjugation of the Americans:—waking or sleeping we see, the bonny Caledonians are *alive* for *government*.

Art. 33. *Letters occasioned by three Dialogues * concerning Liberty*; wherein the Author's Doctrine respecting the *State of Nature*, is shewn to be repugnant to *Reason*. To which are added, *Remarks* on Dr. Price's additional Observations on the Nature and Value of Civil Liberty. By Joseph Wimpey. 8vo. 1s. 6d. Johnson. 1777.

Although Mr. W. differs widely from the judicious Author of the *three dialogues*, and from Dr. Price, on the subject of civil liberty, yet he argues the several points with temper, and decency of language; a circumstance which our discerning Readers will accept as, at least, presumptive evidence of his good sense, and judgment.

Art. 34. *Second Thoughts*, or observations on Lord Abingdon's *Thoughts* on the Letter of Edmund Burke, Esq; to the Sheriffs of Bristol. By the Author of the *Answer* † to Mr. Burke's Letter. 8vo 1s. 6d. Cadell, 1777.

This antagonist of Lord Abingdon's, discovers considerable ability, and, especially, an extensive knowledge of the British constitution.

---

§ Unless they had the good fortune to be set at liberty by General Howe, who took possession of Philadelphia, on the 26th of the same month.

|| The place of their banishment, was *Staunton* in the county of Augusta, in Virginia.

* See Review, vol. lv. p. 218—243.

† See Rev. July, 1777, p. 85.

5 He

He writes with spirit, and says many striking things; but, in the ardor of contest, following his blow with, perhaps, too much confidence, he attacks some very eminent characters, particularly Dr. Franklin, with an illiberal severity; for which he deserves the reprehension of every considerate and candid reader. But if, as we have heard, he is a young writer, he may hereafter, as his judgment ripens, make a distinguished figure in the polemical field.

Art. 35. *A Letter to the Rt. Hon. Willoughby Bertie*, by *descent* Earl of Abingdon, by *descent* Lord Norreys; high Steward of Abingdon and Wallingford. In which his Lordship's candid and liberal treatment of the *new* Earl of Mansfield, is fully vindicated. 8vo. pr. *one pound Scotch.* One Shilling and Eight Pence, *English.* Payne, &c. 1778.

An admirable piece of irony, in which Lord A. (who, certainly, is but an unfledg'd *writer)*, is totally overwhelmed, by the superior abilities of his mock-vindicator. We have not, for a long time past, been so well entertained, in the perusal of any publication, of the humorous kind. Wit is said to be of *no* party, yet has it been engaged in *all*; and is, perhaps, the most powerful auxiliary to *any*.

MATHEMATICS.

Art. 36. *A Compleat Theory of the Construction and Properties of Vessels*, with Practical conclusions for the management of Ships, made easy to Navigators Translated from *Theorie complette de la construction et de la manœuvre des Vaisseaux*, of the celebrated Leonard Euler. By Henry Watson Esq. 8vo. 5 s. boards. Elmsley, 1776.

The value of the original work, of which this is a translation, is well known to those who are acquainted with the mathematical principles of hydraulics. It is the most compleat scientific treatise, on this subject, as far especially, as it relates to the construction and management of ships. But those who are conversant with foreign publications of this nature, are well apprised, that every language has technical terms and phrases peculiar to itself: the present translation is, on this account, the more valuable; and it is undertaken with a view of rendering the more abstruse and mechanical part of nautical science, generally understood.

The work is divided into three books: in the first book, the Author considers vessels in equilibrium and at rest; and, by a variety of mathematical investigations, determines the stability of different vessels, and lays down rules for this purpose. He closes, with recommending in general, and as the most effectual means of augmenting their stability, to carry the center of gravity as low as possible. The 2d book contains an investigation of the resistance which vessels experience in their course, and of the action of the rudder. The 3d book treats of masts and the management of vessels: to the whole is added, a supplement upon the action of oars.

MISCELLANEOUS.

Art. 37. *Observations on the Means of better draining the middle and south levels of the Fens.* By two Gentlemen who have taken a view thereof; addressed to the Landed and Commercial Interests, affected by the Bill proposed to be brought into Parliament. 4to. 2s. 6d. Evans. Strand. 1777.

As far as we are able to judge of the subject, from a bare perusal of this pamphlet, and a cursory inspection of the engraved plans which accompany it, there seems to be reason for concluding, with the sensible writer, that the works proposed by the bill are inadequate to the object; that the drainers will continue to work upon false principles; that the additional expenses will only tend to increase the present calamity of the country, by useless charges, and an accumulation of former errors, from which the long roll of undertakers and artificers, will alone reap any benefit.

Art. 38. *The Case of Thomas Jones*, Cl. of Ely, Cambridgshire, respecting his present state of confinement, &c. Together with some introductoty Remarks on the general state of *the Bedford Level*, particularly the south part of it. 4to. 1s. Leacroft.

Mr. Jones's case consists, partly, of matter of public concern, but chiefly of a representation of his private distresses, arising from the oppression of his creditors. This reverend gentleman had, it seems, taken an active part in several large public works in the *south level*, had purchased lands, to a very considerable amount; and had, in the issue, a fair prospect of being a great gainer by his improvements. Having however the misfortune of falling into some unhappy connexions, and of sustaining heavy losses by the failure of persons to whom he was creditor for large sums, he was arrested, in April last, and thrown into prison; where he remained at the time of the publication of this pamphlet, which is dated from the King's Bench, in September: and where, he possibly still remains, in a most distressful and ruinous separation from his wife and children.

This case seems, so far as we can judge from the unhappy man's own representation of it, to be a very hard one, indeed! and if his persecutors are unable to invalidate the facts which he has stated, with regard to their proceedings against him (which are alledged to have been of the most unfair and ungenerous kind), the public will, undoubtedly, view their conduct in a very unfavourable light.—— Of all monsters, an unfeeling, unrelenting creditor, must surely, (where the debtor is worthy of compassion) be the most abhorrent to God, and to all good men: To God, because HE is the PERFECTION OF BENEFICENCE; and to the good man, because he is ever the most sensible how much even the best of us stand in need of that mercy, which we so frequently dare to vith-hold from one another!

Art. 39. *A Rural Ramble*; to which is annexed *a Poetical Tagg*; or Brighthelmstone Guide. By G. S. Carey. small 8vo. 2s. Baldwin. 1777.

Describes, with some pleasantry, but indifferent writing, the incidents which occurred in a *foot-walk* to Brighthelmstone. Some of the poetry seems to be *aimed* in imitation of Mr. Ansty's truly humorous, and perhaps, *inimitable* Bath-Guide.

Art. 40. *The way to be Rich and Respectable.* Addressed to Men of small fortune. In this pamphlet is given, an estimate, shewing that a gentleman, with a wife, four children, and five servants, may, residing in the country, with a few acres of land, live as well as, and make an appearance in life, equal to a man of 1000l. a year, and yet not expend 400l. including the rent both of house and land; and still be able in the course of 20 years, to lay by 2500l. The plan of living in this estimate, is not ideal only, but has been absolutely pursued by the Author many years. Such as are fond of farming, will here find the expence attending, and the profits arising from the cultivation of land, feeding of sheep, &c. &c. 8vo. 2d. Edition. 1s. 6d. Baldwin.

The luxury and extravagance which have encreased so much among all ranks in the present age, render it highly necessary for all persons to begin to think of *œconomy.* Happy however, if they do not, as is too often the case, exert their parsimony on improper objects, and thus injure some who have a just claim to their regard, instead of retrenching with reason and humanity. Good sense, and observation, if properly attended to, will generally instruct us where to save, and where to spend; and if we do not attend to these, we are not likely to gain much benefit from extraneous rules.

This pamphlet, appears to have been well received by the public; the title-page sufficiently declares its nature and design: it may be of use to give some assistance to those who are really disposed to live within the bounds of their station and fortune. We observe one ungenerous article, which says, ' buy such things as country shopkeepers have from London, always *in London,* &c.' This would be unfriendly to our country neighbours, and would diminish the respect and assistance, which a gentleman or his family might occasionally stand in need of, and would be more likely to obtain by a conduct, in some measure opposite to that which is recommended by our Author, than by the observance of his precept.

Art. 41. *The Champion of Virtue.* A Gothic Story. By the Editor of the *Phœnix*; a translation of Barclay's Argenis. 12mo, 3s. sewed. Robinson. 1777.

This writer has imitated with tolerable success, the style and manner of ancient romance. The story is enlivened with an agreeable variety of incidents; the narrative is plain and simple; and the whole is adapted to interest the feelings of the reader,——provided he has either faith, or fancy, enough to be interested in the appearance of ghosts.

Art. 42. *Travels for the Heart*; written in France. By Courtney Melmoth. 12mo. 2 Vols. 5s. sewed. Wallis. 1777.

We do not hesitate to pronounce this hasty production, an unsuccessful attempt to imitate the Shandyan manner. The work is indeed sufficiently irregular, and the Author has said enough about his irregularities. But, for that graceful ease and apparent negligence of language, which has all the excellencies of the conversation-style without its defects——for those delicate touches of nature which captivate the soul,——we have searched in vain. In lieu of the former, we meet with a great parade of words, affected phrases, whimsical conceits, and gaudy ornaments; instead of the latter, we have much

much unmeaning talk about the heart. The Author's ideas (to borrow the language of his master), 'are tinsel'd over with an abundance of words, which glitter, but convey little light and less warmth.'—"For our part," we had rather read "five words directed point blank to the heart."——If Mr. Melmoth knew his own *talents*, he would employ himself chiefly in the humourous delineation of characters; of his abilities for which, he has given us an agreeable specimen or two, in the course of these volumes.

Art. 43. *Memoirs of the Life and writings of Samuel Foote* Esq; the English Aristophanes. 8vo. 1s. Bew. 1777.

A *life-writer* seems to have become as constant an attendant at the funeral of people of any eminence, as the *death-hunter*: with this difference in their views, that while the one commits the *body* to oblivion, the other consigns the *name* to immortality.—A grubstreet immortality, however, is commonly of so transitory a nature,—so much do our trunk-makers and cheesemongers exceed the worms in voracity, that we imagine, the Undertaker's work is beyond all competition, more durable than the Biographer's.

Art. 44. *A History of the late Revolution in Sweden*, which happened on the 19th. of August 1772, containing in three Parts, the Abuses and the Banishment of Liberty in that Kingdom. Written by a Gentleman, who was a Swede. 8vo. 5s. sewed. Donaldson.

It is unfortunate that this gentleman (who, by his own account, had been no more than eleven months acquainted with the English language when he wrote this book), did not throw his materials, into the hands of some person accustomed to composition. They might, in such a case, have been both useful and entertaining.—— In their present form it is toilsome to read them; but, as a foreigner and a fugitive, the Author is entitled to every degree of indulgence.

Art. 45. *The Kentish Traveller's Companion*, in a Descriptive View of the Towns, Villiages, remarkable Buildings and Antiquities, situated on, or near the Road from London to Margate, Dover and Canterbury, illustrated with a correct Map of the Road, on a Scale of one Inch to a Mile. 12mo. 2s. 6d. Fielding and Walker. 1777.

This book is superior both in matter and language, to what we usually meet with in publications of the same kind. It may not only prove an useful and agreeable fellow-traveller, in a summer excursion through the pleasant county it describes, but an entertaining companion by a winter evening fire. The (many) Kentish antiquities, are described in an intelligent and scientific manner, and the particular beauties of prospect and situation, are pointed out with taste and well informed observation.

SERMONS.

I. *The Resurrection of the Body, deduced from the Resurrection of Christ, and Illustrated from his Transfiguration*; before the University of Oxford, at St. Mary's, on Easter-Monday, March 31st, 1777. By Robert Holmes, M. A. Fellow of New-College. 4to. 1s. Rivington.

This

This discourse was printed in consequence of a note from an anonymous hand, assuring the Author, that the satisfaction which it gave in the delivery, induced some of the hearers to wish it might be made more public. It is an ingenious, sensible sermon, illustrating the subject in a manner somewhat new. He renders the text, Phil. iii. 21. a little different from our version; *Who shall transfigure the body of our humiliation, that it may become conformal to the body of his glory.* He pleads for the resurrection of the *body* and the *same* body. The *glorious body of Christ* or *the body of his glory*, he supposes to have been manifested to those of the apostles, who were present at the transfiguration, and he considers this, as the archetype or model of the future body of christians. This great vision (the transfiguration) says he, will inform men, that it is very possible to the hand of omnipotence so to modify matter, as to induce change without destroying identity, and to preserve the sameness of a *body of humiliation*, even when it is *transfigured* to a *body* of *glory*. It is asserted by those who maintain the scriptural idea of resurrection, that *God* has promised to repeat this miracle: and if it be true, that *God* has made promise of it, not to rest satisfied in the expectation that it shall again happen, must be the consequence of more impiety than weakness.——It seems to result from the comparison between these two important facts, that it was one great end of the transfiguration of *Christ*, to give ample information in respect of the resurrection; and to prevent mistakes which might be, and partly have been, made in that point of doctrine, by arguments drawn from that *body of Christ*, in which he appeared after his resurrection, which was not, truly and positively, *his body of glory*.

II. Preached in Lambeth Chapel, at the consecration of the right Rev. John Butler, L.L. D. Lord Bishop of Oxford, May 25th. 1777. By John Sturges, A. M. Prebendary of Winchester, and Chaplain in ordinary to his Majesty. Published by command of the Archbishop. 4to. 1s. Cadell.

In a discourse pronounced at the consecration of a bishop, it was natural for the preacher, to enter on a general view and defence, of the ecclesiastical part of our public constitution. The prebendary of Winchester, accordingly, considers 'not only the general necessity of provision being made in all christian countries,' [he might have said *all* countries, without limitation,] 'for perpetuating religious knowledge, and enforcing religious truths, but also the expediency of this provision being adapted to the different circumstances of each country:'—with a particular view (by no means improper, on the occasion which then presented itself), to that provision which is made for these purposes in our own.

In discussing this subject, and shewing the expediency and necessity of appropriating some share of honours and wealth for the reward of merit in the clerical profession, our preacher has manifested the utmost candour and moderation, and has supported his cause with good sense and sound reasoning.

With respect, indeed, to the *general deservings* of the Clergy of our established church, we think every impartial reader will subscribe to the following just encomium, taken from the conclusion of this very judicious discourse:

'If,

'If, without laying any claim to absolute perfection, we take a view of our establishment as compared with others, and appeal to experience for its merits, we shall see (I believe) abundant reason to approve and to esteem it. We shall not easily find a church, whose public worship is conducted with more decorum and propriety; where the truths of the gospel are explained more ably, its duties more faithfully inculcated; where religious knowledge has been cultivated with more diligence, or pursued with less restraint; where reason, in its most improved state, has been more successfully employed in defending and establishing christianity; and, finally, where there remain to posterity more illustrious monuments of the learning, the wisdom, and the piety of its members.'

III. *The Religious improvement of awful events.*—Preached at Blackley, September 21st. 1777; on occasion of a shock of an Earthquake, which happened the preceding Lord's Day. To which is prefixed, *The Theory of Earthquakes*, from Sir Isaac Newton, and others. By John Pope. 4to. 1s. 6d. Warrington Printed; and Sold by Johnson in London.

In the discourse, introductory to the sermon, Mr. Pope has given, a review of the different hypotheses, relative to the supposed *natural* causes of earthquakes, which have been advanced by Sir Isaac Newton, the late Dr. Stukeley, and Dr. Priestley; to which he has added, some judicious suggestions of his own: the whole tending to establish, a *theory* of this most curious, though awful phenomenon.

With respect to the *religious improvement* of the subject, in the *sermon*, it is equally pious and rational.—By an advertisement annexed, we are informed, that the Author is preparing to give the public, *a translation of* M. BAUME's *Chymie Experimentale et Raisonne.*

IV. Preached in the Parish Church of St. Mary Magdalen, in the Bail of Lincoln, at the Visitation of the Archdeacon of Lincoln, May, 28th. 1777. By John Disney, D. D. Rector of Panton, and Vicar of Swinderby, in Lincolnshire, and Chaplain to the Bishop of Carlisle. 4to. 1s. Johnson.

This sermon, though upon a subject on which scarce any thing new can be expected, does honour to the preacher, as it shews a steady and consistent attachment to the great and important principle of christian liberty; however unfavourable a defence of them may be thought at this juncture.—It is the substance of a plea for a farther reformation in our established church, in those instances, more especially, where restraints seem to be laid upon the exercise of our common rights, as christians and protestants: restraints, which, in the preacher's opinion, are by no means consistent with the principles on which the protestant reformation arose, and on which alone it can be justified.

*** An account of *Essays Moral and Literary* will be given in our next.

††† The "Pensylvanian's" Letter will be duly attended to.

ERRATA in the REVIEW for December.

P. 437. l. 12. from the bottom, dele *internal*.

P. 438. l. 12. for *Mr. A.* read *This friend*.



THE

MONTHLY REVIEW,

For FEBRUARY, 1778.



ART. I. *A Harmony of the Evangelists, in Greek; to which are prefixed, Critical Dissertations in English.* By Joseph Priestley, LL.D. F.R.S. 4to. 14s. Boards. Johnson. 1777.

SOME of Dr. Priestley's writings on theological subjects have been censured, as too hastily produced; and it hath been suggested, that by bestowing more time upon them, the author might have rendered them much more useful. Whether there be any just ground for this complaint, we cannot take upon ourselves to determine. It is sufficient for us, on the present occasion, to observe, that the book now before us is not a hasty production. 'Whatever, saith the ingenious Author, may be thought of the work which I now present to the Public, I can assure my Readers that there is hardly any subject on which I have bestowed more *pains*, or to which I have given more *time*.'

From this account, and from the known abilities of the Author, the Reader will expect to find considerable light thrown upon the subject, in this performance; and we will venture to declare our opinion, that he will not be disappointed.

'The Harmony of the four Gospels, saith Dr. P. or the reducing the history of our Saviour, as delivered by the four Evangelists, Matthew, Mark, Luke, and John, to the order of time in which the events really happened, has been a favourite object with critics, even from the very early ages of Christianity; and since the revival of letters in Europe, the number of harmonists has been so great, that the enumeration of them would be tedious. Nor shall we wonder at the attention that has been given to this subject, when we consider how very important a history that of Christ is, infinitely more so than that of any other man that ever lived on the face of the earth; in comparison with whom kings, lawgivers, or philosophers appear, as nothing.'

He proceeds, in his preface, to account for the loss of the chronological order of events in the life of Christ, and for the

 difference

difference in the harmonies of the Evangelists; and on these points he offers many curious and important observations. He totally disapproves of the notion of an universal and infallible inspiration of the scripture historians *as writers*; and he hath offered, on this part of his subject, many considerations, which seem to have great weight. But though he rejects the supposition, that these writers were incapable of relating the same story with any inconsistency in the circumstances of it, yet he admits that when the prophets or apostles worked miracles, or delivered prophecies, and other messages from God, they must have been inspired.

Having thus attended to the Author's preface, which is of considerable length, we proceed to his observations on the Harmony of the Evangelists. These observations are divided into seventeen sections, containing a great variety of valuable remarks, which well deserve the attention of the learned, and indeed of all who wish to obtain an accurate knowledge of the life of Christ.

Dr. P. adopts the opinion proposed by Mr. Mann, in his *Dissertations on the Times of the Birth and the Death of Christ*, with respect to the Duration of Christ's ministry; namely, that he preached no longer than one year, or one year and a few months. Several sections of the observations on the Harmony of the Evangelists are employed in stating the evidence, and producing the arguments, which support this hypothesis, and in vindicating it against objections. This appears to us to be a very important point, and we could with pleasure transcribe the several arguments by which Mr. Mann and Dr. P. have endeavoured to estabish it; but as this cannot be done without extending the Article to an immoderate length, we will content ourselves with laying before our Readers the conclusion of the seventeenth section of the observations, which exhibits a computation of the time necessary for the purpose of Christ's ministry.

'It certainly appears, upon the whole,' saith Dr. P. 'that one year was abundantly sufficient for all the events recorded in the evangelical history. No person, reading Matthew, Mark, or Luke, could possibly have imagined that they took up more; and every thing is perfectly easy in John, admitting the transposition of one chapter, the present connection of which evidently shows it to be out of its proper place; and the interpolation of the word *passover* before *feast of the Jews*; a mistake so easy, in some early transcriber (by taking into the text a marginal illustration of some person, who rashly supposed the *passover* was the feast referred to) and so much like other mistakes, that are generally supposed to have been made, since these books came from the hands of the original writers, that a much smaller advantage, than is here proposed by it, would justify us in admitting it. In fact, other critics have admitted it for different,

ferent, and less weighty reasons. There are persons, however, who would not alter the present copies of the New Testament, though they were obliged to suppose, that the public ministry of Christ lasted *forty* years instead of *four*, which is the general hypothesis.

'I shall conclude this section with observing, that, according to the preceding disposition of our Lord's history, we have an easy plan of his public ministry, and observe a pretty equal distribution of his labours, to instruct and convert the people of the Jews. For almost all the former half of the year was spent in Galilee, and the latter in Judea.

'Galilee is a country of about forty miles in length, lying East and West, and about fifteen, or in some places twenty miles in breadth. Cana is situated in the Western part of it, Nazareth about the center, and Capernaum in the East. This part of the country was, probably, the most populous, being situated upon the sea of Galilee, which employed a great number of ships.

'Our Lord spent all the early part of his life at Nazareth; but probably was not conspicuous. He began to work miracles at Cana in the West, but presently, leaving that place, he spent the first part of his public preaching in the more populous country about Capernaum, in the East; after he had opened his commission, as we may say, in Judea, and especially in the parts near Jordan, where John had borne witness of him, and pointed him out to the people.

'During the first weeks of his preaching in Capernaum and the neighbourhood, he was closely attended by his disciples, who may be supposed not to be yet qualified to preach themselves. But before he left Galilee for that time, he removed to Nazareth, and its neighbourhood, where the people must have been in some measure prepared to receive him; and not having much time to spend there, he sent out the twelve apostles, two and two, to assist him in going over that part of the country, which seems to have been but thinly inhabited.

'After Pentecost our Lord made a progress through *Trachonitis*, and to the utmost northern boundary of the land of Canaan, towards Tyre and Sydon. During this part of his stay in Galilee, it is not improbable but that his disciples might assist him in preaching the gospel, though it be not particularly mentioned.

'Taking his final leave of Galilee, Jesus sent out seventy disciples, to preach in the larger country of Judea. He also several times visited the country beyond Jordan; nor was Samaria by any means neglected by him.

'Upon the whole, all the country that was formerly possessed by the twelve tribes, may be supposed to have been pretty equally enlightened by the preaching of the gospel, and to have enjoyed nearly equal advantages, during the course of our Lord's public preaching.'

Some good observations are made by Dr. P. on the circumstances attending the resurrection of Jesus, which we will here insert as another specimen of the Author's manner of writing on this occasion:

'Much, saith he, has been written by several modern divines, on the harmony of the different accounts which are given by the four evangelists, of the circumstances attending the resurrection of Jesus; and I believe it may be *possible* to draw up a narrative, which shall comprize all the different accounts, and be consistent with itself; but to me it is evident, that if the different writers had had exactly the same ideas of the circumstances attending that event, they would not have written as they have done concerning it.

'Matthew says (xxviii. 1, &c.) That Mary Magdalene and the other Mary went, at the break of day, to see the sepulchre, but an angel had rolled away the stone, and sat upon it. The angel bade them tell the disciples that Jesus was risen from the dead: and as they were making haste to deliver that message, Jesus himself appeared to them, and they fell down and held him by the feet, but he bade them go and tell his disciples to meet him in Galilee.

'Mark says (xvi. 1, &c.) That, at sun-rise, Mary Magdalene, Mary the mother of James, and Salome, going to anoint the body of Jesus, found the sepulchre open; and going in, saw a young man sitting on the right hand, who told them that Jesus was risen, and bade them tell his disciples to meet him in Galilee. Afterwards this Evangelist informs us that Jesus, having risen early in the morning, appeared first to Mary Magdalene, who went and informed the disciples, but was not believed by them.

'Luke says (xxiv. 1, &c.) That many women who had followed Jesus from Galilee, and others with them, going with spices, found the stone rolled away; and going into the sepulchre found not the body of Jesus; and that while they were in doubt, two men stood by them, who said that he was risen; and that they went and told the disciples, who did not believe them; but that Peter ran to the sepulchre, and seeing the grave cloaths, wondered very much.

'John, who is the most circumstantial in his relation, says, (xx. 1, &c.) That while it was yet dark, Mary Magdalene went to the sepulchre; and upon seeing the stone taken away, ran to inform Peter and John. Upon this, these two disciples ran to the place, and finding the cloaths only, returned; but that Mary, who stood without, and wept, on looking into the sepulchre, saw two angels, sitting one at the head, and the other at the feet, where the body had lain; and while she was asking them concerning the body, Jesus himself appeared to her, and bade her go and tell his disciples that he was risen.

'To me it appears not very easy to suppose that these different accounts were written by persons who had precisely the same ideas of the events, and of the order of them; but the variations are such, that it is not worth the while of any friend of Christianity to take pains to reconcile them. After considering and comparing all these accounts, my own ideas of the affair are as follow.

'The stone was rolled away from the sepulchre, Jesus rose, and the guard were dispersed, some time before day-break. Presently after, the women came with their spices, intending to embalm the body; but recollecting that the stone was too large for them to remove, they were at a loss what to do; when they were surprized to find

find it already rolled away, and the body gone. Being exceedingly aſtoniſhed at this, they diſperſed themſelves to different places, to inform the diſciples of what they had ſeen; for it is not at all probable, that, in their preſent ſtate of fear and conſternation, they were all together. Mary Magdalene went to Peter and John, who immediately ran to the ſepulchre, followed by Mary herſelf; but ſtaying longer than they did, and looking into the ſepulchre, after they were gone, ſhe ſaw firſt the two angels, and then Jeſus himſelf.

'Suppoſing the other women not to have quitted the garden, but to have waited for the return of Mary Magdalene, we may allow that they alſo were favoured with an appearance of Jeſus to them, preſently after the appearance to Mary, and before they had quitted the garden, when they were all permitted to embrace his feet, according to Matthew.

'By this time, it is probable, that moſt of his diſciples were got together, in conſequence of the news they had heard, when Mary joined them, and informed them that ſhe had ſeen Jeſus himſelf, but they gave no credit to her. Some time the ſame day, when the diſciples were ſeparated, Jeſus appeared to Peter alone, Luke xxiv. 34, who upon this, probably aſſembled as many of the diſciples as he could, to inform them of it. After the appearance of Peter, our Lord joined the two diſciples who were going to Emmaus, and diſcovered himſelf to them; upon which they immediately returned to Jeruſalem, and going to the place where the diſciples were aſſembled, were informed by them that Jeſus had appeared to Peter; and while they were giving an account of the manner in which he had made himſelf known to them alſo, Jeſus himſelf appeared to them, and eat with them. Thomas, being informed of this, would not believe; but that day ſevennight, Jeſus appeared to them when Thomas was preſent, and was fully ſatisfied. After this, all the diſciples went to Galilee, where Jeſus was ſeen by them, and the other diſciples, many of whom reſided in Galilee; and returning to Jeruſalem, he aſcended to heaven in the preſence of many of them, from the Mount of Olives.

'I take it for granted, that John would not have given ſo circumſtantial an account, as he has done of the manner in which the reſurrection was firſt notified, if it had not been for the ſake of being more exact than the other Evangeliſts had been. I have, therefore, followed his account, and think that the variations in the other Evangeliſts, which cannot be eaſily reconciled with it, muſt be aſcribed to their being miſinformed, and miſtaken concerning them. But they are things of no moment, ſo that the variations with reſpect to them, ſerve to make the general account of the reſurrection the more, and not the leſs credible.

'All the Evangeliſts, except John, repreſent the women as having ſeen the viſion of angels before any of them had been with the apoſtles, but the account which John gives, makes the diſcovery of the reſurrection more gradual and pleaſing. It is alſo to be obſerved, that the manner in which they deſcribe this viſion is remarkably different.

'The reader will find much light thrown upon the hiſtory of the reſurrection in a quarto pamphlet of Dr. Lardner's, intituled, *Obſer-*

vations on Dr. Macknight's Harmony of the four Gospels, so far as relates to the History of our Saviour's Resurrection. Dr. Macknight has made such a number of arbitrary and improbable suppositions relating to this part of the gospel history, that, instead of succeeding in his attempts to reconcile the different accounts of it, the unwarrantable liberties he has taken with it do, as Dr. Lardner observes, exceedingly *perplex* and *pervert the history, which must be of bad consequence. No history,* he observes, p. 16, *can stand such treatment.* My account of the order of the events agrees very nearly with that of Dr. Lardner, though it was written without consulting his. We differ in this, that he thinks all the writers had precisely the same ideas of the order of the events, which to me does not appear probable.'

To this work the Author hath prefixed a manly and sensible dedication to that friend of civil and religious liberty, and, in all respects, most amiable character, Dr. Price. Some of our Readers will, perhaps, think themselves obliged to us for a transcript of it:

'Reverend and dear Sir,

'Permit me, as a mark of our *friendship,* and of our *love of the same studies,* to inscribe this work to you. It is not that I wish to screen myself behind your authority, or to make you responsible for what is new, and may be thought too bold or hazardous in the *opinions* maintained in it; but I wish to have your countenance for the *freedom* with which I have treated this subject, and especially for what I have said relating to the *inspiration of the books of scripture.* This opinion is not only a bar to freedom of inquiry, but has operated in a manner very unfavourable to the credibility of the gospel history. With respect to other matters of a speculative nature, relating to Christianity, I cannot be more ready to take, than you are to allow, and encourage, the greatest freedom of thinking and writing, and consequently the most open and avowed difference of *sentiment*; since what is most essential to the Christian *temper and conduct* is perfectly consistent with this difference.

'In a variety of articles in *metaphysics,* and *speculative theology,* it is probable that, having, at an early period, embraced very different general principles, you and I shall continue through life to hold very different opinions, and with respect to their influence in a theoretical system, we may lay considerable stress upon them; but we agree in a firm belief of Christianity, and of the infinite importance of it to the virtue and happiness of mankind.

'Whether Christ was a man like ourselves, or a being of a higher rank, but between which and the Supreme, there is still the same infinite distance, the authority of the gospel precepts, promises, and sanctions is the same, and the highest possible, viz. that of the *great being* by whom Christ spake, who is *his God and Father* as well as ours; and who, if we obey his will revealed to us in the gospel, will love and honour us, as he loves and honours him.

'I think myself happy in being united with you in the pursuit of *natural science,* and in an attachment to the natural *rights and liberties of mankind*; but I trust we shall both of us ever act upon the idea

of

of the inferiority of all the civil rights of *men* to the privileges of *Christians*, and of the insignificancy of all things *temporal* compared with things *eternal*.'

ART. II. *The Gentleman Farmer, being an Attempt to improve Agriculture, by subjecting it to the Test of rational Principles.* By Lord Kaims. See last Month's Review.—*Farther Account.* (*By a* CORRESPONDENT)

AGRICULTURE was long neglected by the inhabitants of Scotland; but all ranks, in that country, are now applying with unremitting assiduity, to the improvement of this useful art, from whence we expect, that they will, in a short time, rival even the ENGLISH, in this their favourite profession. We observe, with pleasure, that several valuable (*practical*) treatises on agriculture have, within the compass of a few years, been published in that country. These have in general one great advantage over most of our English publications on this subject. Being written by men, who have themselves actually practised agriculture, they abound more with useful precepts, adapted to the soil and climate (the result of experience) than our more bulky performances. But, still, we have reason to regret that so many of these authors, in imitation of our book-makers, have thought it necessary to say something on almost every branch of agriculture; while it is impossible that any man can be equally acquainted with every branch of the art. Accident, inclination, or genius forbid this; for from one or other of these causes, some particulars will always obtain a much greater share of attention than others; and upon these favourite points alone can the author become an useful instructor:—books are thus multiplied without necessity, and the errors of former writers are not suffered to fall into oblivion.

The work before us is, in some measure, liable to this objection. Almost every branch of the farmer's business is here discussed, nor are all of them treated with equal skill and judgment. But the book, nevertheless, contains so many useful precepts, the result of experience, that we consider it, on the whole, as a valuable addition to the general stock of agricultural knowledge; especially to the inhabitants of Scotland, for whom it was in a particular manner originally intended.

The Public is indebted for this valuable treatise to the very ingenious Author of the Elements of Criticism; who, at a period of life when others only seek for ease, is indefatigable in the pursuit of knowledge; and who, like another Voltaire, repelling the attacks of time, unites the experience of age with the fire and vivacity of youth. The press still teems with the varied productions of his unwearied pen; but, unlike the philosopher of Ferney, our Author is employed in conveying to his

 country-

countrymen only useful knowledge and lessons of wisdom, by which posterity will be benefited, long after the sprightly, but too often ill judged, sallies of the other will be totally forgotten.

This work consists of two parts, the first on the practice, the second on the theory of agriculture, and an appendix containing some pieces of a miscellaneous nature.

We mentioned, in our last, the general contents of this work, and gave a few passages from it, as specimens of the execution: to which the following extracts and observations may now be added.

Among other particulars in the second chapter (on Farm-cattle, &c.) we meet with a comparison between the expence of labouring with horses or with oxen, which, like all other computations of this kind, of late, turns out much in favour of the former. We, who speak not from any great experience, can see no valid objection to this calculation; but one peculiarity has occurred to us on this head, which deserves to be attended to. We know that, in old times, oxen were the only beasts of draught throughout every part of Britain. We know also that wherever, in this country, considerable improvements in agriculture have taken place, oxen have been long disused, and horses have been employed in their stead: and that although horned cattle are still put to the plough, in those rude and uncultivated parts of the country where agriculture is unskilfully practised, yet that they never fail to disappear as the inhabitants improve in knowledge, and are as invariably succeeded by horses for draught. Whence, we would ask, proceeds this unaccountable phenomenon? We hear daily complaints that mankind are so wedded to old practices, that it is a matter of great difficulty to persuade them to adopt new ones, even when demonstrations of their superior utility are produced; but, in this instance, although strong arguments are daily employed to convince men that they will do well to adhere to their old practice, they, nevertheless, relinquish it, and adopt a new one, in favour of which they are not able to produce any argument that seems to be of weight. Such a peculiarity could not prevail so universally without some cause. We therefore recommend this circumstance to the consideration of future writers, as an object that requires a more serious investigation than it seems, as yet, to have obtained.

His directions about bringing land into tillage from the state of nature, are judicious, and the result of actual experiment. The first crop he recommends is turnips, after having brought the land into a mellow tilth by fallow and manures. This is an expensive method in comparison of some that have been recommended to the Public by farming quacks, who, by calculations

lations that are perfectly faultlefs, fave that they have no foundation to reft upon, prove in the cleareft manner that a barren heath is more valuable to its poffeffor, and will fooner enrich him than the mines of Potofi. What have not thofe to anfwer for, who thus deliberately fet themfelves to ruin thofe ignorant and credulous perfons into whofe hands fuch chimerical treatifes may fall!

In treating of ridges, he obferves that, on a clay foil, ' the ridges ought to be twelve feet wide, and twenty inches high; to be preferved always in the fame form by cafting, that is, by ploughing two ridges together, beginning at the furrow that feparates them, and ploughing round and round till the two ridges are finifhed.' To this form of a ridge we have fome objections: first, The fame plough can never be equally proper for plowing the hanging and raifed fide of the ridge, on which account it would be neceffary to employ, at all times, *two ploughs* of different conftructions, otherwife one fide of the ridge, at leaft, muft be imperfectly plowed: fecondly, When two furrows are turned towards one another in beginning to plow the two ridges, thefe furrows muft either be laid quite clofe upon each other, or a part of the earth will be left faft beneath them; but if they are laid quite clofe at plowing, and an opening is afterwards made by the plough between thefe ridges, a part of the edge of the furrow will be raifed higher than that part of the ridge which is immediately behind it, where the water will be detained before it can reach the furrow, and will damage the crop: laftly, The rounding procured by raifing the middle of the ridge fo high, can be of no ufe in throwing off the water from the ridge during all that interval which occurs between plowing and harrowing (which is ufually the wetteft feafon of the year) as the inequalities formed by the furrow-flices lying parallel to one another the whole length of the ridge, prevent its defcent. For thefe reafons we imagine it would be more advifable to keep the ridges always flat in clay as well as other foils, only with the precaution of making the ridges narrow in proportion to the vifcidity and obduracy of the clay. A fkilful plowman can always give narrow ridges (when plowed fo as to make what was the furrow the former year the middle of the ridge this year) a fufficient degree of roundnefs to allow the water to fall into the furrows. But the moft perfect manner of ridging land of this kind, that we have yet feen, is that which is practifed in Effex.* There the ridges are only about three feet wide, and are made to run in a direction right acrofs the ridges of the former year, by which means the horfes in plowing always ftep full acrofs the former years ridges, fo as never to poach the ground with their feet in the fmalleft degree: an advantage of very great moment in a damp binding foil.

In

In treating of turnips, he says, 'the season of sowing must be regulated by the time intended for feeding. When intended for feeding in November, December, January, and February, the seed ought to be sowed from the 1st to the 20th of June. Where the feeding is intended to be carried on to March, April, or May, the seed must not be sown till the end of July.' We can see no better reason for this positive precept, than the vulgar prejudice that turnips sown early run sooner to seed in the spring than such as are sown later: but if no better reason can be assigned for it, we will venture to assure the Reader that he may sow the turnips intended to be consumed in April or May equally early with those that he means to consume in December. For it is a fact, confirmed by experience, that if a turnip does not shoot that season in which it is sowed, it will be as late in sending out its flower stems in the ensuing spring if sown in May as in August. And as turnips attain a much larger size if sown early than late, it ought to be a general rule for every kind of feeding, to sow them, if possible, in the month of June, if the ground can be put in order by that time.

Of grass, he says, 'the seeds cannot be sown too thick.' But is not this a rash expression? Twenty-four pounds of red clover seed per acre when the crop is intended for cutting green, is, he thinks, the smallest (we would say *largest*) quantity that ought to be sowed. Flax, he says, is the best crop to sow it with.—Lord Kaims is a powerful advocate for the flax husbandry in Scotland.

The seventh chapter treats of the rotation of crops; a subject that has only of late obtained a place in treatises on agriculture, but which, we hope, will never for the future be omitted. He prefaces what he has to offer on this head with many general observations relating to the effects of different kinds of crops upon the ground. In this department, although we doubt not but the practice he recommends in general will be found agreeable to experience, yet we meet with too much hypothetical reasoning. Things doubtful are assumed as certainly known; a fault which we have remarked in other parts of his Lordship's work: but these are like specks on the sun, and we only mention them to guard others from implicitly relying on all that is here advanced in the theoretical line. He then produces some examples of wretched rotations that are, he says, still common in East Lothian; at which we were not a little surprized, as we remember to have heard the farmers in that district of Scotland much commended for their skill in agriculture. We would fain hope, for their credit, that his Lordship may have been misinformed of some particulars relating to them. The following are the rotations which he most approves:

Rotation in a clay soil.

	1775.	1776.	1777.	1778.	1779.	1780.
1.	Fallow.	Wheat.	Peafe.	Barley.	Hay.	Oats.
2.	Wheat.	Peafe.	Barley.	Hay.	Oats.	Fallow.
3.	Peafe.	Barley.	Hay.	Oats.	Fallow.	Wheat.
4.	Barley.	Hay.	Oats.	Fallow.	Wheat.	Peafe.
5.	Hay.	Oats.	Fallow.	Wheat.	Peafe.	Barley.
6.	Oats.	Fallow.	Wheat.	Peafe.	Barley.	Hay.
7.	Pafture.	Pafture.	Pafture.	Pafture.	Pafture.	Pafture.

'When the rotation is completed, the feventh inclofure having been fix years in pafture, is ready to be taken up for a rotation of crops, which begins with oats in the year 1781, and proceeds as in the fixth inclofure. In the fame year 1781, the fifth inclofure is made pafture; for which it is prepared, by fowing pafture grafs-feeds with the barley of the year 1780. And in this manner may the rotation be carried on without end. Here the labour is equally diftributed; and there is no hurry nor confufion. But the chief property of this rotation is, that two culmiferous or white-corn crops, are never found together: by a due mixture of crops, the foil is preferved in good heart without any adventitious manure. At the fame time, the land is always producing plentiful crops: neither hay nor pafture get time to degenerate. The whole dung is laid upon the fallow.

'Every farm that takes a grafs crop into the rotation muft be inclofed, which is peculiarly neceffary in a clay foil, as nothing is more hurtful to clay than poaching.

Rotation in a free foil.

	1775.	1776.	1777.	1778.	1779.	1780.
1.	Turnip	Barley.	Hay.	Oats.	Fallow.	Wheat.
2.	Barley.	Hay.	Oats.	Fallow.	Wheat.	Turnip
3.	Hay.	Oats.	Fallow.	Wheat.	Turnip	Barley.
4.	Oats.	Fallow.	Wheat.	Turnip	Barley.	Hay.
5.	Fallow.	Wheat.	Turnip	Barley.	Hay.	Oats.
6.	Wheat.	Turnip	Barley.	Hay.	Oats.	Fallow.
7.	Pafture.	Pafture.	Pafture.	Pafture.	Pafture	Pafture.

'For the next rotation, the feventh inclofure is taken up for corn, beginning with an oat crop, and proceeding in the order of the fourth inclofure; in place of which, the third inclofure is laid down for pafture, by fowing pafture graffes with the laft crop in that inclofure, being barley. This rotation has all the advantages of the former. Here the dung is employed on the turnip crop.

'We

'We proceed to conſider what rotation is proper for *carſe**
'clay. The farm I propoſe conſiſts of ſeventy-three acres. Nine are to be incloſed for a kitchen-garden, affording plenty of red clover to be cut green for the farm-cattle. The remaining ſixty-four acres are divided into four incloſures, ſixteen acres each, to be cropped as in the following table:

No.	1775.	1776.	1777.	1778.
1.	Beans.	Barley.	Hay.	Oats.
2.	Barley.	Hay.	Oats.	Beans.
3.	Hay.	Oats.	Beans.	Barley.
4.	Oats.	Beans.	Barley.	Hay.

'Here the dung ought to be applied to the barley.'

In this chapter he maintains that it is beneficial to the farmer never to have graſs above ſix, ſeven, or eight years old, and therefore he includes graſs crops in his rotation, as above. This will probably open a field of controverſy. We think the ſubject has never been fully diſcuſſed, and doubt not but we ſhall be induced to return to it on ſome future occaſion. A writer who is bold, and thinks for himſelf, is certainly the moſt uſeful of all authors. A mere compiler lulls the mind aſleep, whereas the original genius rouzes it to action, and may, even when he errs, prove highly beneficial to the Public.

Cut graſs, in ſummer, is, he thinks, the moſt proper for feeding farm-cattle; but to ſave the expence of carting it home he recommends a kind of moveable ſhed, of his own invention, for feeding them on the field. 'A middle-ſized horſe' (Quere the weight alive?) he obſerves, 'will eat ten Dutch ſtone of red clover daily; ſome go the length of ſeventeen; an ox or a cow' (Quere again, the weight of ſuch ox or cow) 'will eat eight ſtone.' This is too indefinite, as the common ſize of beaſts, in one part of the country may be, at leaſt, double the ſize of thoſe in other parts.

For feeding cattle, he condemns a ſhed erected upon pillars as too cold for the climate of Scotland, and adviſes that a feeding-houſe ſhould have many windows, or air-holes, to be ſhut or opened at pleaſure, ſo as to exclude cold in winter, and admit plenty of freſh air in ſummer.

His directions for managing ſtall-fed cattle are very full, and appear to be judicious. Nothing, he obſerves, is ſuch an improvement of a gravelly or loamy ſoil as conſuming turnips upon the field in winter; as the poaching a light ſoil, he ſays, 'takes away the pores, and makes the earth more compact and retentive.'

The following method of conſuming turnips on the field in winter is excellent:

* What kind of clay is this?

Suppoſing,

'Supposing, says he, the inclosure to be an oblong square, which is the most convenient for *flakes* *, begin at one of the short sides, and from the fence throw the turnip towards the middle of the field, clearing as much ground as can be done at one throw, which may be thirteen or fourteen feet. Separate this vacant space from the turnip by flakes. Let the flakes incline inward to the field, which will prevent the cattle from rubbing them down. Introduce the cattle into this void space, and begin with throwing over to them, from time to time, the turnip that were taken up, so sparingly that they may eat without trampling them under foot. After these are clean eat up, clear another strip of the same breadth with the former, by throwing over to the cattle the turnip that grow there. Remove the flakes to the side of the growing turnip, and go on till the field be eat up. In this manner the whole field will be knead and poached, so as totally to alter the texture of the soil. But because to give the cattle no other bed, would greatly retard the progress of fattening; an adjacent grass-field is necessary, in which they should be put every night for a dry bed. In this grass-field place hecks, for feeding the cattle with hay or straw; as nothing contributes more to expeditious fatning, than alternate green and dry food.'

He much disapproves of keeping *winterers* in a straw-yard, as being too cold in winter for the cattle; it also wastes a great deal of straw, and is hurtful to the dung. 'They ought, says he, to be kept in a house, where there is a free ventilation; indulging them only an hour or two in the field when let out to water; more or less according to the weather.'

In the thirteenth chapter, which treats of the proper size of a farm, and the useful accommodations it ought to have, we meet with many observations that well deserve to be attended to by every gentleman of landed property. We think, however, he has here omitted one circumstance that ought to have been particularly regarded, viz. the proportioning the size of the farm to the state of cultivation it is in at the time. In a rude unimproved farm, many operations are necessary, which cannot be carried on without a great power of men and horses. Hence it will follow that a farm in these circumstances must be of a sufficient size to maintain that strength, or its improvement will be at a stand. We may likewise observe, that many of the common operations of agriculture require to be conducted upon a pretty large scale, or, if otherwise, there will be a certain loss of labour; it is not therefore a just way of reasoning to say that if a farm of a certain extent requires such an expence, one of half the extent will require half the expence, &c. as this will not hold. To give an example in a common operation, the conveyance of manures from the dung-yard to

* The Author has not explained what kind of fence is here meant.

the field: let us suppose the field at such a distance from the yard as is just sufficient to keep in constant employment four carts, four fillers on the dunghill, and one to unload the carts. If the farm is of such a size as only to keep two carts, then it is plain that in this case the fillers, and the person who unloads the cart, would be idle one-half of their time, so that there is a clear loss of half their labour. If to avoid this inconvenience, one or more of the fillers are retrenched, so as to keep those that remain constantly employed, no loss will be sustained on their account, but in exchange for that, a much greater loss is sustained by keeping the horses so much longer while in yoke; for in this case they would not draw much more than half the number of loads they would have done, had there been plenty of persons to fill. Numberless other instances of a similar nature might be given, in which a great loss occurs to the farmer, who is not in a condition exactly to proportion, at all times, the strength he employs to the nature of the work he is to perform; and as this circumstance seems to have been overlooked by all the writers who have hitherto enquired into the proper size of farms, we conclude that the subject has not yet been properly discussed.

In the chapter which treats of the rent that ought to be afforded from a corn farm, we meet with the following case:

'Take a farm of sixty acres; which being partly in pasture, may be managed by a single plough with four horses. I begin with computing the rent of such a farm, where the product in corn and grass is at a medium equal to the value of five bolls per acre, or 50 s. amounting upon the whole farm to 150 l. Add the profit of ten winterers fed with straw, which may be stated at 5 l. The whole sum drawn out of the land is 155 l.; from which is to be deducted the tenant's share, and every other article of expence: the balance is the landlord's rent. Let us enter into the several articles of deduction.

'First, The seed, which shall be stated at 20 l. only, as a part is in pasture.

'Second, The fifth part, or 20 per cent. of the value of the labouring stock, which, by computation, is 74 l. 10 s.*. *Inde*, 14 l. 18 s.

* Four horses	£. 48	0	0
Horse-furniture	2	0	0
Two ploughs	2	0	0
Carts and wains	14	0	0
Harrows and brake	2	0	0
Roller	1	0	0
Fanner	2	0	0
Forks, spades, scythes, rakes, wheelbarrows, hooks, &c.	1	10	0
Twelve harden sacks	2	0	0
	£. 74	10	0

'Third,

'Third, The farmer's ſhare 20 l.

'Fourth, As the Farmer himſelf may ſtand for one ſervant, I ſtate only the wages and maintenance of another 12 l.

'Fifth, The maintenance of the four horſes 24 l.

'Laſtly, The money paid for ſhearing, threſhing, &c. lumped at 8 l.

'Theſe deductions amount to 98 l. 18 s. But if the land can be managed with two horſes, the deductions will amount to 82 l. 2 s. only, beſide ſaving a driver.

'*N. B.* Reparation of houſes, and other ſmall articles, are too minute to enter into a general view. But if any article be thought too high, they may ſerve to balance what is ſubtracted from that article.

'The account then ſtands thus. On the one hand the pro-

duct — — — —	£. 155	0	0
Subtract on the other hand — —	98	18	0
	56	2	0

This balance of 56 l. 2 s. is the landlord's rent.

'Suppoſing the product to be but four bolls per acre, or 40 s.

inde the product — — —	£. 125	0	0
Subtract as before — —	98	18	0
Rent	26	2	0

'Suppoſing the product to be 3½ bolls per acre, or 35 s.

inde — — — —	£. 110	0	0
Subtract — — —	98	18	0
Rent	£. 11	2	0

'Here an unexpected diſcovery is made of very great importance in farming; which is, that a farm yielding no more but an average of 3½ bolls per acre, had better be wholly ſet for paſture. For ſuppoſing it in that ſhape to yield no more but 5 s. per acre, which is 15 l. for the whole, the clear profit is greater than when the farm is in corn; and the landlord draws more rent: he draws the whole 15 l. as land ſet in paſture is not burdened with any expence. This diſcovery may be of uſe to many a poor tenant, who labours and toils at the plough from year to year, to his own loſs. If his farm produce not more than 3½ bolls per acre, better abandon the plough, turn his farm into paſture, and ſit idle.'

We give this article as a ſpecimen of the ideas entertained by the gentlemen in Scotland of the ſtock, &c. neceſſary for a farm, and of the manner in which a farmer ought to live. If this be compared with articles of the ſame kind in England, many of which occur in Young's Tours, it will ſerve to evince the

the vast difference between the state of a Scotch and an English farmer.

As we have not room for a minute detail of what his Lordship has written on the theory of agriculture, we shall content ourselves with informing the Reader that he adopts the opinion that seems, at present, to be most universally received among the literati in Europe concerning the food of plants, viz. that water or air, not excluding the substances that are contained in them, is the common food of all plants; that, by consequence, soil is only of utility in affording a steady support to plants, and that manures operate chiefly on the soil, by altering its texture, and rendering it more capable of administering the common food to the roots of plants than it naturally would be. In explaining and illustrating this theory, he employs about one hundred and fifty pages; but as arguments would suffer by being abridged, we refer the speculative reader, who wishes for farther satisfaction on this head to the book itself: after warning him, that theories in agriculture are, in general, but too apt to mislead the mind, by making it disguise facts so as to suit the favourite idea that has been preconceived.

We cannot avoid, although with regret, reprehending his Lordship for a vague and unphilosophical application of terms, which we think highly blameable. The term *Elective Attraction* is now sufficiently understood by all philosophers, and is universally employed to denote that quality in certain bodies by which they are determined to unite with one of two substances in preference to another with which it would have united if no other substance had been joined with them; but here we find it employed to denote almost every kind of junction of one body with another. Not only all chemical solutions, but even mechanical diffusions are denominated *elective attractions*—Water is said to have an elective attraction for salt, and dissolves it—Water has also an elective attraction for clay; 'powdered clay, says he, is suspended in water; but the elective attraction is not so strong as to dissolve the clay: it continues visible in the mixture and makes the water turbid. Their mutual attraction yields by degrees to the repeated impulses of gravity: the clay subsides, leaving the water transparent as originally.' According to this mode of reasoning, all substances that admit of being minutely divided have an elective attraction for water. Gold, by a mechanical process, may be reduced to such a degree of fineness, as to be not only suspended for a time, but even permanently suspended in water. Even oil, by strong agitation, can be so intimately blended with water as to render the mixture turbid: *the mutual attraction, indeed, yields by degrees to the repeated impulses of gravity: the water subsides, leaving the oil transparent*

ſparent as originally. Many of the ies of modern times muſt be attributed to the attention s, of late, been paid to the terms uſed in philoſophical r ng, which, inſtead of being left vague and indeterminate, as in the preſent inſtance, and as was but too common of old, are now accurately defined, and employed with the moſt philoſophic preciſion. We hope, therefore, to ſee this ſmall blemiſh corrected in a future edition.

To this work are ſubjoined ſeveral diſſertations of a miſcellaneous nature. In the firſt, the Author points out the principal imperfections in the common huſbandry of Scotland. The ſecond contains a propoſal for improving agriculture in that kingdom: an inſtitution which, we think, might be attended with many beneficial conſequences. The third treats of the general heads of a leaſe for a corn farm, in which it is intended to point out the plan by which both the proprietor and tenant ſhould be ſecured from injury, and the ground moſt perfectly cultivated. As this is an object of the utmoſt conſequence to a country beginning to improve, which we ſuppoſe is the caſe with Scotland, it merits particular regard; and, if we are not miſinformed, it actually does obtain a very particular degree of attention from the gentlemen of that kingdom.

It appears to us, however, that his Lordſhip had not conſidered this branch of his ſubject with that degree of attention it required; as ſeveral of the clauſes here enumerated are altogether inconſiſtent with one another, and could not take place in the ſame leaſe; and ſome of them would be unneceſſary if other parts of the plan were to be executed.

He begins with recommending leaſes that ſhall have an uncertain iſſue; that is, to terminate with the life of the holder of the farm. But to this we ſee two great objections. The firſt is, that a prudent man will be afraid to lay out much money in improving a farm in theſe circumſtances, leſt he ſhould hurt his family by ſo doing. It therefore checks induſtry, and has a tendency to introduce a degree of languor and deſpondency, which muſt ever be prejudicial to the community. The ſecond objection is, that it muſt often ſubject the ſurviving family to the moſt cruel hardſhips when they are leaſt able to bear it. The idea is certainly unworthy of a generous mind, as it prompts the landlord to ſecure himſelf by ſnatching from the widow and the orphan thoſe harveſts that had been prepared for them by the labour of the indulgent huſband and parent, and of driving them out to miſery and want, at that moment when they are deprived of him who alone could have been their ſtay and ſupport. Is it not enough that they ſhould be deprived of his aſſiſtance in ſupplying their wants? Their ſufferings ought rather to be alleviated than augmented on this mournful occaſion.

In the sequel he [illegible]s of restrictive clauses, limiting the tenant to a certain rotation of crops, which he thinks would be beneficial. Were the knowledge of agriculture arrived at the utmost possible degree of perfection, it might be doubted whether clauses of this nature would be advantageous; but in the present imperfect state of our knowledge in this art, nothing, to us, appears more ridiculously absurd than such a proposal. It is acknowledged that the farmer must, on many occasions, explore his way in the dark; he is a traveller in an unknown country, where he may meet with many unforeseen obstructions: yet he must be obliged to walk right forward in a line chalked out to him, without either deviating to the right hand or to the left, but at the peril of utter ruin. It is acknowledged that he alone must make the necessary discoveries in that unexplored country, yet others, who are themselves unacquainted with it, prescribe rules which he must on no account transgress:—was ever any thing more absurd than such a thought!

We reprobate these clauses with the less reserve, because we have it in our power to bestow the most ample applause on another article proposed by his Lordship; an article that entirely supersedes the use of these imperfect regulations; which gives to the tenant that effectual security he wants; which tends in the most powerful manner to improve the country, to enrich the proprietor, and render every person interested in the transaction happy in their several stations, as well as useful members of society. It is founded on equity, and therefore deserves the highest praise; it is dictated by wisdom, and therefore cannot fail to be most extensively useful. After this exordium the Reader is, no doubt, desirous of knowing what this applauded article is.—Nothing can be more simple or natural. We give it in the Author's words:

'The following, says he, or some such clause, will excite a tenant's highest industry to improve his farm to the utmost, supposing it to be only for nineteen years. At *expiry* of the lease, the tenant shall be entitled to a second nineteen years, upon paying a fifth part [or any other proportion, he might have said, agreed upon by the parties] of more rent; unless the landlord give him ten years purchase of that fifth part. The rent, for example, is 100 l. The tenant offers 120 l. He is entitled to continue his possession a second nineteen years at the advanced rent, unless the landlord pay him 200 l. If he offers a still higher rent, the landlord cannot turn him out, unless he pay him ten years purchase of that offer.'

We perfectly agree in opinion that this clause would excite a tenant's highest industry to improve his farm to the utmost, and in consequence would supersede the use of all other clauses.

We

We would only propose this small alteration, to render it entirely unexceptionable, viz. that instead of terminating with the second nineteen years, the lease should be renewable at the end of every nineteen years *in infinitum*, on the tenant's agreeing to pay a like proportional rise; the proprietor always being at liberty to buy the lease at ten years purchase of the rise of rent, as above, at the renewal of every nineteen years, if he should so incline. In this case, it is plain, that the tenant, by considering his lease as a perpetuity, would exert himself to the utmost, to render it worth the rent at which he could insure it to himself and heirs. But if, by accidental circumstances, he should find that it could not possibly bear the additional rent, he is free to give it up whenever that additional rent ought to commence. On the other hand, should the proprietor find that, from any cause whatever, the farm would yield a greater rent than was stipulated by the lease, he has it in his power to purchase the lease at the moderate rate of ten years purchase of that additional rent, which he may then lett to another, at the farther additional rent it may be worth. In short, turn this clause how you will, we imagine it impossible to state a case in which either the proprietor or tenant could be injured in their interest: and we make no doubt that if the proprietors of land in Scotland should universally agree to adopt this method of letting land, it would soon become the richest and best improved country on the globe; and the revenues of the landholders be encreased in a more rapid proportion than has ever been experienced in any other country. In such case justice would demand that a statue should be erected in honour of the beneficent author who first suggested the idea of it.

We beg pardon of the Reader, who may have no taste for the study of agriculture and husbandry, for having dwelt so long on this Article. The remaining part of the Appendix treats of the propagation of plants and animals, where we meet with several entertaining observations.

We cannot dismiss the present Article without warmly recommending this volume to the notice of every person who has any concern with rural affairs. For although there are a few passages which we think less perfect than others, and which, on account of the smallness of their number, we have pointed out as we went along; yet it abounds with such useful information as cannot fail to render it highly beneficial to those who attentively peruse it.

ART. III. *The Battle of Hastings*; a Tragedy. By Richard Cumberland, Esq. As it is acted at the Theatre Royal in Drury-lane. 8vo. 1 s. 6 d. Dilly. 1778.

OF all the several dramas, tragedies, comedies, or farces, that have come within our cognizance for many years past, we do not remember one of so extraordinary a complexion as the play now before us. It seems to have been intended and given by the elaborate Author as an abstract of all excellence. It aspires to the various characters of philosophical, political, poetical, and theatrical. It is all peacock's feathers. We will not attempt to strip the stately Bard of his variegated plumage, but rather add to his honours and ornament by applying the tar of criticism, that his feathers may stick so much the closer.

Dramatic poets, from Æschylus to Shakespeare, have often derived their fables from the annals of their country; and after having founded their plays on some great historical event, have been allowed to heighten and embellish it; but the great and leading features of the story were constantly retained, the character of the personages preserved, and the poet, who was indulged in probable fictions to support and adorn history, was not however permitted grossly to violate or contradict it.

Aut famam sequere, aut sibi convenientia finge.

Writers of transcendent genius overleap all rules. The historical plays of that common mortal Shakespeare, are almost regular annals, and his Romans or Englishmen are as faithfully delineated, and as easily recognized, in the theatre, as in Plutarch or Holingshed. The tragedy of the Battle of Hastings is raised on more sublime and eccentric principles. William is scarcely mentioned, and never in terms of conquest: Harold, the enterprising gallant Harold, is represented as a monkish bigot; while Edgar Atheling, whom historians have almost marked with imbecility, is exalted into a hero, and even raised to that throne on which the battle of Hastings seated the Duke of Normandy. The death of Turnus closes the Æneid. With such an authority, as well as history, in his favour, a common poet might have supposed the death of Harold, which is recorded in this tragedy, a sufficient warrant for establishing the dominion of the conqueror; but our Bard very adroitly rallies his troops under Edgar Atheling, sounds a retreat, and drops the curtain. In short, the Battle of Hastings like,

The story of the bear and fiddle,
'Is sung, but breaks off in the middle.

The whole drama begins, continues, and ends, diametrically opposite to your expectations; and this it is, Mr. Johnson, *to elevate and surprize!*

But

But if the general structure of the fable be admirable, the detail is not less peculiar. The discovery [αναγνωρισις] was, by the ancients, and their servile imitators, considered as one of the most important circumstances of tragedy, requiring the utmost caution and address. It was therefore frugally used, and fearfully conducted. The Drury-lane Euripides of 1778 has, however, dealt out *the discovery* with such a lavish hand, that his prodigality in this instance would be inexcusable, did it not palpably proceed from the inexhaustible riches of an exuberant imagination. First, a noble, in the interest of the concealed Edgar Atheling, reveals him, without any apparent motive but the overflowings of a benevolent heart, to one of the warders of his castle. To his sister, however, to whom it seems more important that the real character of Edgar should be known, the same noble does not reveal him, but Edgar himself makes her acquainted with it. Afterwards he very impoliticly makes the same discovery to Harold; and his mistress, who follows him in disguise to the camp, still more impoliticly and unexpectedly betrays herself to her rival. Ordinary characters would have conducted themselves on different principles, and ordinary writers would have given different draughts of them; but our Poet deals in the *extraordinary*; and this it is, Mr. Johnson, *to elevate and surprize*.

The language of this tragedy affords the most curious specimen of the *modern-antique* we remember to have seen. Here is no vulgar discrimination of character, which assigns to maids and heroes, kings and peasants, a different style. Our Author produces none but well bred persons, and they seem to have been all educated in the same school of metaphor,—a prey at which each speaker greedily snatches, and never quits till he has fairly run it down:

So eloquent, he cannot ope
His mouth, but out there flies a trope.

We have the pleasure also of conversing with our oldest and most intimate poetical acquaintance, who are perpetually brought before us, from Shakespeare down to Mason and Gray, all of which are occasionally introduced by our Author, to whose work we would recommend this motto,

Such labour'd nothings, in so strange a style,
Amaze the unlearn'd, and make the learned smile.

Art. IV. *Fabulæ selectæ. Auctore Joanne Gay, Latine redditæ.* 8vo. 2 s. 6 d. Dodsley. 1778.

OF Gay's Fables every thing is said by their own celebrity. Of the translation of this small selection, before we say any thing, we shall give a specimen:

 THE

The tame Stag.

As a young ſtag the thicket paſt,
The branches held his antlers faſt;
A clown who ſaw the captive hung,
Acroſs the horns his halter flung.
  Now ſafely hamper'd in the cord,
He bore the preſent to his Lord,
* * *

At firſt, within the yard confin'd,
He flies and hides from all mankind;
Now bolder grown, with fix'd amaze,
And diſtant awe preſumes to gaze;
Munches the linen on the lines,
And on a hood or apron dines:
He ſteals my little maſter's bread,
Follows the ſervants to be fed:
Nearer, and nearer now he ſtands
To feel the praiſe of patting hands;
Examines every fiſt for meat,
And though repuls'd diſdains retreat:
Attacks again with levell'd horns,
And man, that was his terror, ſcorns.
  Such is the country maiden's fright,
When firſt a red-coat is in ſight;
Behind the door ſhe hides her face,
Next time, at diſtance, eyes the lace;
She now can all his terrors ſtand,
Nor from his ſqueeze withdraws her hand,
She plays familiar in his arms,
And every ſoldier hath his charms;
From tent to tent ſhe ſpreads her flame;
For cuſtom conquers fear and ſhame.

Cervus Mansuetus.

Dum juvenis tendit dumeta per aſpera cervus,
  Ramorum cohibent brachia denſa caput;
Nequicquam implicita luctantem fronte colonus
  Cernit, et injecto cornua funeligat.

Ille tenet laqueo, prædaque ſuperbus opima,
  Captivam domino donat habere feram.
* * * *

Clauditur exigui tum primum in limite ſepti,
  Se tegit, atque hominem vitat, et ora fugit.
Mox animum capiens, obtutu fixus in uno,
  Luminibus tacitis ſingula cautus obit.
Pendula funiculis tum prendens lintea morſu,
  Prandia ventrali, pileolove facit:
Cruſtula ab armigero captat ſibi fraude tenello,
  Speque dapum, ſervos geſtit ubique ſequi.
Vicinus magis atque magis nunc omnibus aſtat,
  Plaudenteſque ſubit lætus, ovanſque manus;

Mox

Mox escam impatiens palma sibi poscit ab omni,
Cedere et indignans, sæpe repulsus adest.
Armata dein fronte minax sua jura tuetur,
Ludibrioque hominem, quem metuebat, habet.

Haud secus agrestis trepidat formidine virgo,
Coccina cum primum percutit pra chlamys:
Pone fores latitat, faciemque abscondit; at oras
Paulatim auratæ spectat, amatque togæ:
Nunc formidato sese offert fortior hosti.
Nec pressam, graviter fert, retrahitve, manum:
Ludere in amplexu jam non horrescit; et omnis
Creditur illecebras miles habere suas;
Accendit totas tandem ambitiosa cohortes:
Quippe metum subigit mos, refugitque pudor.

The translation here is tolerably easy, but not without faults. In some places it is *too* literal to be elegant; in others not sufficiently so.

Quippe metum subigit mos, refugitque pudor.
For custom conquers fear and shame.

In the Latin, shame is represented either as flying from fear, or rejecting it; for the word *refugit* will bear both interpretations: but it is custom that puts shame to flight; and *fugatque pudorem*, if the measure of the verse had allowed, would have been the proper rendering. However, the verb *refugio* has sometimes a neutral sense, and the translation, though in this place not eligible, is justifiable.

ART. V. *The History of England, from the Revolution, to the present Time.* In a Series of Letters to the Rev. Dr. Wilson, Rector of St. Stephen's, Walbrook, and Prebendary of Westminster. By Catherine Macaulay *. Vol. I. 4to. 15 s. Boards. Dilly, &c. 1778.

WHAT a phænomenon in the literary world is the Author of the compositions now before us! To see a lady step forth, in the assembly of learned sages, and assume the *historian's* chair, is an object which was never beheld, in any country, till a *Macaulay* appeared! To hear her, too, with manly energy, with clear and nervous diction, and in a bold and animated style, explain the principles of government, develope the statesman's views, and trace, with perspicuity, the alternate progress of royal or of popular encroachment on the legal constitution of the state,—this is all unparalleled in the annals of literature!

We have, on a former occasion, observed, that those *females* who have been ambitious of reputation in the republic of letters,

* A full-length print of the Author, elegantly engraved by Caldwell, is given, by way of frontispiece.

 have

have generally distinguished themselves by their vivacity and imagination; that topics which require investigation and labour, have been thought too serious and important to engage *their* attention; that *they* have been deemed inferior in capacity to men; and that *wisdom* is an enemy to *beauty*. But, on the other hand, we have remarked, that their supposed narrowness of understanding, is not to be ascribed to any deficiency of nature, but to the want of cultivation. Certain it is, that genius is not confined to either sex; and that where the improvements of education have been added to native ability, the instances of excellence in the female character have been equally numerous, in proportion, to those in the male line, where the advantages of culture are more commonly bestowed. Accordingly, in the present example, we have heard it generally allowed, that our fair historian hath acquitted herself with a degree of merit, not only equal to that of many celebrated writers in the same class, but superior to most of those, in particular, who have treated of English affairs.

Of Mrs. Macaulay's *History of England from the accession of James* I. *to the elevation of the house of Hanover*, five volumes have already appeared; in the last of which, the narrative proceeded to the *restoration* of monarchy under Charles II. The materials for continuing the work from that period, to the *revolution* which brought in William III. are, as the advertisements inform us, preparing, by the author, for the press. In the mean time, particular motives have induced her to publish her account of a later period, with some variation of *manner*, from the continued gravity of historic detail, to the more easy and familiar form of epistolary style. What these motives are, may be collected from detached passages in the letters themselves.

To Dr. Wilson, this lady, it is well known, is under very great and uncommon obligations; such as, indeed, must naturally call for every possible return of gratitude; and, accordingly, we are to regard the handsome manner in which she has addressed the work before us, to her venerable and liberal friend, as one expression of that amiable principle.

In her first letter, after testifying her desire of rendering the correspondence worthy of her friend's attention, and the source of his amusement, she thus proceeds,—somewhat in the strain of an *epistle dedicatory*.

'The virtues of your character, it must be owned, afford an ample field for literary eloquence: a detail of filial piety, in instances the most trying to human fortitude; the supporting an independent temper and conduct in the midst of the servile depravities of a court; the almost singular instance of warm patriotism united to the clerical character; your moderation in every circumstance of indulgence which regards yourself, while you

are

are lavishing thousands on the public cause, and to enlarge the happiness of individuals; the exemplary regularity of your life; your patience and fortitude, and even chearfulness, under the infirmities of a weak and tender constitution; and, lastly, the munificent favours you have conferred on me, are subjects of sufficient power to animate the dullest writer; but these are subjects, my friend, which I am convinced will please every Reader better than yourself: and as the love of your country, and the welfare of the human race, is the only ruling passion I have ever discerned in your character, I shall avail myself of this inclination, and endeavour to fix your attention by the interesting detail of *those causes and circumstances, which have insensibly led us from the airy height of imaginary security, prosperity, and elevation, to our present state of danger and depravity.*'

We have printed the concluding part of the foregoing paragraph *in Italics*, because the words there used, seem to point, directly, at the main design of the present work. In another place, again addressing herself to her aged and reverend correspondent, she adds, in connexion with what we have here quoted, 'nor do I pretend to tell you novelties, or to have any other end in this narration, but to revive in your memory the facts necessary to connect that train of events, which have compleated the overthrow of the Whig principles, and bids fair to render the government of this country as intolerable a despotism as the Romans endured after the ruin of their commonwealth.'

Thus, we see, even in these times of political apostacy, and amidst the prevalence of opposite ideas, this spirited writer continues firmly attached to those *manly* principles of liberty, for which the preceding parts of her history have been so remarkably distinguished. And, here, it may not, perhaps, be improper to repeat a remark of our own, with respect to this part of the lady's public character, and that of her historical productions:—we were speaking of the frequent opportunities afforded her, in writing the reign of Charles I. "of displaying that love of freedom which she avows to be the object of secondary worship in her delighted imagination." We repeat, too, that we are glad, however, to perceive, that although she gives a liberal scope to those noble principles, she does not "(except in a few casual overflowings * of her zeal for the common rights of mankind)

* We are truly concerned to meet with any occasion for *qualifying* the praise of impartiality which we could, with pleasure, bestow without limitation on this ingenious writer, and which, in general, she well deserves; but the truth is, (and TRUTH ought not to be violated, in compliment to any human being) that our author hath, in a few instances, suffered expressions to drop from her pen, and sentiments to escape her, which are inconsistent with the candour of an historian. Thus,

mankind) "run into the extravagant enthusiasm of *republican* bigots." "We Reviewers, who, from age, and long experience, have acquired moderation, and who, in our critical capacity, have no passions, and are of no party, are ever upon our guard against *bigotry*, even though it should assume the alluring shape of FREEDOM."

If we may be allowed to hazard a conjecture of our own, with regard to the views of our fair patriot, in detaching this part of her history from the main body of the work,—she, perhaps, had other objects in contemplation, beside the amusement of her reverend friend, and the furnishing him with helps for his recollection of past events. She, possibly, considered the critical circumstances of the times in which we live, and was attentive to the immediate demand which she might suppose the public to have, at this peculiar juncture, upon every friend to its most important interests, especially to the guardian care and security of our excellent constitution. She might, in this view of things, think it high time to stand forth, and join with other public spirited persons, in the various ranks and stations of society, in order to unveil the hidden mysteries of modern politics, and modern measures, to bring matters home to our immediate situation,—to shew us what treacherous ground we stand upon,—and, like another Cassandra, warn us of our impending danger.—If this intention is not directly avowed, it is, in our apprehension, sufficiently implied, in almost every page of the volume before us.

We will now proceed to the work under consideration, and let it speak more directly for itself, in the following extracts:

In the remarks which our Author makes on the criminal neglect of our forefathers, in regard to the glorious opportunities offered to them, for rectifying, at the *reformation*, and the *revolution*, the enormous abuses which had crept into the government, both in church and state, there is much truth, uttered with much severity: but, what is more severe than truth!

'The reformation,' says Mrs. M. 'and the revolution, are the two grand æras in our history, which are celebrated by every

---

Thus, for instance, in her second letter, she, unguardedly, passes the following harsh sentence on the Tory party:

——'The Jacobites, [in the reign of Will. III.] whose political errors flow entirely from religious bigotry, were but a small number in comparison to the Tories, whose corruptions primarily flow from the badness of their hearts, and from thence infect their understanding.'

This account of the origin and source of Tory-principles, is too absurd (begging the lady's pardon) for a serious refutation: a Tory-writer might, with equal truth and candour, pass the same judgment on Whigs and Whiggism.

political

political writer, as productive of the most perfect state of civil and religous freedom which human society is capable of enjoying; and yet, my friend, your penetrating sagacity must have led you to discover, that the reformation was more the result of interested policy *, than an honest zeal to restore the primitive purity and simplicity of the Christian system: a purity no longer preserved, than while the church was totally unconnected with the civil power. But a reformation on these principles would have ill suited the designs of a court.

'The view of Henry VIII. was to gratify his resentment against the Roman pontiff, to enrich his coffers with the spoils of the clergy, and to render his power completely despotic by the union of the ecclesiastic with the civil sword. These pious views have been religiously followed by his successors; church-government, instead of being new-modelled on a plan proper to preserve the freedom of the constitution, and the morals of the people, is rendered a mere ministerial engine; the spiritual kingdom of Christ, a subordinate limb of the state politic; and the regular teachers of Christianity, the professed creatures of government, and the base instruments of wicked policy.'

With respect to the REVOLUTION, our Author acknowledges that it gave a different aspect to the constitution from that which it had worn through the government, 'or rather the tyrannies,' of the Tudors and the Stuarts; that the maxim of hereditary, indefeasible right, which those princes had established, chiefly by the assistance of the church, was altogether renounced by a free parliament; that the power of the crown was acknowledged to flow from no other fountain than that of a contract with the people; and that allegiance and protection were declared reciprocal terms; yet, she observes, 'on this great occasion, when the nation had solemnly renounced their allegiance to the male line of the Stuarts, for their abuse of power, and their repeated at-

* With respect to *the court*, this appears to be strictly just; but it would be wrong to extend this observation (which Mrs. M. evidently does not) to the views of many individuals among the active promoters of the reformation; numbers of whom proved the sincerity of their intentions by the ruin of their fortunes, and even the sacrifice of their lives.—This note may seem unnecessary, as the remark is so *obvious*; but suffer us to add, that we cannot be too cautious, too scrupulously careful, in respect to the sacred memories of those good men—that not the least shadow of a reflection may seem to be cast upon them, by any appearance of a concession, of which the eternal traducers of that reformation may take an ungenerous advantage; and from which they may affect to triumph, although conscious that they have obtained no victory. The reformation will ever reflect the highest honour on the body of the people who carried it on, whatever may be thought of the *court-policy*, which at length adopted it.

tempts

tempts to destroy all the balances of the constitution, and render the monarchy purely despotic; when they had adopted into the regal rights a family who had no pretence but that of election; the zeal of the patriots to establish the personal interest of their leader, co-operating with those irrational prejudices which the detestable doctrines of the church had sown very deep in the hearts of the people, occasioned the convention of estates which established William on the throne, to neglect this fair opportunity of cutting off all the prerogatives of the crown, to which they had justly imputed the calamities and injuries sustained by the nation, and which had ever prevented the democratical principles of the constitution from acting to the security of liberties and privileges vainly set forth in the letter of the law.

'The plan of settlement,' continues our historian, 'was neither properly digested, nor maturely formed; it was neither agreeable to the regularity of the Saxon constitution which effectually secured every privilege it bestowed; nor did it admit of any of those refinements and improvements, which the experience of mankind had enabled them to make in the science of political security. On the contrary, the new monarch retained the old regal power over parliaments, in its full extent; he was left at liberty to convoke, adjourn, or dissolve them at his pleasure; he was enabled to influence elections, and oppress corporations; he possessed the right of chusing his own council, of nominating all the great officers of the state, the houshold, the army, the navy, and the church; the absolute command over the militia was reserved to the crown; and so totally void of improvement was the revolution system, that the *reliques* of the star-chamber *was* retained in the office of the attorney-general, who, in the case of libels, has the power of lodging a vexatious, and even a false information, without being subjected to the penalty of cost or damage!'

We must not overlook the following observation, which shews that nothing can be more detrimental to the liberties of a nation, than an *unimproved revolution* in its government; *viz.* 'When the succession in the government is changed, without a substantial provision for the security of liberty, its total destruction is accomplished, by the very measure intended for its preservation; and the reason is plain; a military establishment becomes necessary to defend the government from the pretensions of the dethroned sovereign. Besides, those who, on principles of patriotism, are the authors of such a revolution, are imperceptibly warmed into the injudicious heat of partizans; and the dread of pains and penalties attendant on a restoration, insensibly leads them to concur in strengthening the power of the reigning sovereign, though at the expence of that constitutional freedom they had run the hazard of their lives and fortunes to obtain!

This

This remark evinces the justness of the Writer's notion of the point under consideration, and the clearness of her discernment of human nature,—its weakness, and its inconsistencies; but it may, likewise, hint to us this discouraging conclusion,—that if so little dependence can be placed on the firmness of those who take the lead, even in the best of causes, and with the best *intentions* to support it, how cautious ought we to be, of engaging in great and hazardous attempts for the redress of national grievances, by *violent* means: since we have so seldom seen that the benefit resulting to the public, from such means, however successful, has proved adequate to the possible danger, and the certain cost.—In brief, revolutions in government, generally, through mismanagement, resemble that which happened in the garden of the farmer, who desired the 'squire to bring his huntsman and hounds, in order to catch the hare which was foraging among his cabbages.

With respect to the Tories, whatever may be thought of the slavish complexion and mischievous tendency of their political tenets, it is but justice to them to acknowledge, that they have been always staunch and true to their principles. Of this, our Author gives a notable instance in their sudden attachment even to King William, in order to carry their favourite point of regal prerogative.——Speaking of the endeavours of the Whigs, soon after the revolution, to secure the only remaining constitutional check on the power of the crown,—the settlement of the royal revenue, and the command of the purse,—with the mortifications endured by William, in consequence of those measures;—the historian adds,—' William did not long labour under these mortifications; the Tory faction, whose principles led them to oppose every limitation to royal powers, had been only induced to comply with the Whigs, [in establishing William on the throne, which had been abdicated by James] through the terror of attainders, to which they were liable, from the guilt they had incurred as abettors of the cruel and tyrannical measures of the last reign. This party no sooner perceived that William was as tenacious of power as his predecessors, than they began to form designs to disappoint the Whigs of all the salutary fruits of the revolution.'—Our Author shews in what respects they succeeded in this laudable design, and how cordially William met their advances.—In a word, ' the Whigs' says Mrs. M. ' were so entirely foiled in every effort they made to vindicate the liberties of the people, and to obtain justice on public delinquents, [meaning the obnoxious instruments of the late king's arbitrary proceedings] that a bill to attaint the blood, and forfeit the estates of the execrable Jeffries, proved as unsuccessful as their other attempts; and while the family of this detestable citizen were permitted to enjoy the fruits of his villainy,

lainy, the brave, the virtuous, the patriotic Ludlow, was refused the satisfaction of spending the short remainder of life in his own country;—a country, for whose welfare he had often bled, and had offered the sacrifice of his life and fortune.'——This single fact is sufficient to shew, that the cold-blooded Dutchman had not a just sense of the value of those very principles to which he was indebted for his own advancement to the throne of these kingdoms.

By his *trimming* conduct, however, William (whose politics, like the little politics of most princes, regarded rather his own personal advantages, than the general welfare of the state) seems to have gained those points which were his most immediate concern; and to have managed so, as to secure both Tories and Whigs in his interest: balancing the opposite parties in such a manner as, in our Author's words, 'to give the preponderating weight to every court measure.' The Tories, says she, 'looked up to him for preferment, and the Whigs for safety; and both parties vied with each other in adulatory addresses, and unconstitutional compliances: nor were the two [religious] factions, of high church and low, much less favourable to the power of government. As William was a Calvinist by profession, and a friend to toleration, he had the whole body of dissenters at his command; who little attending (as seems to be the case with some of them in the present day) to the intimate connection between civil and religious liberty, and *the impossibility of preserving the one with the loss of the other*, regarded the enlargement of the king's power as a necessary bulwark against the tyranny of the church.'

The Jacobites, too, as well as the other parties, were courted, and even trusted by the new monarch, who was, perhaps, politically right in resolving not to be king of the hills, nor of the vallies, but *king over all.* The following is our Author's brief character of this political fact 'They may justly be termed idol-worshippers; they make a deity of human power, and expect particular benefits for their servile offerings. They look with malignant eyes on democratical privileges, merely because they affect the happiness of subjects in general; they grant power to the sovereign, as misers lend money, with the view of illegal interest; and willingly subject themselves to the insolence of superiors, on the hope that they may have it in their power to return the insult on those whom they regard in the light of inferiors.——All this party were, to a man, against encroaching on what they termed the just prerogative of the crown.

'The pernicious custom of bribery in elections, which began at the latter end of the reign of Charles II. and which had increased with a rapid progress since the revolution, began now to be generally practised: Tories and Whigs, placemen and patriots,

patriots, in defiance of law, justice, and common decency, openly and avowedly out-bade each other, and bought votes as men would buy cattle in a common market.' From this accursed mode of corruption, together with the scheme of the national debt, and the fatal invention of *the funds*, this empire, it is to be feared, may date its ——. But we pretend not to be *Cassandras.*

Our Author's display of the conduct of the two leading and contending parties, throughout the whole of William's reign, is accurate, lively, impartial, and entertaining; and did our limits permit, we should be tempted to give large extracts from it: but we must restrain our inclination. Unable, however, wholly to resist the temptation, we shall lay before our Readers her very judicious considerations on the important question, 'whether, on the whole, the revolution was advantageous or disadvantageous to the liberties of the British empire.'

In estimating the consequences of this great event, our historian observes that, in the first place, it must be remembered, that the change in the system of foreign politics, which took place after the succession of William, involved these kingdoms in connexions, wars, and debts, which, as it has been often foreboded, so it may now be pronounced, must end in universal calamity.

'It was to support this system of politics, that a parliamentary sanction was obtained for that unconstitutional engine of despotism, a standing army; and it was to support this system of politics, that all the increased powers of corruption were employed in a manner totally to destroy all principle, and debauch the manners of the whole people.—I am sure, my friend, you will agree with me, that no advantages we gained by the revolution [*this is a bold thing to say, indeed!*] can be equivalent to the subversion of all principle in a body of men, whose virtue and resolution had more than once saved the constitution against the combined powers of church and state!

'Candour,' continues this noble-minded woman, 'must acknowledge, that the total corruption of *Whig** principle reflects as much dishonour on the sovereign, as it does on the party. But without entering into a minute description of the conduct and character of William, we will, my friend, compare his opportunities, with the use he made of them; and we shall, in some measure, be enabled to judge, whether public good or private.

* We could wish, by the way, that these two vile, low, cant terms, of Whig and Tory were altogether abolished, or sent back to Ireland, from whence they came. Have we not good words to convey the same ideas?—Henceforth, then, instead of *Whig* and *Tory*, let us say FREEMAN and *Slave*.

vate interest, virtue or ambition, had the strongest influence over his mind.

'Placed at the head of his native country, as the last hopes of his [it's] safety from a foreign yoke, and raised to the throne of England, under the name of her Deliverer from civil tyranny and religious persecution, it must be acknowledged, that fortune did her utmost toward exalting her favourite, William, to the first rank of respectable characters; but the great authority which this Prince obtained over the Dutch, on the merit of preserving them from the yoke of France, he, in many instances, used in a manner inconsistent with the rights of a free state; and, instead of establishing their republican liberty on a permanent basis, he laid the foundation for that monarchical power, which is to this day exercised by his successors.

'Success, which ever enlarges the noble mind, shrunk William's to all the littleness of vulgar character.—When raised to imperial dignity by the efforts of the *Whigs* [in *quoting* we must copy the term] for the generous purpose of enlarging and securing liberty, he abandoned his benefactors, and entered into dishonest intrigues with the *Tories*, in order to increase the influence, and extend the power of the crown; nor did he ever quarrel with these avowed enemies to civil and religious freedom, till they opposed measures which tended to the manifest disadvantage, if not to the ruin of their country.

'Ambitious of being considered as the arbiter of the fate of Europe, and anxious for the safety and prosperity of the Dutch, William ruined the finances of England, by engaging her in two long and expensive wars. By the means of profuse and extensive bribery, he obtained from the Commons, what Charles II. could never obtain from the wickedest parliament with which England had ever been cursed, namely, a standing army, and a landed [query, *funded*] debt; a circumstance which rendered our Deliverer so tenacious of corrupt influence, that he twice refused his assent to a bill for triennial parliaments, and never would give his consent to an act for limiting the number of placemen and pensioners.

'I have now related to you, my friend, the remarkable parts of the policy and conduct of William after his accession to the throne of England; and I believe you will not find it a difficult matter to determine the questions, Whether public good or private interest, virtue or ambition, had the strongest influence over his mind? and, Whether he was the saviour and deliverer of this country, or the subverter of the remaining sound principles he found in the constitution?'

Such is the idea which our Constitutional Historian entertains of 'the immortal William, and his Whig partizans;'

and

and such her opinion of the real extent of those benefits which accrued to this country, from the glorious revolution: for a GLORIOUS event it was, notwithstanding that our infatuated forefathers, unhappily for their posterity, neglected to improve the advantages which a kind Providence held forth to their acceptance, at that most important æra.—But, perhaps, it was not intended, by the supreme disposer of all events, that a state should ever exist, in which 'government would be found to answer its just end, where the princes would all be wise and good, and the people content and happy *,—*Except in some work of imagination.*'

We shall, here, for the present, close the first part of our account of this very singular history, hoping to resume the farther consideration of it, in our next Number. We call it *singular*, not only on account of the uncommon spirit with which it is written, and the sex of the writer, but of its peculiar form, and the striking, summary, comprehensive manner in which the narration is conducted,—scarcely reconcileable, indeed, with the common received notions of historic compositions. The work, in our opinion, should rather have been entitled *Commentaries*, or *Reflections, on the History of England*, during the periods beforementioned. But, under whatever title its readers may accept this performance, we know of no production of the kind, that affords us a more satisfactory view of the temper of parties, or the policy of the times.

N. B. We have observed a few slight mistakes in these letters, with regard to the mention of certain facts and events, owing, probably, to the writer's hurry, or inadvertency. These we shall candidly point out, at the conclusion of our review of the volume; leaving it to the Author to correct them as she may think proper, in a second edition.

ART. VI. *A Treatise on the various Kinds of permanently elastic Fluids, or Gases.* 8vo. 108 Pages. Cadell. 1777.

THIS systematical and very useful compendium of the discoveries relating to *air*, and to the several other permanently elastic fluids to which that denomination has been affixed, though printed in this form, is given likewise as an appendix to a new edition (just published in three vols. 8vo.) of Mr. Keir's excellent translation of Macquer's *dictionary of chemistry* †:—one of those rare versions, in which the copy is an improvement on the original. The first English edition of that work, in *quarto*, which the translator had enriched with several new articles, contained, among others, under the title of *Fixable Air*, a concise account of the late observations that had been

* Vid. Conclusion of Mrs. Macaulay's first letter.

† See our Review, vol. lvi. March 1771, p. 155.

made on that and some other permanently elastic fluids. The rapid progress, however, which has since been made in this branch of philosophical chemistry, induced the Author to treat this interesting subject more at large, in this new edition; and indeed so very copiously, as to render it necessary, or at least expedient, to publish the *article* in a treatise apart; in which he has collected, and judiciously reduced into a systematical order, the principal observations which have been made on the different permanently elastic fluids; and has added occasionally a few original experiments and observations made by himself; the whole forming a concise, but very satisfactory abstract of the principal discoveries or observations that have been made on these subjects, from the days of *Van Helmont* to the present; with references to the authors from whose works they have been extracted.

The new phraseology which the Author has introduced into this part of science, and which must strike the attention of the Reader in the title-page of this performance, first requires some explanation. We allude to the term GAS, or GASES, first used by *Van Helmont*, to indicate certain elastic fluids (many of which he undoubtedly observed and distinguished; though it does not appear that he ever attempted to separate and examine them), since designed, in this country particularly, by the name of AIR. To these as well as the several other permanently elastic fluids discovered by Dr. Priestley, the Author, throughout this treatise, uniformly gives the appellation of *gases*:—partly on account of the seeming 'impropriety of applying the word *air*, to all permanently elastic fluids' indiscriminately; and partly from an apprehension that, in a systematical treatise like the present, the use of 'an avowedly improper term' may tend to mislead the judgment of the learner.—Accordingly, throughout the whole of this compendium, instead of the terms FIXED AIR, (which was undoubtedly an unlucky appellation) nitrous *air*, inflammable *air*, &c. the Author uniformly uses the appellations of calcareous *gas*, nitrous *gas*, inflammable *gas*, &c. to distinguish them from *the air*, properly so called.

We do not, however, coincide in opinion with the Author on this subject; as we cannot think, great as the discoveries in this part of science have been, that the time is, even yet, arrived that will justify, much less render necessary, the establishment of a new nomenclature on this subject. The term, *air*, had been uniformly applied by *Boyle*, *Hales*, *Brownrigge*, *Black*, *Macbride*, *Cavendish*, &c. to design those permanently elastic fluids which fell under their notice. Dr. Priestley, in consequence of his numerous discoveries, found himself under a necessity of giving names to the new subjects which presented themselves to him, in the course of his experiments; and very properly, in our opinion, contented himself with only *extending* the

the accustomed phraseology. He found the term, *air*, generic, and he retained it; applying it to each of the newly observed elastic fluids, with the addition only of such an epithet as either indicated its quality, or denoted the particular substance from, or by means of which it was procured. As the sense in which he thus employed the term *air*, was precisely explained by him, and the term itself only used to distinguish these fluids from *vapours* condensable by cold; we cannot see any inconvenience likely to follow the retaining it, or, in particular, that any one could be in danger of being misled by the use of it:—especially as, after all our discoveries on these subjects, the nature of some of these fluids,—even of *the* AIR itself, is not yet perfectly known; and further experiments are perhaps still wanting to enable us to pronounce, *What is* AIR, *and what is not?*

Our ingenious reformer of the old phraseology has not, we think, been perfectly consistent in one part of his new nomenclature. To the elastic fluids above mentioned, he has given the title of *gases*, in order to distinguish them from *the* AIR properly so called;—because, as he alleges, they are very different from it in most of their properties; and the giving them the same name is as great an impropriety 'as if all *liquids* were confounded under the name of *water*.' In conformity to this distinction, the term, *gas*, ought not, under any modification, to have been applied to *the* AIR. The Author nevertheless, in his chapter on common or respirable *air*, has, besides its usual appellation, given that fluid the title of *atmospherical* GAS.—But to proceed from *words*—on which we have perhaps dwelt longer than becomes *philosophers*—to *things*: though, as *critics* likewise, we have a right to watch over *language*, as well as *matter*; especially when an *innovation* is presented to the court.

From the new matter contained in this performance, we shall only select an interesting original experiment of the Author's, relating to the production of *dephlogisticated air* (or as he terms it, *deflagrating air*, or gas), through the means of the *vitriolic* acid. We have formerly given an abstract of Dr. Priestley's process*, in which he calcined three separate portions of red lead, combined with the three mineral acids; and procured no *dephlogisticated air* except from that parcel which was treated with the *nitrous acid*. The author has met with a different result: we shall therefore transcribe part of the account which he gives of his process, in his own words.

'By applying *vitriolic acid* to red lead, I have obtained a large quantity of air, which seems to possess all the properties of the pure factitious air, produced by means of *nitrous* acid.

* See M. Review, vol. liv. February 1776, p. 110.

 'Expe-

EXPERIMENT.

'Forty-eight penny weight of red lead were put into a long necked retort, the contents of which were ten cubic inches; and upon this red lead twenty-four penny weight of oil of vitriol, were poured. The nose of the retort was then immersed under water, and over it an inverted jar filled with water was placed. The mixture of red lead and oil of vitriol became very hot, and ten cubic inches of air were soon thrown into the jar, without the application of external heat. Upon applying the flame of a lamp to the bottom of the retort, bubbles of air passed copiously into the jars, which were successively changed, that the air received at different times of the operation might be examined. The quantity of air which had been expelled from the above mixture of red lead and vitriolic acid, was found to be thirty-six cubic inches, after the proper allowances for the air contained in the retort had been made.

'A candle burnt very well in the air of the first jar, most of which was common air that had been expelled by the heat and vapours of the mixture.

'A lighted candle being put into some of the air of the second and succeeeding jars, burnt with a very vivid white flame, and deflagrated in the same manner as in the air produced from nitrous acid.'

The author proceeds to shew, by other trials, that the (*dephlogisticated*) air thus produced from red lead, by means of the *vitriolic acid*, had the same properties, and possessed them in the same degree, with that obtained by Dr. Priestley, from the same and other substances, through the means of the *nitrous acid*:—that it exhibited as great a diminution on the admixture of *nitrous air*:—that it caused a much greater explosion, when mixed with *inflammable air*, than is effected by common air:—and that its purity was further evinced by the extraordinary length of time in which a mouse lived in it.

The Author further observes, that the preceding process has this advantage over that in which the *nitrous* acid is employed for the production of *dephlogisticated air*; that the *air* thus procured, is not liable to be rendered impure, and even noxious, by the admixture of *nitrous* air; as sometimes happens when the nitrous acid is employed:—that the materials likewise are cheaper; and that the process accordingly 'seems preferable for any medicinal or œconomical purposes to which a pure *deflagrating air* should 'be hereafter applied.'—Care however should be taken, that the *minium* and oil of vitriol should be perfectly pure. The Author found, as Dr. Priestley had before experienced, that no air could be thus obtained, on using the *marine* acid; and he ascribes the Doctor's having

failed

failed to produce dephlogisticated air, from minium and the *vitriolic* acid, to his having dried the mixture before he attempted to procure air from it; on a supposition that the greatest part of the air had been expelled during the exsiccation; much less heat being necessary for the production of air in the process with oil of vitriol, than in that where the nitrous acid is employed.

We have dwelt particularly on this experiment, as it appears to be of importance towards ascertaining what are the real constituent principles of atmospherical air, and seems to evince, that the nitrous acid is not necessary to the constituance of that fluid. The following doubts, however, occur to us on this head, which we could wish the ingenious Author would remove by diversifying the experiment.

In the first place, we observe that only thirty-six cubic inches, that is (as we grossly estimate) about eighteen ounce measures of air were procured from this mixture of forty-eight pennyweight of *minium* with vitriolic acid. There may be reason to suspect that the whole of this air might be originally contained in the *minium*, and might only be expelled from it by heat, assisted in its operation by the action of the vitriolic acid. To render the experiment more decisive, we would propose that the *minium* should be again treated with fresh oil of vitriol; in order to discover whether, in conjunction with that acid, it would continue to furnish *dephlogisticated* air, *toties quoties*; as is the case with this and all other earthy substances, when the nitrous acid is combined with them. We shall only add that, from Dr. Priestley's account of his experiments with *minium* and the three acids, to which the Author refers *, it appears that the particular *minium* which he employed, and which gave him *dephlogisticated air* when the nitrous acid was added to it, contained originally very little air; or at least yielded a very small quantity, and with great difficulty, when exposed alone even to the intense heat of a large burning lens. He considered this specimen therefore as being in a very favourable state for the design which he had in view, of discovering what would be the result of combining these three acids with it.

Some ingenious speculations and conjectures on the theory of 'Gases' terminate this performance; the perusal of which we recommend to those who may wish only to acquire a general knowledge of the subjects treated in it. At the same time it will serve as an useful remembrancer to those who are already conversant IN THIS BRANCH OF KNOWLEDGE.

* See Dr. Priestley's *Observations on Air*, vol. ii. p. 52; or our account of the experiments in our volume above referred to.

Art. VII. *A Letter to* Benjamin Franklin, LL. D. F. R. S. *In which his Pretenſions to the Title of* Natural Philoſopher *are conſidered.* 8vo. 1 s. Bew. 1777.

WE Reviewers are obliged, from the nature of our office, to keep all kinds of company; but we can ſcarcely recollect our having met with a more empty, and at the ſame time a more ſolemn coxcomb than the preſent. In the courſe of his twenty-four pages he makes a mighty parade about *Newton*, the *ſcience of magnitude* and *number*, and *demonſtration*, and all that. He gives us to underſtand, that *philoſophy*—a lady, as he repreſents her, of the higheſt quality—has of late years ſhamefully demeaned herſelf by keeping very low company;—meaning Dr. Franklin, and ‘ the ſwarm of philoſophers that we meet with every where, of the *ſame rank and qualifications*’ with him:—men, in ſhort, ‘ wholly illiterate,’ who ‘ can neither underſtand a *demonſtration*, or *computation*;’ but ‘ may nevertheleſs be qualified for blowing up bladders in an air pump, or for drawing ſparks from an electrical machine:’—‘ fit enough,’ he owns, ‘ to be employed as hewers of wood, and drawers of water, for the ſervice of the temple; though by no means proper to be admitted to miniſter at the altar.’—But hear the wiſe motives which this ſolemn—what ſhall we call him?—aſſigns for his preſent addreſs to Dr. Franklin.

‘ It may probably be aſked, why this letter makes its appearance now, after the world have been ſo long in poſſeſſion of your writings? The truth is, my acquaintance with them commenced but very lately; for, in the firſt place, *I am not very fond of novelties*;—[An excellent character this man gives of himſelf, as a philoſopher!] and, ſecondly, you may very eaſily believe that a man who has ſpent the greateſt part of his time in the ſtudy of Newton's principles, and the ſciences neceſſary for underſtanding that book, might hear of *people* ‘ *rubbing glaſs tubes*, without any violent curioſity about the conſequences. But more eſpecially if he had perſuaded himſelf that Newton *reaped ſo compleat a harveſt*’—[What, among the glaſs tubes in particular?] as to leave but *poor gleanings for poſterity*.’

With the ſame mock dignity and confidence this ſtately wight declares to the world, that ſelf-taught philoſophers are truly no favourites of his; and that ‘ a *regular education*’—he—does not point out at what univerſity—is abſolutely neceſſary towards the making any uſeful improvements in ſcience.—‘ You yourſelf,’ ſays he, addreſſing himſelf to Dr. Franklin, ‘ furniſh us with many inſtances of your *low-breeding*;—and, amidſt all your philoſophical parade, it is eaſy to diſcover *the worker at the preſs*.

It

It was our intention, after giving a patient audience to this pompous fribble, to have dismissed him somewhat civilly: but, on hearing this last dirty allusion, our *devil* in waiting was immediately called in, and ordered by our whole corps, graduates and irregulars, to turn him out head and shoulders.

ART. VIII. *Remarks on Mr. Forster's Account of Captain Cook's last Voyage round the World, in the Years* 1772, 1773, 1774, *and* 1775. By William Wales, F.R.S. Astronomer on Board the *Resolution*, &c. 8vo. 1s. 6d. Nourse. 1778.

"*ON ne repousse point la* VERITÉ *sans bruit, &c.*"—said Mr. Forster, in the frontispiece of his *Voyage*, after *De Missy*; and we repeated the motto after him, in our account of his work *, as being excellently adapted to travellers and voyagers in particular; and to the purport of which we then believed that Mr. Forster had *bona fide* conformed.—But alas! in these days there is no trusting either to frontispieces or professions; as appears too evidently from the contents of the publication now before us: in the title-page of which Mr. Wales brings Mr. Forster's motto in judgment against him, as an apposite introduction to the ensuing copious account of the misrepresentations and calumnies with which he charges his brother voyager.

In that publication, says Mr. Wales, Dr. Forster † has, 'in many places, involved the whole ship's company, officers and men, in one universal censure of *ignorance*, *brutality*, *cruelty*, *wantonness*, and *barbarity*, and has, at one time or other, taken care to brand every one of us with such crimes, and stigmatize us with such epithets, as would, were they true, render us undeserving the least confidence.' ——Dr. Forster's conduct on this occasion is represented by Mr. Wales, as having been influenced by revenge, to which the former somewhere gives the appellation of a 'most useful and *sacred* passion.' The motives or

---

* *Monthly Review*, vol. lvi. April, 1777, p. 266.

† Mr. Wales confirms the suspicion which might naturally be entertained by an attentive reader of the work in question, that Dr. Forster most probably had the principal hand in drawing it up.—'The whole book, says he, is written with so much arrogance, self-consequence, and asperity; and the actions of persons are decided on in so peremptory and dogmatical a manner, that I cannot suppose it to be the production of a young man scarcely twenty years of age.'—Throughout this pamphlet he considers it as the work of Dr. Forster, or as containing both 'the language and sentiments' of the father, 'though published in the name of the son, *for reasons of convenience*.' These reasons may be found in the first pages of our *critique* above referred to; where, however, we declined discussing the casuistical merits of the proceeding. Mr. Wales, it will naturally be supposed, is not so delicate.

provocations are, in a great meaſure, accounted for or explained in the following extract.

Having noticed 'the very exalted notions of himſelf,' and the ill humour with which Dr. Forſter entered on the poſſeſſion of the cabin allotted to him in the *Reſolution*, the ſcantineſs of which produced part of this ill humour; Mr. Wales proceeds to obſerve that the Doctor, he believes, 'never paſſed a week on board, without a diſpute with one perſon or other: and in his part of thoſe quarrels, he was ſeldom very choice either in the mildneſs or delivery of his expreſſions. Matters of this nature, frequently repeated, ſoon gave both officers and people a bad opinion of him; and it is not to be wondered at, if, in conſequence thereof, they ſometimes treated him with leſs ceremony than he would otherwiſe have had a right to expect. This, at leaſt, is certain, there were but few who would go much out of their way to oblige him, in things to which their duty did not compel them. In ſhort, before we reached New Zealand the firſt time, there was ſcarce a man in the ſhip whom he had not quarrelled with on one pretence or other.'

Under ſuch circumſtances, and in ſuch a frame of mind, it is not to be wondered at if his relations of events ſhould carry marks of his prejudices againſt the actors in them: nor can it be expected that he ſhould deſcribe their proceedings, *ſine ira & odio*, as becomes an impartial hiſtorian. We are ſorry to obſerve that the inſtances of apparently wilful miſrepreſentation, here collected, and moſt ſeverely animadverted upon, by Mr. Wales, are very numerous indeed. We ſhall however chiefly confine ourſelves to one particular tranſaction, in which we have, in ſome meaſure, been made *participes criminis*; in conſequence of the confidence we placed in the veracity and ſeeming candour of the relator; and of the indignation excited in us by his recital of ſeveral other wanton acts of cruelty, the detail of which appeared to us to have been extorted from him by his feelings and humanity.

We allude to the horrible tale, which we abridged [M. R. June, 1777, page 462) according to which, a boat-hook was '*darted at*' a poor pilferer in the *Friendly Iſles* (who had purloined a few trifles) by which he was *catched under the ribs*, and dragged into the boat, with loſs of blood, &c. Our blood boiled at the horrid recital, and in our wrath we could not refrain from ſtigmatiſing the actors in this as well as in other equally horrid and highly finiſhed ſcenes, with the title of *European Savages*; for which we ſhall make them the *amende honorable*, by giving Mr. Wales's account of the tranſaction at length:

'I was an eye-witneſs, ſays Mr. Wales, of every part of the tranſaction to which this heavy charge relates, and, as the beſt

 anſwer

anſwer to it, will give a full and ſimple relation of it as it really *did* happen. I was coming out of my own cabin, and going upon deck to obſerve the meridian altitude of the ſun, when I met Mr. Hood, one of the midſhipmen, going into the maſter's cabin, which was next to mine, I believe for Mr. Gilbert's quadrant, who was going to obſerve alſo. When he opened the door, he ſtarted back, and ſaid, "There's a man juſt going out of the ſcuttle." I ſaw his legs, and we ran both upon deck, and called to him to leave what he had ſtolen, or he would be ſhot. He paid no regard to this, and a muſket-ball was fired through the ſtern of his canoe, for he was not twenty yards off. This, however, had no effect; and two boats were manned and ſent after him; for, notwithſtanding Dr. Forſter ſays the things were but trifles, they were of too much value to be loſt, as amongſt theſe trifles there were both the ſhip's and the maſter's log-books. Finding that our boats came up with him, he threw the things overboard, which one boat picked up, and the other followed with orders to bring him back to the ſhip; where it was intended to puniſh him with a dozen laſhes, as an example to deter others from making the like *daring* attempts. Finding himſelf ſtill purſued, and that his canoe began to fill at the muſket-hole, and to paddle very heavily, he, and thoſe that were with him, leaped overboard, and ſwam towards the ſhore. Our boat came up with him, but it is not eaſy to catch a naked man in the water, eſpecially one of thoſe to whom the water ſeems a natural element. He dived ſeveral times, and at laſt unhooked the rudder of the boat, and rendered it thereby totally ungovernable. One of the people then *threw the boat hook over him* (not *darted* it *at* him, and pulled him to the boat's ſide, when others got hold of his hair, arms, and legs, and pulled him into it. In doing this,— (I cannot ſay, unfortunately, for it was not of the leaſt conſequence) the returning part of the boat-hook, which every one knows is as blunt as one's finger, ſlightly *ſcratched* his ſide. By the accounts of the people when they came on board, and who alone could know any thing of the matter, it was barely ſufficient to make him bleed. The man almoſt inſtantly ſprung from them, dived away to a conſiderable diſtance, and before the time that they got the rudder hung, and could overtake him he ſwam very near a quarter of a mile to ſome canoes, and got on ſhore.

'Who, after reading this ſtate of the matter, which I moſt ſolemnly declare to be true, will not deſpiſe, and even deteſt the man, who, coolly and unprovoked, could charge another with darting ſuch a thing as a boat-hook into his fellow-creature, until it entered ſo far into his body, as for the hooked

part

part to catch under his ribs, and in that manner drag him into a boat? Or who will ſuppoſe that a man, wounded in this manner, would be able to eſcape from five or ſix others, leap out of the boat, and ſwim to a conſiderable diſtance? Or, that "ſuch a diſpoſition for cruelty as had been (here) diſplayed, (ſuppoſing Dr. Forſter's account to be true) would not have deprived us of the confidence and affection of his countrymen?" Happy indeed is it for thoſe who had the misfortune to ſail with this man, that his intemperate heat, raſhneſs, and inattention, ſo far counterbalance his diſpoſition to do ill, as to render it in a manner harmleſs, and every where afford ſufficient materials to confute his moſt cruel and unjuſt aſperſions.'

Mr. Wales having vindicated himſelf and his ſhipmates againſt Dr. Forſter's manifold aſperſions and miſrepreſentations, is at length induced to break through the reſolution he had formed not to recriminate. He aſſures us that 'this mighty advocate for the natives of the South Sea iſles, this deteſter of every ſpecies of cruelty, and paragon of humanity, as he has repreſented himſelf, was *twice confined*, in the courſe of the voyage, for *wanton and unprovoked acts of cruelty* to the natives. Once by Capt. Cook, for ſhooting, as I was told, at the natives of *Uliatea*; a ſet of people who, he has himſelf aſſured us, are the moſt harmleſs and inoffenſive, and, at the ſame time, the moſt hoſpitable and generous that are any where to be met with, and whoſe behaviour was, at all times, ſo cautious and circumſpect, as never once to provoke *even the ſailors* to treat them ill, notwithſtanding the *known eaſe* with which (as the Doctor ſays) *they* are provoked *to ſport with the lives of their fellow creatures.* The ſecond time was by Lieutenant (now Captain) Clerke, for *ſpurning with his foot, and ſpitting in the face* of one of the natives of *Tanna*; and the provocation, as far as I could gather from his diſpute with the man, was, becauſe he had led him a long way to ſhew him the nutmeg tree, and through miſapprehenſion, as it appeared to me, had given him the name of the leaf for the name of the tree itſelf, and had afterwards the audacity to inſiſt on ſome reward for his labour.'

The Reader is not to ſuppoſe that Mr. Wales's 'Remarks' are ſolely confined to matters of a perſonal nature, or to the defence of himſelf and ſhipmates. His performance may be conſidered as an uſeful, and, indeed, neceſſary companion and corrective to Dr. Forſter's work. At the ſame time it contains ſeveral pertinent obſervations relating to ſubjects of more general importance.

ART.

ART. IX. *Owen of Carron*; a Poem. By Dr. Langhorne. 4to. 3 s. Dilly. 1778.

THE characteristics of the English Muse, in the present age, seem to be ease, elegance and harmony; in the last, she was nervous, but mechanical; and in the age preceding the last, from whence, indeed, we may properly date the æra of poetry, in England, her more striking distinctions were pathos, sublimity, and enthusiasm. It would be an interesting speculation to inquire into the causes whence this difference of character hath arisen: but in discussing a question so complex and extensive, we might be thought to deviate too far into general criticism. To assemble and combine whatever is beautiful, magnificent, and affecting; to conceive with truth and justness; and to express with energy and effect the bold conceptions of a mind expanding itself to its utmost extension, require a much greater effort than to adjust syllables, or modulate a period. Nor does the general taste, in any degree, inforce extraordinary exertion of talents: to accompany the flights of creative genius, and to fathom the depths of abstracted poetry, would be labours ill-suited to levity and idleness. General as this censure may appear, it is not meant to be indiscriminate. True taste hath still her votaries, though at the same time it must be acknowledged that in no period have they been numerous. The same exception, which comprehends the select few who have judgment and feeling to relish the effects of true poetry, must be extended to the few likewise who are capable of producing those effects. In this class is the well-known Author of the poem now before us. He has long held a distinguished rank in the republic of letters; not higher, indeed, than might have been expected from a writer whose genius is original, and whose enthusiasm is not artificial or acquired, but the natural effect of a powerful imagination.

The story on which this poem is founded, though romantic, is interesting; and the more so, as we are told there is reason to believe it is, in some measure, authentic. The rude outline of it may be traced in the ancient Scottish ballad of *Gill Morrice*. It is something singular that the same ballad has furnished a plot to one of our popular tragedies.

The opening of the poem prepares us for a tale of tenderness and distress:

On CARRON's side the primrose pale,
  Why does it wear a purple hue?
Ye maidens fair of MARLIVALE,
  Why stream your eyes with Pity's dew?

'Tis

'Tis all with gentle OWEN's blood
  That purple grows the primrose pale;
That Pity pours the tender flood
  From each fair eye in MARLIVALE.

These are followed by four stanzas of inimitable beauty:

The evening star sat in his eye,
  The sun his golden tresses gave,
The North's pure morn her orient dye,
  To him who rests in yonder grave!

Beneath no high, historic stone,
  Though nobly born, is OWEN laid,
Stretch'd on the green wood's lap alone,
  He sleeps beneath the waving shade.

There many a flowery race hath sprung,
  And fled before the mountain gale,
Since first his simple dirge ye sung;
  Ye maidens fair of MARLIVALE!

Yet still, when MAY with fragrant feet
  Hath wander'd o'er your meads of gold,
That dirge I hear so simply sweet
  Far echoed from each evening fold.

The foregoing lines recal to us the plaintive and affecting harmony of COLLINS; between whom and our poet, were we not restrained by the limits of our Review, we might, indeed, trace a still further resemblance. To a similarity of taste and genius it is probably owing that the public were originally indebted for the first regular edition of COLLINS's works. Till Dr. Langhorne's republication of them, the writings of this wonderful and unfortunate man were, for reasons which the Editor has given, little known, or too much neglected.

As we are unwilling to anticipate the pleasure of the Public in the perusal of the poem, we shall not enter into a minute detail of its several parts, but only select such passages as are most detached, and may best serve to give our Readers a foretaste of the gratification they are to expect from the whole of this masterly performance.

There is something beautifully picturesque in the imagery of the following passage;

'Twas when, on summer's softest eve,
  Of clouds that wander'd West away,
Twilight with gentle hand did weave
  Her fairy robe of night and day,

When all the mountain gales were still,
  And the wave slept against the shore,
And the sun sunk beneath the hill,
  Left his last smile on LEMMERMORE *.

* A chain of mountains running thro' Scotland, from East to West.

Led

Led by those waking dreams of thought
That warm the young unpractis'd breast,
Her wonted bower sweet ELLEN sought,
And CARRON murmur'd near, and sooth'd her into rest.

The interview between the lovers is well imagined. It is painted not only with great warmth of colouring, but with all those genuine strokes of nature, which are only to be acquired by an intimate knowledge of the human heart, and the secret springs by which it is actuated:

Led by the golden star of love,
Sweet ELLEN took her wonted way,
And in the deep-defending grove
Sought refuge from the fervid day—

Oh!—Who is he whose ringlets fair
Disorder'd o'er his green vest flow,
Reclin'd in rest—whose sunny hair
Half hides the fair cheek's ardent glow?

'Tis he, that sprite's illusive guest,
(Ah me! that sprites can fate controul!)
That lives still imag'd on her breast,
That lives still pictur'd in her soul.

As when some gentle spirit fled
From earth to breathe Elysian air,
And, in the train whom we call dead,
Perceives its long-lov'd partner there;

Soft, sudden pleasure rushes o'er
Resistless, o'er its airy frame,
To find its future fate restore
The object of its former flame.

So ELLEN stood—less power to move
Had he, who, bound in slumber's chain,
Seem'd haply, o'er his hills to rove,
And wind his woodland chace again.

She stood, but trembled—mingled fear,
And fond delight and melting love
Seiz'd all her soul; she came not near,
She came not near that fated grove.

She strives to fly—from wizzards wand
As well might powerless captive fly—
The new-cropt flower falls from her hand—
Ah! fall not with that flower to die?

Hast thou not seen some azure gleam
Smile in the morning's Orient eye,
And skirt the reddening cloud's soft beam
What time the sun was hasting nigh?

Thou

Thou hast—and thou canst fancy well
 As any Muse that meets thine ear,
The soul-set eye of Nithisdale,
 When wak'd, it fix'd on Ellen near.

Silent they gaz'd—that silence broke;
 'Hail Goddess of these groves,' he cry'd,
'O let me wear thy gentle yoke?
 'O let me in thy service bide!

'For thee I'll climb the mountain steep,
 'Unwearied chace the destin'd prey,
'For thee I'll pierce the wild-wood deep,
 'And part the sprays that vex thy way.'

For thee—'O stranger, cease,' she said,
 And swift away, like Daphne, flew,
But Daphne's flight was not delay'd
 By aught that to her bosom grew.

'Twas Atalanta's golden fruit,
 The fond Idea that confin'd
Fair Ellen's steps, and bless'd his suit,
 Who was not far, not far behind.

It is not unusual for an action to be impressed more forcibly upon the mind by an incident apparently minute and trivial, than by its principal and more obvious circumstances. The third line of the eighth stanza above quoted will illustrate our remark. A similar beauty (differently, indeed, applied and appropriated) may be recollected in the Roman poet:

Collecti flores tunicis cecidêre remissis.

A beauty, of which, we believe, every painter who made the rape of Proserpine his subject, availed himself. The application of the fable of Atalanta, in the last stanza, is happy and elegant; and the same may be said of the classical allusion in the following stanza:

And Moray, with unfather'd eyes,
 Fix'd on fair Lothian's fertile dale,
Attends his human sacrifice,
 Without the Grecian painter's veil.

When a writer alludes to or applies the fables of antiquity so as to place them in a point of view unnoticed before, he may be then said to make them his own: and if in doing this, the ideas he excites are natural and forcible, he gives most indisputable marks of genius and taste.

The transition from *misery in the extreme* to that pensive and settled gloom, which so frequently takes possession of delicate minds, is touched with great fancy in the two first lines of the following passage: the thought is not only highly poetical but perfectly just:

On

On Melancholy's silent urn
A softer shade of sorrow falls,
But ELLEN can no more return,
No more return to MORAY's halls.

Beneath the low and lonely shade
The slow-consuming hour she'll weep,
Till nature seeks her last-left aid,
In the sad, sombrous arms of sleep.

'These jewels, all unmeet for me,
'Shalt thou,' she said, 'good shepherd, take;
'These gems will purchase gold for thee,
'And these be thine for ELLEN's sake.

'So fail thou not, at eve and morn,
'The rosemary's pale bough to bring—
'Thou know'st where I was found forlorn—
'Where thou hast heard the redbreast sing.

'Heedfull I'll tend thy flocks the while,
'Or aid thy shepherdess's care,
'For I will share her humble toil,
'And I her friendly roof will share.'

The manner in which Ellen, unable even to *name* her murder'd lover, or to hint at the circumstances of his death, directs the shepherd to strew his grave with rosemary (a funeral superstition that prevailed in the earlier ages) is as pathetic as it is natural:

'So fail thou not, at eve and morn,
The rosemary's pale bough to bring—
Thou know'st where I was found forlorn—

When the shepherdess, to whose care she had intrusted her son, communicates to him, upon her death-bed, the circumstances of his birth, his sentiments and situation are thus described:

The heart that sorrow doom'd to share,
Has worn the frequent seal of woe,
Its sad impressions learns to bear,
And finds, full oft, its ruin slow.

But when that seal is first imprest,
When the young heart its pain shall try,
From the soft, yielding, trembling breast,
Oft seems the startled soul to fly.

Yet fled not OWEN's—wild amaze
In paleness cloath'd, and lifted hands,
And horror's dread, unmeaning gaze,
Mark the poor statue, as it stands.

The simple guardian of his life
Look'd wistful for the tear to glide;
But, when she saw his tearless strife,
Silent, she lent him one,—and died.

The

The catastrophe of this affecting narrative is wound up with great pathos: but for this we must refer our Readers to the poem itself. We cannot help expressing a wish that a writer every way so qualified for dramatic excellence would turn his attention to the stage. He seems, in an eminent degree, possessed of those powers, by which, according to the definition of *our great prototype*, the final aim of tragedy is most effectually to be accomplished:

Διὰ ἐλέου ϗ φόβου περαίνουσα τὴν τοιούτων παθηματων καθαρσιν.

ART. X. *Essays Moral and Literary.* 8vo. 4s. 6d. bound. Dilly. 1777.

THE miscellaneous form of writing, introduced with so much success by Addison and his cotemporaries, has since their time been adopted, under various appellations, by writers in almost every class of literary merit. Sometimes we see the forward scribbler, before he has himself learned to think, or to digest the thoughts of others, bringing forth the immature conceptions of his brain, without method, without style, without meaning, and obtruding them upon the public under the title of *essays*. Sometimes the young adventurer in quest of fame, tries the half fledged wings of his genius in short excursions, and, thinking himself at present unequal to the mightier labours of the muse, modestly contents himself with collecting the fragments of his youthful leisure, into a miscellany of prose and verse. Sometimes the philosopher, in the character of an essayist, throws out, occasionally, hints, observations and experiments, without regard to connection or method, and then casts his mite into the treasury of science. And sometimes the writer of superior ability, who has grown old in the service of literature, gathering together the casual productions, which on various occasions have fallen from his pen, makes an acceptable offering to the public, of these gleanings of genius.

To which of these classes the present collection is to be referred, we leave its various readers to determine, as their various judgments may incline; and shall only declare, for our own part, that we consider these essays as bearing the evident marks of an understanding to which nature has been liberal in her endowments, and of a taste well cultivated by a familiarity with the ancients. The subjects on which they treat are so numerous *, that many of them are necessarily treated in a general and

---

* The subjects of these essays are as follow: On sentiment—Affectation of the graces—The complaints of men of learning—Eloquence—Modern literature—Temperance—Conciseness—Patience—Retirement—Affectation of the vices of men of eminence—Verbal criticism—

and cursory manner; but on every topic the writer discovers manly reflection, a correct taste, and a command of language. His critical essays are ingenious, and generally satisfactory; his moral pieces are solid and judicious; and in a few instances he has attempted the humorous delineation of characters with tolerable success. From the critical essays we select the following, on Conciseness of Style, as a specimen:

'A celebrated French writer, remarkable for CONCISENESS OF STYLE, in a letter to a friend which he had made longer than usual, apologizes for his prolixity, by saying, that he had not time to make it shorter.

'To say much in few words is certainly a great excellence, and at the same time a great difficulty in composition. The mind naturally dwells on a strong conception, views it on every side, and expresses its variety of lights in as great a variety of words: but the amplification of a sentence, though it may add to its perspicuity, frequently diminishes its force: as the scattered sun-beams diffuse only a gentle heat, but are able to burn when collected in the focus.

'Brevity of expression is sometimes the mark of conscious dignity and virtue. It was manliness of sentiment, and haughtiness of soul, which gave rise to the laconic stile. When the tyrant of Macedon menaced the Lacedæmonians, the answer they returned was comprised in these few words: "Dionysius is at Corinth." To understand which, it is necessary to call to mind, that Dionysius tyrant of Sicily had been dethroned by his people, and compelled to earn his bread by setting up a little school at Corinth. Such a document, expressed in so brief a manner, must have struck the mind with more force than the laboured periods of an Isocrates, or the diffusion of a Cicero.

'It is well known, that Sallust was an enemy to the great orator of Rome. One would almost imagine, from the difference of their style, that the disagreement extended to matters of
ture. Sallust always labours to express his ideas in t fewe I words. Cicero delights in amplification. It has been said, that man, of true taste, would rather have written that beautiful parall between Cato and Cæsar, than all the Philippics.

ticism—Dialogue between Dean Swift and Dr. Bentley
Aristocles from Plutarch The fluctuation of taste—The
of genius—Account of a strolling player—The pleasures of reflection—Remarks on the life and writings of Dr. Jortin—The character of Addison as a poet—Account of a clergyman—Remarks on some of the minor Greek poets—History of Philodenes—Ill effects of reading without digesting—Men of genius do not always excel in conversation—The Odyssey—Oedipus Tyrannus of Sophocles—Letter from Aristarchus Minor—Casamire the Latin poet of Poland—The neglect of antient authors—The inferiority of modern to antient eloquence—Pliny the younger—Inconsistency—Remarks on some passages of Tacitus—The bad consequences of national avarice—Harmony of period—Sculpture—Architecture- es that have prevailed of communicating ideas to the ublic, particularly on the art of printing.

'Many critics have employed their talents in making comparison between Demosthenes and Tully. All of them agree in attributing to the former conciseness, and to the latter diffusion: and according to this judgment, they have not hesitated to give the preference to the Athenian. The concise vehemence of Demosthenes carried all before it by violence; the prolixity of Cicero gained ground by the soft arts of insinuation. The effect of the former was sudden and irresistible, that of the latter, weak and dilatory.

'In the *denouement* of a modern tragedy, we find the heroes and heroines expressing their grief in pompous declamation. But notwithstanding the actor mouths out his plaints in all the grandeur of lengthened periods, and with all the vehemence of studied action, the audience frequently sit unmoved, and are more disposed to smile than weep. In the Œdipus Tyrannus of Sophocles, Jocasta, when she discovers her own and her husband's situation, as deplorable as can well be conceived, immediately retires from the stage, repeating only these few words—"Alas! alas! unhappy man—this only can I say—henceforth for ever silent *." Corneille would have put, at least, fifty lines into her mouth, without half the effect!

'Cæsar, who handled the pen with as much skill as the sword, has gained more general applause from one sentence in the laconic stile, than from all his commentaries. Could the length of a polished period, and the tediousness of exact narration, more clearly, more forcibly, and more agreeably have expressed the rapidity of a conquest, than the short sentence—"I came, I saw, I conquered?" In the original it is still more emphatical, because the idiom of the Latin language allows the omission of the pronoun before the verbs.

'Military harangues derive their chief beauty from an expressive brevity. Livy abounds with short speeches, consisting of hardly more than half a dozen words, in which generals animated their soldiers to rush on to danger and death. But antient history affords no instance so striking as that of a French officer, who thus addressed his men immediately before an attack—"I am your general—you are "Frenchmen—they are the enemy."

Conciseness of narration, whether in writing or in speaking, is a mark of truth. To introduce a multitude of proofs and asseverations, is tacitly to confess, that the assertion stands in great need of corroboration. One of our English sects, which professes a singular love of truth and plain dealing, has almost made it a tenet of their religion to use no other words in denying, or asserting, than the simple particles of negation and affirmation: and a poet of antiquity remarks, that many promises and professions, instead of strengthening, weaken our belief. A plain country gentleman in my hearing, the other day, told a man, who had been relating some extraordinary story, that he should readily have believed him, had he not taken so much pains to persuade him it was true.

'They who have travelled, know that the French, in the profusion of their politeness, make many offers on purpose to be refused.

* Ιου, ιου, δυστηνε· τουτο γαρ σ' εχω
Μονον προσειπειν, αλλο δ' ουποθ' υστερον.
Οιδ. Τυραν. Act IV. Scene iii.

The

The Parisian tells you, "he is your servant, your slave, he will die for your sake;" but should you really stand in need of his assistance, it is a doubt whether he will give himself the least trouble to alleviate your distress, or disentangle your embarassment:—but an Englishman will secretly do you a piece of service, and be distressed with the expressions of your gratitude. The former will overwhelm you with professions of friendship, without the least real regard; the latter will be surly, and at the same time go all lengths in soothing your sorrows and relieving your wants.

'Bluntness is said to be one of the characteristics of the English, and is allowed to be a natural consequence of their sincerity. Should a plain honest farmer hear a modern fine gentleman paying his compliments, and should he be told, that all his fine speeches were instances of politeness; he would probably conclude that politeness was a refined word, substituted in the place of the grosser appellation of lying.

'But these effects of brevity and conciseness, are not to be found only in writing and conversation. There is something analogous to them in the arts of painting and sculpture. There is a concealment and shading, which sets off more beautifully, and displays more clearly, than an open, an undisguised, a glaring representation. Timanthes took for the subject of a picture, the sacrifice of Iphigenia at Aulis. He gave a degree of grief to the spectators, proportionate to the nearness, or distance of relation, to the lovely victim. Thus he had exhausted the passion before he came to the father, and, at a loss to express a sufficient anguish, he represented the disconsolate parent concealing his face in the folds of his garments.

'Were the cause of the good effects of conciseness to be investigated, it might perhaps be found no other than the pleasure which a reader, or spectator, takes in having something left for his own sagacity to discover. The mind greedily snatches at a hint, and delights to enlarge upon it; but frigid is the employment of attending to those productions, the authors of which have laboured every thing into such perspicuity, that the observer has nothing to do but barely to look on. Things may be too obvious to excite attention. The sun, the moon, and the stars, roll over our heads every day without attracting our notice; but we survey with eager curiosity, a comet, an eclipse, or any other extraordinary phænomenon in *nature*.'

Although the critical observations interspersed throughout these essays are in general extremely judicious, we cannot but think that the Author's veneration for the ancients has sometimes misled him, particularly in the essay on the Fluctuation of taste, in which he censures with great asperity some of our modern poets, for departing from the antient models.

'Gray and Mason, says our Author, have, at length, professedly adopted the *clinquant*, to the exclusion of the simplicity of classic elegance. Nor can the general reception their works have met with, be matter of surprize; for let it be remembered, that there have been times, when the complicated deformity of Gothic building was preferred to the regular symmetry of Grecian architecture.

'The elegy in a country church-yard, breathes a spirit of melancholy which flatters the imagination of an Englishman. It is solemn,

it is picturesque: but after all, it is thought, by some, to be no more than a confused heap of splendid ideas, thrown together without order and without proportion; and to resemble the loose jewels in the artist's casket before they are formed into a diadem. The Odes of the same author, said to be more unintelligible than the ænigma of a sphinx, are in the same predicament, and present to the mind ideas similar to those which arise from a survey of the clouds empurpled by the setting sun. The variegated hues are indeed beautiful; but they quickly vanish, and leave no idea but that of a transient assemblage of visionary colours.

'Mason has also sometimes shewn, that he is capable of true classical poetry. But the taste of the age, and the example of his friend, have led him into the fields of fancy, where he has soared, on the pinions of poetry, far above the aching sight of common sense.

'The common herd of poets have followed the track of their superiors. The numerous contributors to our poetical collections, in the same gaudy style, have soared in Odes, and wept in Elegies: and the importer Macpherson has completed the work, with the nonsensical jargon of his Ossian.

'This seems to have been the taste which prevailed immediately before that which now begins to dawn upon us, and to promise a revival of pure Attic and Augustan wit. It is true, the glimmerings are yet but faint. We may, however, venture to assure ourselves of approaching day at the first appearance of the crepuscles of twilight. To drop the figure, the favourable reception of the Traveller, and the Deserted Village, poems very different from the productions of the Grays and Masons of the age, gives reason to prognosticate a return to the long forsaken imitation of Greece and Rome. Even these poems I am far from deeming faultless in their kind. They are however, in some measure, formed on the antient model, and have obtained a popularity, which points are sufficient for our present argument. The Grays and Masons have still many favourers, and that these should deny Goldsmith the smallest degree of poetical merit, is not surprizing, since they who can admire the *ensure* of the former poets, are incapacitated from relishing the simplicity of the latter; as those who riot in the banquets of princes, and gluttons, have no appetite for the plain, but wholesome viands of the rural cottager.

'Whatever may be the execution of these poems, the design is laudable; and the poet might have felicitated himself, as instrumental to the banishment of two enormous absurdities from the republic of letters; the barbarism of Gothic poetry, and the dramatic monster of weeping comedy.

'That a taste for classical composition may be revived, every rational critic will ardently wish: since every rational critic will dare to assert, in spite of the imputation of pedantic bigotry, that to deviate from the antients is to deviate from excellence.'

Though we would, by no means, be thought deficient in respect for the antients, we cannot allow them to be so far entitled to the honours of infallibility, that it ought to be deemed

a vio-

a violation of their sacred rights, to deviate in any instance from their example. To acknowledge their works the standard of perfection, is voluntarily to bind ourselves with chains, and to subject the fine arts to the same kind of restrictions, which have been sometimes attempted in philosophy, and which have so often proved of the most pernicious consequence in religion. But, even if we were to measure the merit of modern poets by the degree of their conformity to the models of antiquity, it would perhaps be found, upon a fair enquiry, that the poems of Gray and Mason, are not farther removed from simplicity than many of the most admired writings of the antients. If this term (so frequently used without any determinate idea) were accurately defined, and its station in poetical merit clearly ascertained, it would, we apprehend, appear, that simplicity is not the characteristic excellence of the Æneid of Virgil, or even of the more poetical parts of Homer's Iliad, and, that in many species of poetry, if the writer had more simplicity, his work would be less perfect. If the Odes and Elegies of Gray or Mason are in some parts obscure, where is the writer among the ancients in the same walks of poetry, who has equal merit, and less obscurity? Is not obscurity in some degree a necessary consequence of those unusual combinations of ideas, and bold flights of fancy, which constitute the chief merit of poetry.

But if the censure which gave occasion to these remarks be thought to indicate some degree of prejudice in criticism, the following passage will be deemed a still more reprehensible instance of prejudice in sentiment. Declaiming on the inconveniences which have arisen from the art of printing, our Author says, that ' It has enabled modern authors wantonly to gratify their avarice, their vanity, and their misanthropy, in disseminating novel systems, subversive of the dignity and happiness of human nature;' and ' that the perversion of the art is lamentably remarkable, in those volumes which issue with offensive profusion, from the vain and hungry book-manufacturers of North-Britain and Switzerland.' Such illiberal reflections, and local partialities, are unworthy of the scholar and the philosopher.

In some instances the Author suffers his command of words to betray him into the pompous and turgid style; of which the following are ludicrous examples. ' The English language abounds with Saxon monosyllables, very improper for the *liquid lapse of mellifluous cadence.*"—" A man of slow understanding can stop to *investigate obscurity*, step by step."—" The most fashionable *taylor is investigated.*" &c.

We observe many seeming imitations of the *Johnsonian* manner in these pieces; but whatever may be their merit, (and it is, certainly, not inconsiderable) we cannot compliment the Writer

so far as to pronounce them worthy of a place on the same shelf with *The Rambler*.

Art. XI. *Jamaica*; A Poem; written in the year 1776. To which is added, a poetical Epistle from the Author, in that Island, to his friend in England. 4to, 1s. 6d. Nicoll. 1777.

THIS young * Poet 'having gone,' as his preface informs us, 'to our principal settlement in the West Indies, at a very early period, was no less captivated with the beauty of the island, and the deliciousness of the fruits, than disgusted with the cruelty of the planters, and the miseries of the slaves: the first he here endeavours to celebrate, the last to condemn.'—He adds, 'to do justice to the fair ladies of the sugar islands, to remove the vulgar prejudices of narrow minds, to inspire the inhabitants with more generous feelings toward the sooty race, and to advise the planters (for their own and the interests of humanity) to adopt a mediocrity of punishmnet worthy the citizens of a free and independent empire, and the partakers of mild and equitable laws,—these are the motives that induced me to attempt this subject.'

We applaud this young gentleman's humanity more than his poetry. He is, sometimes, tolerably descriptive, and there is frequently a degree of melody and animation in his numbers; yet his virgin muse has, upon the whole, rather an ungraceful gait, and her movements often sink into downright hobbling. The rhimes, too, are in some instances, intolerable. What ear can bear such couplets as the following:

'Pregnant with future wealth the canes arise,
The port appears, the sickly passengers *rejoice*. p. 11.

* * * *

'Nor yet alone the groves and fountains please,
Creation's volume here before me *lies*:
The muse' bold wing can soar the circling sky,
And fancy forms when nature leads the *way*.' p. 14.

The *elision* which clips the *muse' bold wing*, goes beyond all poetic licence. Equally unacceptable are the Author's

'—— tropic fruits, nurs'd '*neath* a torrid sky.'

In describing, however, the delicious fruits of Jamaica, we meet with some luscious expressions that would make the jolly common-council men of Candlewick and Portsoken wards, with deputy Fouch and alderman Guttle at their head, lick their lips with longing approbation:

'———— the vegetable pear!
What *fat*, what *marrow* can with thee compare? p. 12.

* The Author pleads 'the age of eighteen,' in excuse for the defects of his *maiden* performance.

Sir Hans Sloane called this fruit *vegetable marrow*; and a very proper appellation it was: but how does our Author deprave the idea, by *larding* it with a word of grosser implication!

In imitation of our younger brethren of the *magazines*, who frequently entertain the public with an ænigma, a rebus, or an acrostic, we shall here oblige our ingenious Readers with a mysterious couplet, for the exercise of their imaginations:

'Thus freedom cheers, 'midst indigence of woe,
Nor feels the happy wretch one sharp luxurious throw.' p. 16.

Those who can develope the meaning of these *luxurious throws*, have, we freely confess, greatly the advantage of us,—unless the *throes* of an Author in *labour*, be the species of *agonizing pleasure* here alluded to.

We have observed that we think more highly of our Author's humanity than of his poetry; but even virtue is not always free from error: especially when it runs to excess. In the overflow of his benevolence toward the poor negro slaves (who doubtless, are very proper objects of human commiseration), the young moralizer indiscriminately involves the Jamaica planters in a severity of condemnation, which strict justice will not warrant. Here, then, let the voice of impartiality be heard; and, perhaps, it will appear, that Jamaica is not a settlement only for slaves and task-masters, but that a considerable degree of felicity may be found with the one, and of humanity with the other. Let us take a comparative view of the labourer in London, and the slave in Jamaica:

The hod-man in London works beyond all comparison harder than the plantation negro in Jamaica, without the consolatory reflection of having a single friend who has an interest in his preservation. The London labourer has scarcely a room to shelter himself from inclemencies unknown in Jamaica; the negro has a comfortable cabin for himself and his family; beside his *peculium*, or parcel of land, which he cultivates for his own profit: and so liberal is this allotment, that the tender, affectionate, industrious negro, will save as much money from the sale of the produce, as will purchase the freedom of his children. And, further, we have been informed, by a very sensible speculator, that the current cash, circulating among the negroes, did not amount to a sum less than twenty-thousand pounds! It may, perhaps, not unreasonably be questioned whether all the hedgers and ditchers in the three kingdoms, with all their advantages of liberty, can raise such a sum.

As the English labourer enjoys his nine-pins, and, generally, his *mischievous* frolics, when he has finished his day's work; so the negro-slaves, when the toils of the day is over, have their festive dance, accompanied with the national music of their respective countries; in which, as in a state of nature, they ex-

hibit, it is true, those attitudes and gestures which are exceedingly obnoxious to our ideas of delicacy; but which, *in them* are void of all wicked intention, and are perhaps, more consistent with innocence and simplicity than our *refined* imaginations may be able to comprehend.

The negroes have the Saturday afternoon, and Sunday, for their own amusements; with their breakings up at Christmas and Whitsuntide.—When they are diseased in *body*, they have a doctor and a nurse to attend them; and when they are idle and refractory, the whip is the usual remedy for the disorders of the mind: have not we, too, our Bridewells and our whipping posts? And is not society the better for them?

But the negroes who live in towns, and partake of the vices peculiar to them, are frequently, we are told, exposed in the streets, the bloody victims to a severe but necessary police: but is this peculiar to our settlements in the West Indies? Do we not frequently see men, and even women, flogged, in the like manner, through the streets of London, without any reproach to our civil government? And have we not known *Brownriggs*, and *others*, exercising barbarities never heard of in Jamaica, on poor, innocent, deserted children, their indented servants, without any impeachment of the humanity of the nation? Monsters of cruelty may, no doubt, be found in all climates; but, in general, the English, and their descendants, are characteristically the same in every country,—whether distinguished by the name of Britons, or Creoles.

After all, while we are honestly defending a people against the injuries of misrepresentation, we would not, on any account, be deemed advocates for the slave-trade, of which we have often expressed our warm disapprobation; nor do we wish to have it thought that we are desirous of palliating, or excusing, in any degree, the dreadful punishments sometimes, from motives of state-necessity, and self-preservation, inflicted on the slaves in our colonies, for the suppression of insurrections, &c. Both the trade and the severities are so interwoven in the very constitution of the colonies in question, that reformations, in these respects, can only, perhaps, be effected by those total REVOLUTIONS in human affairs, which Time, sooner or later, produces in every habitable part of the globe.

ART. XII. *Alfred*; a Tragedy. As performed at the Theatre-Royal in Covent-Garden. 8vo. 1 s. 6 d. Becket. 1778.

THIS tragedy, though published anonymously, is well known to be written by the celebrated author of Douglas. From the motto, and prefatory advertisement, it appears that the poet expects more candour from the gentle reader, than he met with from the spectator. He appeals, therefore, from the

repre-

representatives of the people, collected in the theatre, to the people at large. His advertisement, which contains much sound doctrine, runs thus:

'The success of a dramatic piece on the stage, depends, says Voltaire, upon accidental circumstances, but the day of publication decides its fate.

'Persuaded of the truth of this remark, the author of the tragedy of Alfred would have submitted his performance to the final judgment of the reader, without preface or apology, if he had not been advised, and indeed urged, to make a reply to some hostile criticisms, which appear to have been founded upon prejudice and opinion, rather than reason and argument.

'It has been alledged, that the character of Alfred, in the tragedy, does not agree with the character of Alfred in history: "That the hero, the legislator, is degraded to a lover, who enters the Danish camp, from a private, not a public, motive, and acts the part of an impostor."

'In tragedy, if the subject be historical, an author is not permitted to introduce events, contrary to the great established facts of history; for instance, in the tragedy of Alfred, the hero must not be killed, nor driven out of England by the Danes; but preserving those ancient foundations, as the piers of his bridge, the Author may bend his arches, and finish the fabric, according to his taste and fancy, for the poet is at liberty, and it is the essence of his art, to invent such intermediate circumstances, and incidents, as he thinks will produce the most affecting situations. In this department, the poet's fancy is controuled by nothing, but probability and consistence of character, the barriers of dramatic truth. Let us apply this principle to the point in dispute.

'Alfred was a young man, when he fought the battle of Ethendune. The victory, which gave him possession of the kingdom, must have been gained before he begun to model the state. Is it improbable to suppose, that a young hero was in love? Is it inconsistent to represent the person, who was a legislator, when advanced in years, as a lover in his youth! Does it degrade the character of a hero to suppose, that he was in love with the princess, whom he afterwards married? Is it not rather injurious to his heroism to conclude, that he chose a consort whom he did not love? If this reasoning is just, there will be no difficulty in vindicating the subsequent conduct of the hero. The dramatic and the real Alfred, are both involved in the charge of imposture; both enter the Danish camp in disguise; the previous events, as narrated in the tragedy, are nearly the same with those mentioned in history. Alfred, for almost two years, had wandered through England, concealing himself under feigned names and characters. He lived in the midst of his

his enemies, by being suppoſed to be dead. Emerging from this obſcurity, he appears in the tragedy, and is informed of the alarming, ambiguous ſituation of Ethelſwida; his uſual ſtratagems preſent themſelves, one would think, naturally to his mind, extremely agitated, and prone both by temper and habit, to the moſt daring and romantic enterprizes. He reſolves to enter the Daniſh camp, to learn the fate of Ethelſwida, and obſerve the ſtrength and order of the enemy's army, before he ventures a deciſive engagement.

'The continued artifice is inevitable. The conduct of Alfred, in the camp of Hinguar; the manner in which he deceives the Dane, is extremely ſimilar to the conduct of Oreſtes in the Electra of Sophocles, which no critic hitherto has blamed. Oreſtes enters the palace of Ægiſthus, as the meſſenger of his own death, carrying an urn, which contains (he ſays) the aſhes of Oreſtes, whoſe untimely fate he moſt circumſtantially relates. The Grecian hero practiſes the deceit with an intention to kill the perſons whom he deceives. The Engliſh hero deceives Hinguar only to gain acceſs to Ethelſwida, without meaning to hurt the perſon of his enemy. To praiſe Sophocles, and blame the author of Alfred, for the ſame conduct, ſeems a direct contradiction, which can only be accounted for, in one way; an imaginary idea has been formed of the character of Alfred as an old mortified, aſcetic ſage, of ſpirit too ſublime and ætherial to deſcend to human paſſions or human actions. But the real as well as the dramatic Alfred was a young hero, a bard, a winner of battles, brave and magnanimous, but compelled by the preſſure of thoſe deſperate times, in which he lived, to practiſe a thouſand arts, to exiſt by ſimulation and diſſimulation. Whoever recollects and weighs theſe circumſtances, will, it is preſumed, readily pardon the artifice of Alfred, in the tragedy, and acknowledge that the *feigned* incidents of the piece are altogether conſiſtent with the true. If not, the author muſt be contented to labour under the imputation of an erroneous judgment, for he meant nothing leſs than to degrade the character of Alfred; on the contrary, finding in the records of a remote and barbarous age, a hero of great renown, but from the defect of his hiſtorians, involved in clouds and darkneſs:

Qui caput inter nubila condit,

he was tempted to ſeize his name, and diſplay his character in new ſituations connected with the old and well known events of his life and fortune. The play is printed as it was performed. An alteration has been made, in one ſcene, and ſent to the theatre, which, if the tragedy ſhould be reſumed or revived, may perhaps contribute to heighten its effect.'

Among

Among the '*feigned* incidents of the piece,' the counterfeit madneſs of Alfred's bride, Ethelſwida (by the bye, we do not admire the name, *Ethelſwida*) is not the leaſt beautiful. It is, we think, happily imagined as the means of ſhielding the captive princeſs from the amorous importunities of the victor Hinguar; and gives full ſcope to the fancy of a poetical dramatiſt. We have ſelected this paſſage, therefore, as a ſpecimen not unworthy the Author of Douglas:

(*Enter* Ethelſwida, *with two women attending, fantaſtically dreſt.*)

Alfred. How beautiful ſhe is! O, piteous ſight!
Her frenzy's high.

Hinguar. Did ere thine aged eyes
Behold her equal?

(Ethelſwida *paſſes them, and advances to the front.*)

Ethelſwida. Eagles of the rock,
Lend me your ſounding wings; cherubs of heaven,
Who ſoar above the ſun, your pinions lend,
To bear me to my love.

Hinguar (to Alfred) Obſerve!

Alfred. I do.

Ethelſwida. The creſted ſwans were heard to ſing
A ſad lamenting ſtrain;
As floating with the ſtream, his corſe
Deſcended to the main.

Hinguar. Still of a lover loſt. I never heard
Her roving words tend to one point ſo long.

Alfred. Sorrow and rage exceſſive, both are madneſs.
Time always cures them, if the frame is ſound.—
She ſpeaks again.

Ethelſwida. My heart ſwells in my breaſt,
And ſtops my breath. Oceans of tears I ſhed,
And ſhake the high pavilion with my ſighs.
But neither ſighs nor tears give me relief.
(*To Hinguar.*) Thou keeper of the keys of death and hell,
Unlock the iron gate, and ſet me free.
Then I ſhall ſmile and thank thee.

Hinguar. Queen of Beauty!
I am thy captive, and obey thy will.
To ſoothe the grief that preys upon thy heart,
My care has hither brought a bard divine,
Whoſe voice can charm the ache and agony,
Which ſpirits feel. He's gentle, mild, and wiſe,
And ſhall attend thy call.

Ethelſwida. I will not call him.
His garb is vile; I hate it.

Alfred. Hate not him,
Whoſe heart is tun'd to ſympathize with thine.
I ſhun the houſe of mirth, and love to dwell,
A conſtant inmate of the houſe of ſorrow.

(*Whilſt he ſpeaks* Ethelſwida *gazes and knows him.*)

Ethelſwida.

Ethelswida. Then thou art not so wise, as would appear,
From thy white head, and grave habiliments.
(*Walks aside in great emotion, Returns*)
If thou art fond and weak, and foolish too;
Why, so am I. We may consort together,
And build strong castles.

Yes.

Ethelswida. Thy harp shall move
The trees and rocks. In order they shall rise,
As high as Babel's tower.

Alfred. Forthwith they shall.

Ethelswida. Are all thy songs of melancholy strain?

Alfred. The greater part.

Ethelswida. Then thou hast lost thy love;
Else thou could'st ne'er have felt true melancholy.
I will not hear thee now. I'm poor in spirit,
And have not force to bear a strong affection.
I choose a garland song, a lighter strain.

There liv'd a youth, by silver Thames,
Who lov'd the maidens fair;
But loose, at large, the rover rang'd,
Nor felt a lover's care.

We must not with one censure level all.
Some men are true of heart, but very few,
Those live not long, they die before their time.
'Tis pity of them. Oh! [*walks aside.*

Hinguar. A show'r of tears
Fast falling calms the tempest of her mind.

Alfred. 'Tis a deep-rooted malady.

We perfectly agree with the ingenious Writer, that 'preserving ancient foundations, as the piers of his bridge, the Author may bend his arches, and finish the fabric, according to his taste and fancy.' His *taste* however may be censured as faulty, or inelegant; and his *fancy* may be too incorrect or eccentric. In the present instance, notwithstanding the solidity of the main piers, we cannot, without reserve, *praise the bridge we go over*. The centre arch, turned on the disguise of Alfred, and the collateral arches, resting on the loves of Alfred and Ethelswida, are tolerably regular and beautiful; and the language is carved out into an elegant and ornamental ballustrade; but the jealousy of the Danish Queen-consort, Ronex, and the intrigues of the attendant, Edua, form a clumsy abutment that calls off the eye from the beauties of the rest of the pile. To drop the metaphor, we think that a better fable might have been raised on the received and popular circumstance of Alfred's venturing into the Danish camp in the habit of a minstrel. The drama, as it now stands, requires much more improvement than can possibly have been effected by the 'alteration of ONE *scene*.' The whole character and episode of Ronex is unpleasing, and the *chamber-*

maid

maid conduct of Edda is ridiculous. There is also here and there an infelicity of expression in the language, though the diction is, on the whole, much above the ordinary style of modern tragedy. We are inclined to believe that the fable was hastily put together, and the dialogue as hastily written; but the story is so well calculated to receive further embellishment, and the Poet so capable of bestowing it, that we should rejoice to see a drama on the subject of Alfred, built by the same hand, on a more correct plan, and formed of materials more durable. With such an alteration, 'the tragedy might be resumed and 'revived;' for such an alteration would most powerfully 'contribute to heighten its effect.'

ART. XIII. *Review of the Canadian Freeholder.* Concluded. See Review for December.

AN argument strongly insisted upon by the Americans, to justify their pretended exemption from taxation, is their want of representation in the British senate. But this unluckily proves nothing, or proves too much. For as there are not above three hundred thousand voters in the whole kingdom of England, by whose suffrage the representatives of the people are nominated, it would follow upon these principles, that the English nation itself not being adequately represented, ought not to submit to be taxed. The Americans are sensible of the force of this observation, and endeavour to elude it, by saying that however unequally the House of Commons is constituted, yet, that every portion of land in England to the value of forty shillings, qualifying an elector, the representation always bears a certain proportion to the possession of property; and consequently, that justice, and the spirit of the constitution, require that these privileges should be extended upon the same terms to America, to place it upon an equal footing with the mother country. But this distinction is, according to our author, more specious than just; since the Question is not an enquiry into the abstract speculative nature of government, but must be decided by an historical examination of the conditions, upon which the first settlers in America emigrated from their own country. But as these original settlers claimed neither right nor property, except by the permission of the crown, and as the crown was by no means obliged to model the American, by the pattern of English tenure, it is very evident that there is, in this respect, no analogy between the two countries, and consequently that this argument is defective.

Another objection made by the Americans, is their distance from the seat of government, and their having no methods of restraint upon the legislators; from which reasons they conclude, that they should be perpetually exposed to see their interest neglected or sacrificed. But when it is considered, that the interest

terest of one country is so intimately blended with that of the other, that it can never either suffer or prosper alone, the intercourse which the two nations have by means of commerce, and the difficulty, which a British government could not be ignorant it would meet with, to enforce any oppressive act in the colonies, the fears arising from these considerations will appear visionary. Experience has evinced, that nothing is so difficult, as for the different houses of assembly which govern the colonies, to concur in any general project of imposing a tax, even from the most important motives; and as justice and reason require, that every part of an extensive empire, should contribute to the common defence, our Author thinks, that the power of raising the necessary contributions, can no where be so usefully and securely deposited, as in a British parliament.

How far these arguments may be conclusive upon the subject, or how far the acquiescence of one country under a government, which has evidently departed from its original principles, by confining to a small part of the people, that power of chusing its own governors, which the whole nation has an indisputable right to share, ought to be a precedent for another, it is not our business to determine. But although, we wish rather to add additional force to the arguments which are alleged in favour of our country, than diminish their efficacy, our respect for truth obliges us to observe, that the right which nature has given to every portion of mankind, to judge for themselves, and repel oppression, can neither be destroyed nor limited by precedent. Should there ever arrive a time, when government being corrupted at its very sources, the liberties of this nation should be infamously exposed to a septennial auction; should the representatives of this people, openly become the pensioners and sycophants of the crown, instead of the asserters of the people's rights; should the public magistrates of every rank, instituted to explain and defend the laws, basely league themselves to undermine their authority; in such a state of things, should it ever arrive, it may be the interest of a nation, which retains neither courage, honour, nor patriotism, to submit, but such an example ought never to be urged, and never can be imitated by a wise and uncorrupted people.

Our Author then proceeds to examine the scheme which has been proposed, by many friends to the two countries, for composing the present unnatural contest, that of admitting American representatives into the British senate. This, he thinks so just a request, that it would not have been refused, even by those ministers who first adopted the plan of taxing the colonies. He vindicates it from all the objections which have been made to it, from the difficulty of execution, as well as from the ridicule with which it has been treated by Mr. Burke, in his pamphlet,

pamphlet, called, "Obſervations on a late State of the Nation." Upon the whole, he thinks it equally juſt and feaſible, calculated to ſilence the moſt factious part of the Americans, and to gain thoſe who with a leſs determined hatred to the government, are apprehenſive for their country, liberties, and intereſt, although, from the preſent hoſtile diſpoſition of the two contending nations, there appears little probability, that ſuch conciliatory meaſures will be propoſed by the one ſide, or accepted by the other.

The next inquiry is, how far it is eligible to attempt to ſubdue, and when ſubdued, to retain America by violence. And here we cannot but lament that our Author, though he wrote before the mutual jealouſies had terminated in ſo fatal a manner, ſeems to be inſpired with a prophetic ſpirit. After deciding that nothing can be more inconſiſtent, with the generous ſpirit of a free country, than to govern by a mercenary ſtanding army, that fatal inſtrument of every tyrant, that enemy of human nature, and the common rights of all the ſpecies, he foretels that ſuch an attempt would prove ineffectual from a variety of cauſes which he enumerates; and that even could it ſucceed, it muſt end in the ruin and ſlavery of the conquerors.

——Nec lex eſt juſtior ulla,
Quam necis artifices arte perire ſuâ.

The enſuing pages contain the hiſtory of the ſtamp-act; the repeal of that act; the impoſition of new duties by the preſent miniſtry, and the notable ſtratagem of ſurpriſing the Americans into compliance, by landing teas in their reſpective ports, and an irreconcileable hatred lighted up between the two kindred nations, for the honourable purpoſe of ſupplying the deficiencies which the Eaſt India company met with in their ſales. The conduct of the Americans upon this occaſion, is too well known to need illuſtration, as well as of the government, who equally unfortunate both in their compliances, and in their firmneſs, foſtered the ſpirit of oppoſition and revolt, at a time when it might have been effectually cruſhed, by their wavering and puſillanimous councils; and when it was become irreſiſtible, wiſely choſe to exaſperate inſtead of ſoothing, to unite the diſcordant colonies in the common purpoſe of ſelf-defence, by ſhewing them that a Britiſh parliament eſteemed nothing too ſacred to be ſacrificed to their revenge, and to ſever the vaſt continent of America from its parent ſtate. Our Author's reflexions upon theſe ſubjects, as well as upon the Boſton port and Quebec acts, are equally juſt and liberal; and prove, that if he is a candid examiner of the claims of the revolted colonies, he is no tool of power, nor enemy to human liberty.

Here follow many judicious obſervations, upon the miſchievous conſequences of the Quebec and Boſton port acts, in alie-

nating

nating the minds even of that party among the Americans, who were supposed to be in the interest of the government. He then sets forth the necessity of repealing these obnoxious acts, as a foundation for reconciliation, and either giving up the article of taxation, or admitting American representatives into the British house of commons.

The conclusion of this work, contains an history of the 4½ per cent. duty, which was attempted to be levied upon some of the West-India islands, by the authority of the crown. The Author here assembles every circumstance which can elucidate this claim, in respect to each of the islands separately, and adds some proposals of his own, for the future regulation of this branch of the royal revenue, in such a manner as may put an end to the complaints, which have hitherto been made against it. But as we have allotted a larger space than usual to this publication, we shall refer our Readers to the work itself, for the particulars of this important disquisition. Upon the whole, we recommend this book to such of our Readers, as are yet unsated with American controversy, as a work full of useful information, written in a perspicuous style, and directed by a spirit of candour and impartiality. And here we shall take our leave of the Author, with the hope that he will fulfil his promise, and present us with a second part of the Canadian Freeholder, not inferior to the first.

ART. XIV. *Choix des Memoires de L'Academie des Inscriptions et Belles Lettres, en trois Tomes.* 4to. 3 l. 3 s. Becket, &c. 1777.

THE labours of philosophical and literary societies open an extensive field for judicious selection. These performances are extremely voluminous; and the articles which they contain, are not more various in kind, than different in merit. It is expected, that each *Academician* should not only offer to his associates some fruit of his studies, but should exhibit to the public some proofs of his abilities. These duties, which all are alike called to perform, a part only are capable to fulfil. The productions of a few learned and ingenious men, throw lustre on the body to which they belong. While they acquire the respect of their associates, they excite the admiration of their countrymen. They please and interest by the novelty of their ideas, the depth of their researches, the elegance of their diction, and the force of their expression. It is useful therefore, to collect in one work those scattered rays, which brighten the natural gloom of philosophical and literary memoirs; and, when this task is executed with the judgment and taste, conspicuous in the present selection, it is difficult to offer a more valuable present to the public.

The

The original Editors of these academical labours, were sensible of the necessity, for making a distinction between articles of different degrees of merit. Those which are most interesting, they give at full length in the words of their authors; while they are satisfied, with offering an analysis of such productions as appeared less curious and important, and this analysis is contained in what is called the historical part of the work. Although they have thus lopped off many superfluities, the greater part of the discourses which they have published, are still very little adapted to the purposes of general entertainment or instruction. They relate to national antiquities, inscriptions, medals, and other subjects, which, while they interest the Frenchman or the antiquary, are deemed extremely unimportant by the public at large. The learned and judicious Editor of the present work, has, with great propriety, intirely omitted all such matters; and by publishing those articles only, which explain the general principles of taste and literature, or illustrate the classical writings of Greece and Rome, which will ever be the standards of both,—he comprehends in three volumes all that is material, or interesting to the bulk of readers, in the formidable series of thirty-seven.

The French philosophy has been obliged to yield the prize to that of a neighbouring nation. The French poets, historians, and moralists, are equalled at least by those of Italy and England. In works of original genius and invention, France has no just claim to superiority; but in matters of taste and criticism, her fame is unrivalled. The present publication contains the combined labours of the most ingenious men in that kingdom, on those subjects in which the French chiefly excel; and thus offers the most complete and elegant collection of critical and miscellaneous knowledge, that is to be found in any language.

MONTHLY CATALOGUE,

For FEBRUARY, 1778.

Political.

Art. 15. *The R—l Register; with Annotations by another Hand.* Vol. I. 8vo. 2s. 6d. sewed. Bew. 1778.

'IT has been confidently asserted," says the *Editor* (we must not, on this occasion, say *Author*) in the *Introduction*, 'and generally believed, that a person in the highest rank does amuse himself with noting down his opinions of those, whom he employs in the S——, or meets in the Dr—g R—m;—that he minutes the particular transactions of internal and external government, with regular accounts of such intelligence as he procures from those officially employed, or by other means; and that he commits to paper his observations and opinions on public affairs and private concerns, with his

dissatisfactions, approbation, hopes, fears, predictions, &c.—How far this idea may be founded in truth, I cannot pretend to determine; I can only declare that I have in my possession a large collection of manuscripts, which answer in every particular to this description; all of which shall, as my leisure serves me, be faithfully published.'

This will intimate the nature of *the scheme*. How far the Public may be, or have been *, struck with the thought, is unknown to us; but there is novelty in the design, and the execution is neither contemptible in itself, nor (on the whole) dishonourable to the supposed R--y l Register-keeper. But a *specimen* will best speak the character, and exhibit the manner, of the performance:—Take, then, the E - of S——.

'The art of robbing vice of its disgust, and throwing around it the mantle of convivial pleasure, belongs in a very peculiar manner, to this nobleman. I understand, that from his youth to the present time, he has proceeded in one uniform, unblushing course of debauchery and dissipation. His conversation is chiefly tinctured with unchaste expressions and indecent allusions; and some have assured me, that if these were to be omitted by him, much of his wit, or, at least, what is called his wit, would be lost.

It was, most certainly, a very serious business, and yet I could not help smiling at being informed of this nobleman's rising in the —— of ——, and making a grave, laboured speech against a blasphemous production of Mr. W——. Surely it was very *mal-à-propos*, as the whole kingdom must suspect his sincerity in the business, and even his friends could not but feel the ridiculousness of his situation †. He is, however, an able and an active minister; his abilities are universally acknowledged; and although I have, at times, been not quite satisfied with him; (for an immoral character will never possess my entire confidence;) yet, on due examination, I have found him deserving the high station he possesses. If he was to quit the ————, I know not where I should find such an able successor.'

'It is a great imperfection in government, that a *** who is under the influence of religion, and feels the comforts and necessity

* The book has been published about a month.

† They did indeed!—Nay, I will venture to assert, that however the solemnity of the subject and the assembly might chain down gravity upon the faces of his audience, the solemnity of the speaker did not leave a serious mind among them. Every one will, I believe, agree with me in this opinion, who reads the exordium of the oration, which was to the following purport:'

"I have a paper in my hand, * * whose contents are of such a horrid and detestable nature, that I almost wonder it did not draw down the immediate vengeance of heaven (here he lifted up his pious eyes) upon this nation.— * *, this shocking composition may be said to contain two parts; *a blasphemous* and a *bawdy* part. I shall not shock the many Right Reverend ——s who are present with a recital of the *former*;—to save their sacred blushes, I shall confine myself to the latter,"—&c.'

of it, should be prevented from making a sense of it and its functions a necessary qualification in his servants ‡. The friends of this noble person, who partake the mirth and good humour of his jovial hours, have, no doubt, a great regard for him; but he is an unpopular character with the nation in general.'

'I have been informed that he was seriously affected at the treatment he met with from the young men at *C*——, when he was candidate for the office of *H— S*—— to that university. It must, indeed, be extremely mortifying to a man, who means to be young as long as he lives, that the whole youth of a large university should not only treat his name with contempt, and harass his friends with an unpopular cry, but mark his personal appearance with the most confirmed and open disapprobation *.—I am sorry for these things,—but he is certainly a good minister!

Art. 16. *Two Tracts on* CIVIL LIBERTY, *the War with America, and the Finances of the Kingdom* By Richard Price, D. D. F. R. S. A new Edition, with *Corrections* and *Additions*. 8vo. 5 s. Sewed. Cadell. 1778.

For the *Additions* now made to Dr. Price's two celebrated tracts, see the next ensuing article.

Art. 17. *The Introduction and Supplement* to the two Tracts on Civil Liberty, &c. By Dr. Price. 8vo. 1 s. 6d. Cadell.

These Additions, &c. are sold separately, to accommodate the purchasers of the former editions of the Tracts.

The *Introduction* contains a brief history of bills for examining public accounts,—remarks on the origin of government,—the political principles of the Dissenters,—and the Archbishop of York's sermon before the society for propagating the gospel in foreign parts, Feb. 21. 1777. His Grace's political principles are here treated with a degree of severity, for which the Doctor seems to have had sufficient provocation, as he conceives himself to have been obviously glanced at in the said sermon. The Doctor particularly falls upon the favourite high-church scheme of sending bishops to America. A wag reading this passage in a coffee house, expressed

'‡ If this should be owing to an imperfection in our government, which I cannot think, it must be in a very shattered condition, indeed. The tide of corruption, it is true, bears strongly against it; and Virtue seems to shrink back from the torrent.'

'* I will endeavour to recal this singular circumstance to the remembrance of the Reader!—When this nobleman was candidate for the abovementioned honours of the university of —— in opposition to Lord H——, the whole body of students, a very few excepted, exerted their utmost opposition to him, and treated his supporters with the most avowed insults——In T—— college, particularly, when a sumptuous, public entertainment was provided by the head of it for the unpopular candidate; as soon as grace was pronounced, all the scholars, &c. to the number of forty, immediately quitted the hall.—This dignified mark of contempt made, I believe, the soup of that day and some succeeding ones, very bitter to his Lordship.'

his astonishment at the Doctor's opposition to this plan: 'I wish,' said he, 'the bishops were all sent to America.'

In animadverting on the Archbishop's discourse, Doctor Price has the following observation, with respect to his Grace's *feelings* on the subject of America, for which the good Doctor thus expresses his kind *concern*

'I cannot help thinking,' says he, 'with concern of the learned Prelate's feelings. After a prospect long dark, he had discovered a ray of brightness, shewing him America reduced, and the church triumphant, but lately that ray of brightness has vanished, and defeat has taken place of victory and conquest.—And what do we *now* see?—What a different prospect, mortifying to the learned Prelate, presents itself? A great people likely to be formed, in spite of all our efforts, into free communities, under governments which have no religious tests and establishments!—A new æra in future annals, and a new opening in human affairs, beginning among the descendents of *Englishmen*, in a new world!—A rising empire, extended over an immense continent, without BISHOPS,—without NOBLES,—and without KINGS,'

With regard, however, to a freedom from *religious tests*, under the new government in America, the Doctor candidly mentions one exception to the fact. 'The new constitution,' says he, 'for Pensylvania (in other respects wise and liberal), is dishonoured by a religious test. It requires an acknowledgment of the divine inspiration of the Old and New Testament, as a condition of being admitted to a seat in the house of representatives; directing, however, at the same time, that no other religious test shall *for ever* hereafter be required of any civil officer!—This, the Doctor adds, has been, probably, an accommodation to the prejudices of some of the narrower sects in the province; to which the more liberal part have, for the present, thought fit to yield."

The *Supplement* contains Dr. Price's additional observations on schemes for raising money by public loans; with a summary view and comparison of the different schemes. This, considering the present state of our finances, is a very important *addition*, and highly interesting to the public.

AMERICAN CONTROVERSY.

Art. 18. *The Case stated on philosophical Ground between Great Britain and her Colonies*, &c. 8vo. 2s. Kearsley. 1777.

This philosophical, poetical, rhapsodical politician is a vehement advocate for the independency of the colonies: he abounds in hard words and unintelligible expressions;—but, in our apprehension, he is totally deficient in the qualifications necessary to the stating the very important and interesting case between Great Britain and her colonies.——

Art. 19. *Thoughts on the present State of Affairs with America and the Means of Conciliation.* By William Pulteney *, Esq. 8vo. 2s. Dodsley, &c. 1778.

This very candid thinker appears to have written on purpose to prepare our minds for a plan of reconciliation; which it is much to

* Member of Parliament for Shrewsbury.

be

be apprehended, will, neverthelefs, come too late to prevent the lofs of America. He obferves that 'the *late events* in America feem to have occafioned *fome degree of paufe*; and that he holds it the duty of every impartial man to feize that favourable moment of laying before the public fuch lights as he may think of fufficient importance to call for their attention.' We do not however find any new lights in this performance; but if the fever of the public fhould be abated, and men's minds better difpofed for confideration, old *lights* may become *new*;—and reafons may feem to have weight, which, like American petitions, have, during the ardent fit, been treated with unmerited contempt.

Mr. P. ftates the principal points in difpute, very fully and impartially;—he fhews clearly that the Americans in general had no ideas of independence before our plan of taxation; that they had very good reafons to dread the confequences of the mode of taxing them without reprefentatives †, which was adopted here, and that upon the whole they have behaved like men of fpirit;—and as they do not chufe to be beaten, we ought to fhake hands, and make a lafting alliance with them, upon as good terms as we can.—On the other hand he fays, our miniftry are good fort of people too; that they meant well; but unhappily expreffed their good meaning in very ambiguous phrafes.—He makes the beft apology in his power for their violent meafures; and endeavours to heal our deep and agonizing wounds with the balfam of favourable reprefentations, and apparent impartiality

In the appendix to this pamphlet there are fome letters written by *Dr. Franklin* to *Governor Shirley*, fo long fince as in the year 1754; in which the objections of the Americans to their being taxed in the Britifh Parliament are fo fully, ably, and clearly ftated, that, as our Author fays, thofe who read them with attention, will probably think that hardly any thing new has fince been fuggefted upon the fubject.—And we will venture to add, that if the early and repeated reprefentations of this *truly great and enlightened mind* had been attended to as they ought to have been, we fhould not now have been lamenting the lofs of thoufands of men, and millions of wealth; and trembling with apprehenfions of the approaching diffolution of the Britifh empire.

Art. 20. *Plan of Re-union between Great Britain and her Colonies.* 8vo. 3s. 6d. fewed. Murray. 1778.

This outrageous minifterial politician is bleffed with a lively imagination, ftrong paffions, and a plentiful lack of wifdom. He fays, '*Price* fhews himfelf a traitor againft fociety, virtue, and religion, in every line; yet could find people to circulate fourteen editions of the dull poifon in three months.'—And after this modeft cenfure in his preface, our Author has the affurance, in the firft paragraph of his book, to claim a right to indulgence and candour! The day for his wild ideas of parliamentary fupremacy, and abufe of the Ame-

† This gentleman has, particularly, explained the difference between taxing an unreprefented Briton, and an unreprefented American, more fully and clearly than moft of the many writers who have undertaken to difcufs this generally miftaken point.

ricans is passed over; the disease which made such trash palatable begins to abate.—We are come to a *solemn pause* in our affairs—and may perhaps now be inclined to open our ears to the voice of reason and humanity; which has been too long drowned in the over-bearing clamour of interested and hireling politicians.

'The present dispute can never be ended to the advantage of either party, unless Britain shall *prescribe* the terms. To point out the propriety of generosity in these terms, is one great design of the following essay.—The noblest feelings of a *conqueror* are, when he resolves to adopt the *vanquished* into liberty and freedom.' So says our Author; and considering the present state of things, thinkest thou not, gentle Reader, that it is right seasonably, generously, and nobly spoken!

Art. 21. *Remarks upon General Howe's Account of his Proceedings on Long Island in the Extraordinary Gazette of October 10th 1776.* 8vo. 1s. Fielding & Walker.

Blames general Howe for not permitting the troops to storm the lines at Brooklyn; by which this Author thinks our opportunity was lost, of crushing the rebellion at once.—He says, 'Had the commander in chief chosen to follow the judgment of the other generals, and stormed the lines, the rebel army was at their mercy, and *the war would have been at an end.*—The terror of the foreign troops was then fresh, and operated in its full force; and the rebels *never would have got men to enlist in another army* to oppose theirs.'—Whether general Howe acted wisely, in not exposing the troops at that time to the attack of a place which he might gain possession of with less risque, must be left to the discussion of military men who were upon the spot, and knew all the circumstances of both armies; but the opinion that the entire defeat of the army in Long Island would have put an end to the rebellion, is mere presumption; and, considering the state and temper of America at that time, destitute of probability.

The Gazette referred to is printed at length, and makes up above one-third part of this puny production.

Art. 22. *Considerations on the present State of Affairs between England and America.* 8vo. 1s. Nourse.

Against the American war; sensible, not violent in favour of the colonies; totally against allowing their independency; abounding in new remarks, and offering heads of a plan for an accommodation, the terms of which, perhaps, will be deemed, as matters are now situated, more favourable to the mother country, than she has, at present, any great reason to expect. We approve the independent spirit of the Author, and we will give his *dedication* to Lord North, entire, as a specimen of his style, which is rather *free* than elegant.

My Lord.

HAVING, on a former occasion, expressed an approbation and confidence in your lordship, as a minister, which your Lordship very soon after convinced me was TOTALLY *unmerited*; I take this occasion to *retract* that praise which I am sorry, for the interest of this country, was so ill founded! In such a situation, your Lordship cannot wonder that I do *not* subscribe myself

Your Lordship's most obedient humble servant,

January 1778. The AUTHOR.

PHILO-

PHILOSOPHICAL.

Art. 23. *An Analysis of the Electrical Fire*; setting forth, from the Lecturer's own Experiments, that it neither attracts, nor repels; nor is attracted, or repelled, by points; or, any other way; is not material, nor inherent in bodies, nor in the clouds, &c. &c. &c. By Thomas Kirby. Printed for the Author. 8vo. 6d. Sold by White. 1778.

This is a poor, ignorant, and, inoffensive creature, who speaks ill of nobody, except us *Monthly Reviewers* †,—and that is next to nothing—whom he charges with having had malevolent designs against *science itself*, in the account we formerly gave of some nameless and forgotten pamphlet of his; which was, says he, 'attacked by the *Monthly Reviewers*, in one of the most malevolently designed criticisms, *against science*, that ever disgraced literature.'—He tells the Reader, however, that he expects 'to hear from these gentlemen again.' He does not seem to be aware that he has taken an infallible method to precure a second audience.

The *Royal Society* seem to have joined us in this conspiracy *against science*. Speaking of the cause of the precession of the equinoxes, he says that 'Julius Cæsar, Pope Gregory, and our own astronomers, have all foiled themselves at it.—In my *Essay on Criticism* ‡, I published the real cause, and sent one of the pamphlets to the *Royal Society*; and although it is eighteen years since, the truth of it has never been acknowledged by any one, that I have heard of, excepting my unknown friend, *Philomath*.—But some, who have seen it, perhaps are ashamed to own it, as it explodes all the *spheroidical nonsense* of Sir *Isaac*.'—He talks too of having there evinced the *absurdity* of the theory of the tides, more perhaps, than it deserves; the nonsense of which '*is all Sir Isaac's own*.'

In the present treatise, Mr Kirby, to use his own language, gives us plenty of *electrical nonsense*, all his own. The *Lecturer* mentioned in the title page, it is to be observed, is not the Author himself, as seems to be there intimated; but a person at whose course he saw some electrical experiments exhibited above *thirty* years ago; at which time, he tells us, most of these remarks were made; and since which time he has never, he owns, been master of an electrical apparatus; nor indeed appears even to have seen one. He talks of steel and iron being, perhaps, in one of the first classes of *electrics*;—of his having heard that a slight shock was *once* produced 'from rubbing on a *gun barrel*;—of fire not being *material*, &c.' In short, the poor man is totally ignorant of the most common experiments in electricity; and we take this opportunity of telling him so, not out of 'malevolence,' but REAL KINDNESS.

DRAMATIC.

Art. 24. *Poor Vulcan*; a Burletta, in Two Acts. As performed at the Theatre Royal in Covent Garden. 8vo. 1 s. Kearsly. 1778.

A very tolerable imitation of the popular dramas of Mr. O'Hara.

---

† Our critic here forgets that Sir Isaac Newton comes in for a share of Mr. Kirby's abuse. *Edit.*

‡ Vid. Rev. vol. xviii. p. 181.

Art. 25. *The Cozeners*; a Comedy, in Three Acts. As it is performed at the Theatre Royal in the Haymarket. Written by the late Samuel Foote, Esq; and now published by Mr. Colman. 8vo. 1 s 6 d. Cadell 1778.

Art. 26. *The Maid of Bath*; a Comedy of Three Acts. By the late Samuel Foote Esq. 8vo. 1 s. 6 d. Cadell.

A greater critic than the Reviewers, we mean the Lord Chancellor, having past his judgment on one impression of these comedies; the proprietor, Mr. Colman, has submitted the present impression to us and to the Public. Of his own edition he speaks thus:

'Some copies of spurious impressions of this comedy, and of the Maid of Bath, having been printed and circulated before the application to the Court of Chancery for an injunction, it has been thought advisable, in vindication of the property of the Editor, as well as in justice to the deceased Author, immediately to commit to the press genuine editions of the two dramatic pieces above-mentioned, together with the Comedy of the Devil upon Two Sticks, which had been also, without authority, advertised for publication.

'On inspection of the spurious impressions, it appears that all the errors of careless and ignorant transcribers are there religiously preserved; and all the additions and improvements, made by the facetious Writer, are omitted. Many instances of this will occur on perusal of this Comedy; in which, besides the restoration of several passages always spoken on the stage, the Reader will find a whole scene, at the end of the First Act, and another, still more entertaining and popular, at the beginning of the Third; both which were wholly wanting in the spurious impressions.

'Unauthorized publications are not only always detrimental to private property, but commonly prove injurious to the Public; for the copies being obtained by clandestine and indirect means, are, for the most part, as has happened in the present instance, incorrect and imperfect.'

These two Comedies, in consequence of their having been *orally* published on the stage for some years past, are so familiar to the Public, that a comment on them is almost superfluous. They abound with that whim and pleasantry which distinguished the Author, who was as negligent in the conduct of his dramatic fables, as he was warm in the pursuit of character. The comic personages of Aircastle in the Cozeners, and of Flint and Lady Catherine Coldstream in the Maid of Bath, are conceived and written in a vein of humour peculiar to the facetious and irregular Writer.

POETICAL.

Art 27. *Bagley*; a Descriptive Poem; with the Annotations of *Scriblerus Secundus*. To which are prefixed, by the same, Prolegomena on the Poetry of the present Age. 4to. 3 s. Bew. 1778.

Not *Scriblerus Secundus*, but *Scriblerus Nothus*, *Scriblerus Vagrans et Supposititius*. It is highly disagreeable to us to find the name and honours of our old friend and correspondent assumed by such a pigmean critic as this: and, certes, were he not now investigating the interior parts of Ethiopia, he would feel sore wrath and excandescence.

The

The poem itself is one of the most foolish things imaginable. No fewer than thirty-six dull, dismal pages are employed (as it appears from the notes, for it is impossible to find it out from the text) to burlesque our modern poetry, particularly the prevailing taste for *figurative expression*. In short, the Author is such a fumbler in his attempts on that shy nymph IRONY, that we would advise him to give up the idea of publishing his next proposed *Scriblerus Secundus*, for fear of the flagellations of our venerable friend.

Art. 28. *Sonnets and Odes*, translated from the Italian of Petrarch; with the original Text, and some Account of his Life. 12mo. 3 s. sewed. Davies, 1777.

To translate Petrarch is a task for the first poetical abilities, supported by the truest and most delicate judgment: but it is a task of the forbidding kind. Interwoven with the finest poetical imagery and sentiment, there are so many trifling conceits, that the labour of selection and exclusion would be at once tedious and difficult. The little that this author has done toward translating him, is done badly, and what he calls *some Account* of the Author's life, would disgrace the pen of an apothecary's apprentice

Art. 29. *Prayer*; a Poem. By Samuel Hayes, M. A. late Fellow of Trinity College, Cambridge. 4to. 1 s. Dodsley.

This Writer complains of the 'wayward flesh and original sin, and the Pope, and of a 'pharisaic knave' called Claudius; and, in truth, we must own that his complaints are—*very heavy!* The poem, however, obtained Seaton's prize, for the year 1777.

Art. 30. *Prophecy*; a Poem. By the Rev. Samuel Hayes, M. A. 4to. 1 s. Dodsley.

Mr Hayes seems determined to start from the winning post, and begins here, too, with original sin; but when he speaks of our good mother Eve's suffering 'the sorrows of conception,' we apprehend he forgets himself—Having been Fellow of a college, he mistook conception for childbearing. Any one else would have known that sorrow had little to do with the former. The poem ranks in merit with that on Prayer, and, of course, obtained the prize *.

Art. 31. *The Fate of Lewellyn; or, the Druids Sacrifice:* a Legendary Tale. To which is added, the Genius of Carnbre, a Poem. By a young Gentleman of Truro-School. 4to. 2 s. 6 d. Dilly. 1777.

School-boys should be encouraged to scribble, but should not be suffered to print. The exercise of young imagination is always useful, but the indulgence of youthful vanity is often dangerous. We have here nothing to praise but the Author's diligence; and all we shall condescend to blame, is the conduct of his master, who ought to have saved his blossoming pupil from the public eye.

* For the year 1776;—Master Reviewer has put the *first last*.
Printer's Devil.

Art. 32. *The Garrulous Man*; a Parody upon *L'Allegro* of Milton. Addressed to Mr. and Mrs. Miller. 4to. 6d. Bath printed. Sold by Dodsley.

Vive la bagatelle! should this Writer have put on his title-page; for a more empty bagatelle have we no *fear* of finding

Art. 33. *The Auction*; a Town Eclogue. By the Honourable Mr. ———. 4to. 1s. Bew. 1778.

'Half-dress'd and unberoug'd she hastes away,
And weeping, bellows, in distracted tone.'——

Somebody has called Patience a sleepy virtue, but that Somebody was never, certainly, a Reviewer. In short, we have been so pestered with this sort of trash, that, though proclamations have not of late been very successful, we must issue the following,

By the Reviewers,

A Proclamation.

Whereas it hath been represented to us, upon the oaths of several of our trusty and well-beloved booksellers, that certain journeymen taylors, shoemakers, barbers, Spitaldfields-weavers, and other handicraftsmen, and that certain appprentices, shopmen, &c. have assembled in certain clubs, called Spouting clubs, and, having there intoxicated themselves with porter and poetry, have presumed to make rhymes, and discharge them on the Public, under the title of 'Squires and *Honourables*, &c. &c. to the great annoyance of said Public, and of us, the said Reviewers; We do hereby ordain and decree that every such journeyman taylor, shoemaker, barber, Spitalfields weaver, or other handicraftsman, and that every apprentice, shopman, &c. so offending in future, shall, for every such first offence, be chained to the compter, for a space, not exceeding twelve, nor less than six days; and that they and each of them shall, for every such second offence, be not only chained to the compter for the said space of time (more or less) but be obliged to wear bob-wigs, and flapped hats without girdle or buckle, for the space of six months.

Given under our hands at the corner of the Adelphi, this 16th day of February, in the 29th year of our reign.

Signed, Scriblerus.

Miscellaneous.

Art. 34.—*The Case of the Commissary General of Provisions*, and Stores of the Province of Quebec, &c. 8vo. 6d. Fielding and Walker.

In June, 1763, John Christopher Roberts, Esq; was appointed, under the Great Seal, to the place abovementioned; but, in 1776, he, to his great surprize, found himself superseded, by a new appointment of a Mr. Day to the said office; without any reason assigned, to the complainant, for such treatment.

This Pamphlet sets forth, more particularly than our limits will allow us to do, the nature and extent of the injury sustained by Mr. Roberts; with some aggravating circumstances; among which, the *insolence of office* is not the least.—As, however, his deprivation does not appear (according to the opinion of Mess. Dunning, Glynn, and

several other eminent Counsel) to be legal, we presume that *relief*, in some mode or other, will be allowed him.

Art. 35. *The Miller and Farmer's Guide: containing plain and easy Tables*; which will be found of excellent Use to Factors, Millers, Farmers, and all concerned in the Wheat Trade; especially to those in and about Chelmsford, and elsewhere, who buy or sell Wheat by what is commonly called Three Peck Weight. To which are prefixed some useful Observations. Recommended to the Attention of both the Miller and Farmer. By Thomas Wood, Billericay Mills. 8vo. 2s. 6d. Chelmsford printed, 1777.

One of the few books that are useful to people in the inferior ranks of society. The tables appear, as far as we may conclude, from the few of them that we have examined, to be as accurately executed as they are judiciously designed.—The utility of the work is thus set forth by Mr. Wood himself, in the Preface:

'When I first began this work, I intended no more than to compose some tables for my own use; but shewing them to some Millers and Farmers, they greatly importuned me to publish them.

'It is common, and indeed natural, for men in general, to be fond of their own productions; and this, I frankly own, is the case with me; for I do positively affirm, I would not be without such a book as this for five guineas; knowing, by long experience, the trouble and perplexity there is in reckoning so many odd quantities of wheat at such various prices: but now instead of being perplexed and teazed, it is a pleasure to sit down and reckon with the Farmer, having every quantity and price so ready before me; and being so very plain and easy to be understood, every Farmer, who can read, may know as well as the Miller what any quantity of wheat, from one pound to six loads, comes to, at any price from five to twenty pounds per load.

'And these tables will also spare the expence of buying and keeping in repair scales and weights, which many Farmers think they ought to have, to avoid the perplexity and uncertainty of reckonings.'

This Mr. Wood, who is an extraordinary person, was formerly announced to our readers, on a very different occasion. In the Rev. Vol. xlvii. p. 262 *, we observed that, in our opinion, the annals of physic do not contain such an instance of the salutary effects of temperance, or of so strict and undeviating an adherence to a system of the most rigid abstemiousness, as that which is recorded of Mr. Wood, in the second volume of Medical Transactions, published by the College of Physicians, London. The particulars of his case having already been laid before our Readers, in the Review above referred to, we have now only to add, that we have the satisfaction of learning, by a letter from a Correspondent, that Mr. Wood 'still perseveres in the same course of rigid temperance, and still enjoys its beneficial effects.'

* October, 1772.

Art.

Art. 36. *A Common-place Book for Travellers in foreign Countries*; which may also be of Use to those who travel in their own Country: with Heads of Reference, including the several Particulars most worthy of Observation. 3 s. Rivington.

All the account necessary to be given of this Memorandum-Book for travellers, is,—That it is nine inches long, and three and a half inches wide.

Art. 37. *An Address and Reply, &c.* By the Rev. Edward Fleet, *Junior*, B. A. of Oriel College, Oxford, 8vo. 6 d. Brown, 1777.

In this *Address*, &c. Mr. Fleet attacks the Reviewers, who, according to him, have acquitted themselves extremely ill, in their *Canvass of his Examination of Dr. Maclaine's Answer to Soame Jenyns, Esq; on his View of the internal Evidence of the Christian Religion.* He appeals from their censure, to the judgment of the impartial Public:—and so do the Monthly Reviewers, with respect to Mr. F——'s very angry invective.

Art. 38. *An Essay on the Education of Youth intended for the Profession of Agriculture*, 8vo. 2 s. Davies, 1777.

In 1764, an *Essay on the Education of Peasants* was published in the Memoirs of the Œconomical Society of Bern, by M. *Mochard*, a Clergyman of Switzerland. This work is a translation of that Gentleman's very sensible Observations on Rural Education; deviating, however, from the original, by the addition of such remarks as might more particularly adapt it to the service of the *English Farmer*, and render the whole a practical plan of education for youth intended for Agriculture; a profession that seems hitherto, in this respect, to have had too little attention paid to it. Vide Translator's advertisement.

The Author begins with directions for the nursing and management of infants, in order that they may be rendered healthy and vigorous; and proceeds, regularly, through all the gradations of childhood, to the age of 15 or 16; when the young cultivator may *take the field*. Many sensible and useful remarks, with much superfluous matter, may be found in this little treatise.

Art. 39. *An Address to the Public.* A small Tract, distributed.

A sensible caution against too hasty interments, signed W. Hawes; it has also appeared in a news-paper.

SERMONS.

I. Preached at St. Clement Dane's March the 9th, and at Christ Church, Spitalfields June the 29th, 1777, for the Benefit of the Humane Society, instituted for the Recovery of Persons apparently Dead by Drowning. By Robert Markham, D.D. Rector of St. Mary's, Whitechapel. 8vo. 6 d. Rivington.

It is impossible to bestow too high encomiums on this most excellent institution, which, though it has not yet subsisted four years, has in that short space rescued even out of the hands of death an HUNDRED AND FIFTY of our fellow creatures, twenty-four of which had wilfully drowned themselves, and several of those were present

at this sermon.—It was, indeed, a very affecting scene! the discourse itself is pious and sensible.

II. At the Anniversary Meeting of the Sons of the Clergy, at St. Paul's, May 15, 1777. By the Hon. and Rev. James Cornwallis, Dean of Canterbury. To which is added, a List of the several Amounts arising from the Collections made at the Anniversary Meeting of the Sons of the Clergy since the Year 1721.

III. Against Self-murder. By John Riland, M A. Chaplain of St. Mary's Chapel, Birmingham. 12mo. 6d. Dilly, &c. 1777.

Serious and vehement. Intended to evince that the sin of self-murder is *most assuredly* DAMNABLE.—He who 'destroys his body—damns his soul effectually. He is damned with everlasting damnation.'—One 'cuts his throat because he is afraid of *coming to want*, —But are you not afraid of coming to want in hell?—This is the true *Whitfieldian*.

IV. *The Scripture Doctrine of the Resurrection, a Consolation under the loss of Friends.* Preached at Bury, in Lancashire, Nov. 2d. 1777. on the death of Mrs. Eliz. Grundy;—at the request of the mourners. 6d. Buckland.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

'I Beg leave, under the character of a Correspondent, to correct some glaring mistakes, in a volume of Letters, entitled *Caspipina's*, noted in your Review for October last. As Englishmen, it was as little your province to detect such errors, as it is mine to point out the other blemishes of the book, as a critic. I have farther to assure you, that my information on this subject is certainly true, inasmuch as I shall communicate to you only what I myself have seen and known.

'The Author of these Letters is the Rev. Mr. Jacob Duché; the gentleman who has lately engaged the attention of the public, by a published, and pretty singular Letter to General Washington. He is a native of Philadelphia; and, at the time these Letters were written, was *Curate at St. Peter's in Philadelphia in North America:* the initial letters of the words printed in italics forming the Anagram, *Caspipina*. He is a man of some learning, and more piety; but both deeply tinged with the nonsense and mysticism of Behmen and the Methodists. As a Preacher, he is much admired, and not altogether without reason; for his voice is mellow and musical, his countenance pleasing, and his person graceful. His discourses he delivers without notes; and, as the Bishop of Gloucester said of Foster, *acts a sermon* very notably. But therein consists the whole merit; for, by transfusion through the press, all the spirit evaporates.

'His account of the *Dunkers* is at once very defective, and very erroneous. The reverse of what he says is the truth: they did, as a sect, emigrate from Holland. The writer of this was at their settlement in 1752, and saw the founder of the sect, a venerable, old man,

man, of eighty or upwards. A particular friend of mine, the late Col. C—l, was a fellow passenger with him and some of his followers, from Rotterdam to Philadelphia. And, thirty or forty years afterwards, being one of the Commissioners upon a treaty with the Indians, holden at Lancaster, he went to see his old acquaintance, the Father of the Dunkers; and was recognized by him. He had been a Baker at Rotterdam, and was perfectly illiterate.—They live in a collegiate way; and meet at their meals in a Common Hall, or Refectory; (—the men I mean) and are precisely seventy in number. They are under no tie, or vow of celibacy; and marry when they please: but must, in that case, leave the society of *the Seventy Brethren*, as they call themselves. The reason for their pitching on this number is obvious. You meet with them scattered, though but thinly, through the provinces of Pennsylvania and Maryland: your correspondent has two of them for tenants, on his own land.

'A most untoward accident had befallen them, just before I was at *Ephrata* in 1752. One of their girls was delivered of no less than three children at a birth; and this previous to marriage. As they make high pretensions to chastity, it is not to be wondered at, that this should have drawn down great ridicule and disgrace upon them. So that, contrary to what the Author of these Letters says, it appears, that they do sometimes find means to come together, if *not at their devotions*. But, this is a mistake too; for the two sexes do *come together* at their devotions, and that at midnight: the women however are concealed by a grate or curtain, in the manner of the nuns in the monasteries abroad.

'Though they occupy no more than 150 acres of land, they are known to be wealthy. They have two very fine grist-mills, a paper-mill, and a printing press; and carry on several works to great perfection. The town of Lancaster is supplied with vegetables, in great abundance, by them. There was a work in their press, when I was there, which they told me, was an Historical Account of the German Protestant Martyrs; for which they were to be paid 2000l. on the delivery of so many copies. This shews, that they are not wholly above the interests and concerns of this lower world. I heard of one person amongst them of some learning; and from him I hoped to have learned their distinguished religious tenets: but, unluckily, he was absent, when I visited them. It is probable, their creed differs but little, if at all, from that of the Mennonists or German Anabaptists: save in some very few particulars, which the peculiarity of their situation may seem to have recommended to them. Together with some things borrowed from the Romanists. They hold, with our Quakers, the unlawfulness of oaths in matters of testimony.

'I am no connoisseur in music; but their singing appeared to me to be exquisitely fine. I went into their chapel, to hear some of the girls sing, who were concealed behind a curtain. We were first entertained with a solo, which I, and every other person who had not been there before, took for a wind-instrument, of some sort. I could almost have sworn, that it had been the lute-stop of an organ; and could not be satisfied that it was not; till the curtain was drawn, and I was shewn the performer. The old man, their Founder, was present;

present; and seemed highly enraptured: his countenance was the most strongly marked with enthusiasm, that I ever beheld. Some of the girls were very beautiful; but pale and emaciated, owing, as I imagined, to their vegetable diet. The neatness and cleanliness which prevail in their houses and furniture, are most remarkable. In a country, which abounds with flies and insects, with them, there is not one to be seen. But, with respect to this last-mentioned instance, it is not peculiar to them: it is common to all the Germans, settled in America; and is effected by means of a chemical preparation they have, much resembling crude antimony; which they call *Fly-stone*, and which is almost instantly fatal to these insects. It requires great caution in the use of it; for it is very poisonous if taken into the stomach. The common method of using it is to sweeten a little water in a plate; and, infusing in it some of the Fly-stone, to suspend it to the ceiling.

'For the rest, not having seen the book in England, and having also formerly run through it, perhaps very blameably, in a hasty manner, as a flimsy production, unworthy of any stricter attention, you will, I hope, excuse me for having confined my remarks to the single extract with which you have furnished me.

'I am, Gentlemen, your humble servant,

'A PENNSYLVANIAN.'

☞ We are obliged to our Correspondent for the above curious Letter; but we could have wished that he had expressed his allusion to what Dr. Warburton said in relation to Dr. Foster, in such a manner as might have prevented any appearance of his countenancing the Bishop's unwarrantable representation of that truly pious, sincere, and excellent preacher: to whose amiable character the learned Editor of Pope's Works must have been wholly a stranger, at the time when he rashly ventured to speak of him in so unjust and degrading a manner. May his Lordship's own memory meet with worthier treatment!

LITTLE as we think ourselves obliged in general to attend to the remonstrances of Authors, who are dissatisfied with our opinion of their works, yet when any mistakes of our own, or misapprehensions of others are pointed out to us, we hope we shall always have the candour to attempt to rectify them, notwithstanding any rudeness or incivility in the manner of acquainting us with them. On this principle, we here acknowledge the receipt of a letter from Dr. Armstrong, on the subject of his *Account of the Diseases most incident to Children* *; and passing over the illiberal expressions it contains, shall proceed to consider the substance of the charges it brings against us.

As a proof of inattention or misrepresentation in the passage expressing our surprize at meeting with 'nothing in this treatise concerning the hydrocephalus,' we are referred by Dr. A. to his remarks on *idiopathic convulsions*, in which three cases are related, where the fatal event appeared evidently owing to a collection of water in the ventricles of the brain. But that this indirect reference

* See *Review* for *October* last, p. 312.

to

ous disease, only under the head of one of its *symptoms*, without any general account of its origin, progress, diagnostics, or method of cure, cannot be reckoned such a mention of it as can answer any practical purpose, we presume every candid Reader will acknowledge; if, therefore, our *expression* was too vague, our *censure*, however, was not unjust.

The charge of a tendency towards *empiricism*, which we inferred from the recommendation of certain trivial or injudicious remedies (as they appeared to us) seems peculiarly offensive to Dr. A. and he thinks it unmerited, because he has not attempted to make a *secret* of any of his medicines. But surely the Doctor must know that this term has properly no particular reference to *secrecy* or *concealment* in the method of treatment; but to practising by rote, or from blind imitation, in contradistinction to a rational investigation of the nature of diseases, and the operation of remedies. We meant not to insinuate that Dr. A.'s mode of prescribing was in general liable to this imputation to a faulty degree; we expressly gave our opinion of the contrary: but we thought, and still think, that in the instances adduced by us, there was sufficient foundation for the charge.

Our censure of the Doctor's plan of treatment in the cure of the chincough, as confused and perplexed, is regarded by him only as a proof of our own inattention or dullness; and he adduces the approbation of many of his medical friends by way of refutation. That a shew of precision and regularity in the plan, as it appears upon paper, may be made out, we do not deny; but that it must very generally be attended with confusion in the attempt to execute it, we are convinced from our own experience.

On the whole, we are not conscious of the least unfriendly or uncandid disposition towards Dr. A. for whose work we, in fact, have testified more than usual esteem. Where we have taken the liberty to censure, we ourselves are under the censure of the Public; to which, in the *dernier resort*, both Author and Reviewer must appeal.

G. Y. (Dublin) in his obliging letter of January the 29th, pays us too great a compliment.—As to his wish that Dr. Kennicott would publish his version of the Bible, in the detached manner hinted at by our Correspondent, we apprehend that no periodical mode of publication would, at present, appear expedient to the learned Translator.

ERRATA in the REVIEW for January.

P. 72, l. 8, for *its forms and constitutions*, read *the forms and constitutions of our Church*.

— 83. In the title of Art. 36, for *Theoriè*, r. *Theorie*, without the accent over the last letter; and, in the same *title*, supply the *a* wanting in *manœuvre*.

— 84, Art. 38, l. 5 from the bottom of that Article, for *abherrent*, r. *abhorrent*.

ERRATA in our last APPENDIX.

P. 525, l. 3, del. *which*.

— 531, par. 2, l. 4, for *they contain*, r. *though they contain*.

— 541, l. 3, for *concerning the phlogiston*, r. *concerning phlogiston*.

THE

MONTHLY REVIEW,

For MARCH, 1778.

ART I. *The History and Antiquities of the Counties of Westmorland and Cumberland.* By Joseph Nicolson, Esq; and Richard Burn, LL.D. 4to. 2 Vols. 2 l. 2 s. Boards. Cadell. 1777.

IT is always with pleasure that we observe the cultivation of provincial history; which is productive of many advantages. The circumstantial evidences it naturally affords, are so many illustrations of national history. The descent of families, and of property, not only becomes better and more generally known, but obtains a permanency which must otherwise have been lost. The manners, and even the language, of different ages, in distinct provinces, are discovered in ancient writings and records. We see the various effects of climate, commerce, situation, and tenure, the influence that learning has on the progress of civility, and the contrary consequences of the want of it. Few persons are to be found in Westmorland, who cannot both read and write. Hence the people, in general, are civilised, and of an humane and hospitable disposition. This is owing to the number of free schools established by various benefactions from families of the nobility and gentry, and many from those of the yeomanry, who had property in these counties. Few villages are to be found in those parts, that have not some institution of this kind, and the children of the ordinary husbandmen are often acquainted with Æsop and Corderius before they go to the plough. Very different is the effect, where these establishments are unknown. Even in Oxfordshire, the metropolitical county of science, are some parishes, where not three of the inhabitants are able to write their names: hence the manners of the people are not more respectable than their knowledge.

Prefixed to this History is an introductory account of the ancient state of the borders; and, indeed, the two counties which are the subject of it were so connected with the border-laws

and services that such an account seemed necessary. It is much more accurate and explicit than the *Border-History*, noticed in our Review, vol. lv. p. 417.

Among the border-laws is the following remarkable lenient one against perjury:

'And considering how that perjury used upon the Borders most commonly is the root and ground of the hindrance and perverting of all justice, and the occasion and cause of great disorders; it is agreed and ordered, that if any of the subjects of either realm acquit himself by his oath taken in form of law before the wardens or their deputies, and after be tried and found foul and guilty of the same bill whereof he so acquitted himself by his oath, and thereupon shall appear plainly perjured to both the said wardens: then, over and above the just reward and recompence of the party grieved, the said perjured person shall be attached and taken by the warden of the Marche where he inhabiteth, and delivered to the warden of the opposite realm, to be punished as a grievous offender by strait imprisonment during the space of three months; and at the next day of trewes, and after the said three months ended, the said offender shall be brought before the wardens or their deputies, and there openly be denounced and proclaimed a perjured man; after which time, he shall not be reputed to be a man able to give further faith or testimony in any case or matter.'

When it is considered that both life and property lie frequently at the mercy of an oath, it will be thought, perhaps, that neither three months imprisonment, nor even the present mode of punishment assigned to perjury are sufficiently penal.

The following anecdote is remarkable, and the more curious, as we find but slight mention of it in history:

'In the reign of Henry the Eighth, Sir Thomas Wharton (afterwards Lord Wharton) became eminent and in high trust with the king as a most active and vigilant warden of the Marches. He first signalized himself when deputy warden of the West Marches under the Lord Scroop, in the memorable rencounter at Sollom [Query *Solway ?*] Moss, of which there is scarce a parallel in history. Being then governor of Carlisle, he (together with Sir William Musgrave) with 300 horsemen [according to the common account, but from the fragments of a letter hereafter following they seem to have been 1400 horse and foot] attacked an army of 15,000 Scots, and with very little resistance took prisoners almost every person of distinction in the Scotch army, with 800 common soldiers, and all their baggage and artillery. The reason was, the Scots being disgusted that Oliver Sinclair the king's favourite and an upstart was made commander in chief, would not fight under him. Historians say, that the Scots fled, because they supposed Wharton's men to be the van of the duke of Norfolk's army coming against them. But most probably, Wharton had some private intimation from the Scots of what they intended; otherwise his enterprise would not have been courage but madness. It broke the Scotch king's heart, and he died within a month, leaving his infant daughter Mary.'

There

There is a remarkable similarity, not in the event but in the circumstances of this and the late affair of General Burgoyne's in America. We have been informed that the Provincial General had the greatest difficulty to keep his men together, and that if Mr. Burgoyne had carried his menace, of giving no quarter, only to the threshold of execution, few of the enemy would have stood.

Nothing can give us a more interesting idea of the happiness consequent on the union of the two crowns than the miseries of the times preceding it:

'In the next year, in a forray made by the earl of Hertford, between 8th and 23d of September 1545, the sum total of mischief is thus set down:

'Monasteries and friar houses, burnt or destroyed —	7
'Castles, towers, and piles — — —	16
'Market towns — — — —	5
'Villages — — — —	243
'Milns — — — — —	13
'Hospitals — — — —	3

The messengers between the English government and the lords wardens of the Marches, must, if one may conjecture from the usual superscription on their dispatches, have had no very comfortable appointments: '*The Lord Protector, to the Lord Dacre.*'

'To our very good Lord, the Lord Dacre, Warden of the
'West Marches, for anempst Scotland, in haste, haste,
'post haste, for thy Life, for thy Life, for thy Life.'

The following observations, which conclude the account of the state of the Borders, are worthy of attention:

'From this period, hostilities in the Borders have by degrees subsided; and as the then generation, which had been brought up in rapine and misrule, died away, their posterity on both sides have become humanized; the arts of peace and civil policy have been cultivated; and every man lives safe in his own possessions; felonies and other criminal offences are as seldom committed in these parts, as in most other places of the united kingdom; and their country, from having been the outskirt and litigated boundary of both kingdoms, is now become the center of his majesty's British dominions*.

'Nevertheless, the old wounds have left some scars behind. Much common and waste ground remains, which will require a length of time to cultivate and improve. The churches near the Borders are many of them in a ruinous condition, and very meanly endowed.

* 'There is now remaining only one species of theft peculiar to the borders: and that is, where a man and woman steal each other. They hasten to the Borders. The kindred of one side or the other sometimes rise, and follow the fray. But the parties fugitive most commonly outstrip them; pass over into the opposite Marche, without any hostile attempt; get lovingly married together, and return home in peace.'

In many of the parishes there is not so much as an house for the incumbent to live in, and in some parishes no church. And some defects there are in the civil state, which nothing but the legislature can supply. Whilst the laws of marche subsisted, criminal offences were *speedily redressed by the power of the lords wardens or their deputies; and after the abolition of the laws of marche, the said offences* were redressed by special commissioners appointed for the Borders: And matters of property of any considerable consequence were most commonly determined in the court at York for the Northern parts. The judges in their circuit came only once in the year, and sometimes much seldomer. They still come only once in the year into the bordering counties; which causes determinations of civil rights to be dilatory, and confines criminals (or perhaps innocent persons) in prison sometimes near a twelvemonth before they can come to their trial.'

In the history of Westmorland, we meet with the following very pertinent and just observations on population and the land-tax:

'It is a vulgar mistake, that this county paid no *subsidies* during the existence of the border service, as supposing it to be exempted from such payment merely upon that account. For we find all along such and such persons collectors of the subsidies in this county, granted both by clergy and laity. The LAND-TAX succeeded into the place of subsidies; being not so properly a new tax, as an old tax by a new name. From the reign of Edward the Third downward, certain sums and proportions were fixed upon the several townships within the respective counties, according whereunto the taxation hath constantly been made †. In process of time this valuation may be supposed to have become unequal, especially since by the increase of trade and manufacture in some large towns much wealth is accumulated within a small compass, the tax upon such division continuing

† 'In Cumberland, the manner of laying public taxes and assessments is somewhat peculiar, by a rate called the *Purvey*; which originally was a composition in money for the king's *purveyance*, or providing for his houshold, when he went on a progress into different parts of the kingdom. In some places it was paid in cattle, or other provisions in kind: Hence in Lancashire they have a manner of laying assessments still called *ox-lay*. Against king James's return out of Scotland through the county of Cumberland in September 1617, the justices of the peace were ordered to compound for the king's purveyance at the rate of 108 l. or thereabouts; which sum being laid through the whole county, became afterwards a rule for laying most of the other assessments calling it one purvey when 108 l. was raised, two purveys when 216 l. was raised, and so on. In the year 1665, for the more ease and convenience, the purvey was fixed at the precise sum of 100 l.; so that where the sum of 100 l. is wanted, it is called one purvey; where 200 l. two purveys; and so on; and the same was proportioned amongst the several wards, as it still continues. Thirty-seven purveys and an half nearly make up one land tax, when the land tax is at 4 s. in the pound. *Flem.*'

still

still the same. And hence a new valuation hath often been suggested to render this tax more adequate, which nevertheless from the nature of the thing must always be fluctuating according to the increase or diminution of property in different parts of the kingdom. But in reality this notion proceeds upon a very narrow and partial principle. An *equal tax*, according to what a man is worth, is one thing; and an *equal land-tax*, all the other taxes being unequal, is quite another. Setting aside the populous manufacturing towns, let us take the county of Westmorland in general (in which there is no such manufacturing town, Kendal only excepted); and we shall find that this county, upon the whole, taking all the taxes together, pays more to government, in proportion to the wealth of the inhabitants, than perhaps any other county in the kingdom. And that is by reason of its comparative populousness. Suppose a township (which is a common case in Westmorland) worth 400 l. a year. In this township there are about 40 messuages and tenements, and a family in each messuage. And at the proportion of five persons to a family, there are 200 inhabitants. These, by their labour and what they consume, are worth to the public double and treble the value of the land-tax in its highest estimation. These 40 messuages or dwelling-houses, at 3 s. each, pay yearly 6 l. house duty; and so many of them perhaps have above seven windows, as will make up 6 l. more. Now let us advance further South. An estate of 400 l. a year is there frequently in one hand. There is one family of perhaps 15 or 20 persons; one house duty of 3 s. some few shillings more for windows; and a tenth part of the consumption of things taxable, as salt, soap, leather, candles, and abundance of other articles. Now where is the equality? One man for 10 l. or 5 l. a year, pays as much house duty, as another person for 400 l. a year. In Westmorland many persons (and the clergy almost in general) dwell in houses that pay more house and window duty than the house itself would let for. And in other respects, the public is as much benefited by three or four families occupying ten or twenty pounds a year each, as in the other case by one family occupying ten times as much.

' It hath been computed by political calculators, that every person, one with another, is worth to the public 4 l. a year. On that supposition, the inhabitants in one case are estimated at 800 l. in the other case at 80 l. So if we reduce the sum to half, or a quarter, or any other sum; it will always come out the same, that the one and the other are of value to the public, just in the proportion of ten to one.

' In short: Populousness is the riches of a nation; not only from the consumption of things taxable, but for the supply of hands to arts, manufacture, war, and commerce. A man that purchaseth an estate, and lays it to his own, making one farm of what was two before, deprives the public of a proportionable share of every tax that depends upon the number of houses and inhabitants. A man that gets a whole village or two into his possession by this means, consisting of an hundred ancient feudal tenements, evades ninety-nine parts in an hundred of such taxes, and throws the burden upon

 others,

others, who by reason of the smallness of their property are proportionably less able to bear it; for a man of an hundred pounds a year can better spare twenty pounds, than a man of ten pounds a year can spare forty shillings; for the one has eighty pounds left, and the other only eight.'

The following is a record of a very curious agreement between a gentleman in the North and his physician:

'Sir Walter Strickland was much afflicted with an asthma, which gave occasion to the following indenture: "This indenture made 26 Apr. 18 Hen. 8. between Sir Walter Strickland knight, on one part; and Alexander Kenet, doctor of physic, on the other part: Witnesseth, that the said Alexander permitteth, granteth, and by these presents bindeth him, that he will, with the grace and help of God, render and bring the said Sir Walter Strickland to perfect health of all his infirmities and diseases contained in his person, and especially stomach, and lungs, and breast, wherein he has most disease and grief; and to minister such medicines truly to the said Sir Walter Strickland, in such manner and ways as the said Mr. Alexander may make the said Sir Walter heal of all infirmities and diseases in as short time as possible may be, with the grace and help of God. And also the said Mr. Alexander granteth he shall not depart at no time from the said Sir Walter without his licence, unto the time Sir Walter be perfect heal, with the grace and help of God. For the which care, the said Sir Walter Strickland granteth by these presents, binding himself to pay or cause to be paid to the said Mr. Alexander or his assigns 20 l. sterling monies of good and lawful money of England, in manner and form following; that is, 5 marks to be paid upon the first day of May next ensuing, and all the residue of the said sum of 20 l. to be paid parcel by parcel as shall please the said Sir Walter, as he thinks necessary to be delivered and paid in the time of his disease, for sustaining such charges as the said Mr. Alexander must use in medicine, for reducing the said Sir Walter to health; and so the said payment continued and made, to the time the whole sum of 20 l. aforesaid be fully contented and paid. In witness whereof, either to these present indentures have interchangeably set their seals, the day and year above mentioned." —Sir Walter, nevertheless, died on the 9th of January following, as appears by inquisition.'

This was a cautious method of dealing with the doctor. It reminds us of a German quack, who advertised in his handbills to cure the gout *by the great*, and engaged, in case of his death (he had the gout himself) that his executors should make good the agreement.

In the wretched times of the Border-contests, the English mastiff bore a considerable share in the military. To prevent the depredations of plunderers and marauders, each town was taxed with the maintenance of a certain number of these dogs, which, as occasion required, were let loose upon the invaders, and the animals well knew their business. Almost every person who

who could afford it kept one, for the security of his person and his property. Hence the Northern proverb, 'the dog smells a Scot.' There is a passage in an old record, in which it is said that 'the Rector of Newbiggin was bound to perform altar-service at the church of Kirkby Thore two days in the year, on which days the Rector of Kirkby Thore was to find a dinner for the said Rector of Newbiggin and his dog.'

Under the Article 'Kirkby Stephen' we have the following curious account of the first Quakers, extracted from some memoirs of a Mr. Higginson, one of the Vicars:

'From these it appears, that the Quakers at their first setting forward committed various kinds of extravagancies and disorders; which probably, if they had not been opposed, would more readily have subsided. But the ministers, justices of the peace, constables, and others, followed these people about, disputed with them, bound them over to the peace, procured them to be indicted, and by such opposition rendered the sect considerable. Mr Higginson produceth instances of these people running about the streets, foaming, and bellowing out such like expressions as these, "Repent, repent; Wo, wo! The judge of the world is come!" Some of them stood naked upon the market cross, on the market days, preaching from thence to the people. Particularly, he mentions the wife of one Edmund Adlington of Kendal who went naked through the streets there. And two others of the society, a man and a woman, who called themselves Adam and Eve, went publickly naked; and when examined concerning the same at the assizes, the man affirmed that the power of God was upon him, and he was commanded so to do.

'Many of them in their assemblies, sometimes men, but more frequently women and children, or they who had long fasted, would fall down suddenly as in an epileptic fit, and there lie groveling upon the ground, struggling as it were for life, and sometimes more quietly as if they were just expiring. Whilst the agony of the fit was upon them, they would foam at the mouth, their lips would quaver, their flesh and joints would tremble, and their bellies swell like a blown bladder. In such fit they continued sometimes an hour or two, and when it left them, they roared out with a voice loud and horrible. All which easily accounts for the name of *Quakers* being given to them.

'In their preaching, they called themselves, "The way, the truth, and the life." One James Milner declared himself to be God and Christ: For which blasphemy being imprisoned at Appleby, and the wife of one Williamson coming to see him there, she professed herself publickly to be the eternal son of God. And the men that heard her, telling her that could not be, because she was a woman, she answered, No, you are women, but I am a man.

'They railed at the judges sitting on the bench, calling them scarlet coloured beasts. The justices of the peace they styled "Justices *so called*;" and said there would be Quakers in England, when there should be no justices of the peace.

'They made it a constant practice to enter into the churches with their hats on during divine service, and to rail openly and exclaim aloud against the ministers with reproachful words, calling them liars, deluders of the people, Baal's priests, Babylon's merchants selling beastly ware, and bidding them come down from the high places. One instance of this kind (ludicrous enough) happened at Orton. Mr. Fothergill, vicar there, one Sunday exchanged pulpits with Mr. Dalton of Shap, who had but one eye. A Quaker stalking as usual into the church at Orton, whilst Mr. Dalton is preaching, says, Come down thou false Fothergill. Who told thee, says Mr. Dalton, that my name was Fothergill? The Spirit, quoth the Quaker. That spirit of thine is a lying spirit, says the other; for it is well known that I am not Fothergill, but peed (one-eyed) Dalton of Shap.'

Under the same Article we have the following short account of the ingenious and unhappy Duke of Wharton:

'Philip, sixth lord Wharton, and second marquis of that name. He was about 17 years of age at the death of his father. He was a person of unbounded genius, eloquence, and ambition: had all the address and activity of his father, but without his steadiness: violent in parties, and expensive in cultivating the arts of popularity; which indeed ought to be in some measure charged to his education under such a father, who (it is said) expended 80,000 l. in elections, an immense sum in those days; by which the estate became incumbered, and the son was not a person of œconomy enough to disengage it. In a word, if the father and son had been one degree higher in life, and lived in Macedonia at the time of Philip and Alexander; they would have done just as Philip and Alexander did.

'The young marquis set out in the world a violent Whig, and for his extraordinary services, in parliament and out of it, was created *duke* of Wharton. After that, he set up in opposition to the ministry, then became a Tory, then a Jacobite, then a rebel to his king and country, and accepted a commission in the king of Spain's army against Gibraltar.

'He married Martha daughter of major general Holmes; which being not adequate to his father's designs and expectations, it is thought hastened his father's death (for he died within six weeks after): By her he had a son, who died in his infancy. He afterwards married a maid of honour of the queen of Spain, who survived him, but had no issue by him.

'He died at the age of 32, in a Bernardine convent in a small village in Spain, where the charitable fathers hospitably took him in; and was buried in the same poor manner in which they bury their own monks.'

Thus much of Westmorland. Of the second volume, which contains the history and antiquities of Cumberland, we may possibly give some account in our next Review.

ART.

ART. II. *Obſervations on the Means of exciting a Spirit of national Induſtry, chiefly intended to promote the Agriculture, Commerce, and Manufactures of Scotland.* By James Anderſon, Author of "The Eſſays relating to Agriculture and Rural Affairs." 4to. 18 s. Boards. Edinburgh printed, and ſold by Cadell in London. 1777.

ALTHOUGH the improvement of Scotland appears to be the principal object propoſed in theſe letters, yet, as the Author founds all his obſervations on the univerſal laws of nature and the general diſpoſition of the human mind, his work, with ſome alteration in circumſtances, may be equally applicable to all countries, and may be read with profit by every man of ſound ſenſe and ſolid underſtanding. 'I ſhould think,' ſays he to his correſpondent, 'that I had but ill performed the taſk you require, ſhould I confine my obſervations to a particular grievance that may perhaps have diſappeared before the ink ſhall be dry with which I write this letter.—I ſhall make my obſervations to you more general, ſo as to be applicable, not to one particular diſtrict of the country only, but to every corner where man may inhabit or beaſts may be made to live; and not to thoſe tranſient evils that may ſerve to amuſe the ſpeculative at a particular period, but to thoſe radical defects, that, if not attended to, will continue to oppreſs mankind by inceſſant varying ills, through all ſucceſſive ages.'

In this manner, while he endeavours to remove thoſe particular ills that depreſs his native country at preſent, he alſo prepares to ward off other evils that might ariſe in future times; ſo that it is not merely a local and temporary performance, but a work that may be almoſt as intereſting to mankind an hundred years hence, as at the preſent day; or as uſeful to the natives of Siberia or Hindoſtan, as to the inhabitants of Scotland;—we ſhall therefore beſtow ſomewhat more attention upon it than a treatiſe merely local could demand.

In reviewing this work we ſhall endeavour, firſt, to give an idea of the general principles which the Author thinks eſſentially neceſſary for exciting a ſpirit of national induſtry, and then point out ſome of the moſt remarkable of thoſe caſes to which he applies theſe principles.

It cannot but be agreeable to the inhabitants of Britain to find that all well informed writers concur in demonſtrating, on the ſoundeſt principles, that almoſt every bleſſing which can render life deſirable, is the genuine offspring of liberty, and of that alone; and we are glad to find that, as our Author founds all his reaſoning on this axiom, he is at great pains to prove, by a variety of arguments, adapted to the capacity of all ranks of readers, that it is a fundamental law of nature, which no political inſtitution can alter.

The

The real riches and strength of a nation, he observes, consists rather in the *quantum* of the industry of its inhabitants, than either in their number, or the quantity of money they possess. If so, it ought to be the study of those who wish to promote its internal felicity to take every possible method for promoting the general industry of the people; and this, he observes, can only be effectually done by securing to every individual a certainty of being able to benefit *himself, in the first instance*, by every vigorous exertion he can make. '*No labour, carried on by slaves, can ever be done at so little expence as by freemen —Nothing that is performed by hirelings, can ever be performed so cheap as by men who are working for their own behoof.*'

This maxim, we doubt not, will be controverted by many, as the heart of man is naturally fond of domination, and therefore is not disposed to adopt without extreme caution, any maxim that seems to require a relaxation of authority in those who are accustomed to command. Impressed, as it would seem, with this idea, our Author takes uncommon pains to convince men of property of the truth of it, in its utmost extent; and to shew that their own prosperity is so necessarily connected with that of the people under them, that they cannot possibly hurt those dependents without as effectually hurting themselves, and that no proposed improvement can operate to their own emolument, unless those who are to carry it into execution are to be effectual sharers in it.

'There is no axiom, says he, in geometry more indisputable, than that the power, the influence, the very existence of the men of landed property, depends upon the well-being, the riches, the activity of those in the lower spheres of life. A man who is poor, can never pay a rent: a man who is dependent upon the will of another for his subsistence, can never be actuated by that energetic spirit which alone can stimulate to arduous undertakings.—If, therefore, you hope to thrive yourselves, strive to make your inferiors rich; and if you hope to make them rich, first make them independent. These O ye nobles, and great men of the earth, are the only means of ensuring lasting felicity to yourselves, and riches and independence to your families.—Let this, therefore, be the object for which you strive; nor rest satisfied till you have finally attained it.—Your all —your independence is at stake; and ye—who know the difference that is betwixt the nerveless abasement of that dependent thing which crawls upon the dust, and licks the courtier's feet, and the celestial energy of that mind, which, animated with a consciousness of independence, looks down on "low ambition and the pride of kings", can best compute the value of this blessing—If, then, ye find your own minds warmed with that animating fire; if ye perceive, that by this means one man is more highly elevated above another, than that debased thing excels the beasts that graze the fields; does not your heart glow with rapt'rous gratitude to Heaven for having put it in thy power thus as it were to form a second intellectual creation!

tion! which hath thus enabled thee to blow into the torpid mind the vivifying breath, and to foster it with friendly care, till it gathers accumulating strength, and then bursts forth in great and daring actions like thine own?——

'All essential improvements must ever be carried on by the lower ranks of people;—but a dependent mind will never attempt to make any improvement, nor be brought to adopt one, however plainly it may be pointed out.—Let your attention, therefore, be turned chiefly towards those in the lowest ranks in society;—free them not only from dependence on yourself, but protect them also from the rod of others.—Cherish them in thy bosom with lenient tenderness,—they will soon abundantly requite you for all your pains. Instead of that stupid torpor that now renders them insensible even of kindness, their minds will be taught to glow with the warmest effusions of grateful esteem, (for gratitude is only to be met with in cultivated minds). Instead of that listless apathy, arising from a total suppression of hope and desire, which makes them at present alike neglectful of good offices, and regardless of the bad;—their minds, enlivened by hope and tender desires, will become feelingly alive and active, so as to be sensible of those delicate *stimuli* that actuate the cultivated mind, and from the influence of which alone proceed those glorious actions that so conspicuously elevate man above all the other creatures of God.

'Shakespeare, with that energetic propriety so eminently peculiar to himself, represents the great Lord Talbot as calling *himself* only the shadow of that mighty Talbot who made France tremble through all her regions, and pointing to his soldiers say,

> These are his substance, sinews, arms, and strength,
> With which he yoketh your rebellious necks;
> Raseth your cities, and subverts your towns,
> And in a moment makes them desolate.

But if a general, without his army, may, with any degree of justice, be called a shadow without a substance, with still greater propriety may the inferior orders of the people upon the estate of a gentleman of landed property be called his *substance*, *sinews*, *arms*, and *strength*; for without these he becomes a mere ideal phantom,—a name without a substance.—His large possessions, and high-sounding titles, would, in that case, only serve to hold them up a little above the croud, to make him a more conspicuous object of derision and of public scorn.—Without money,—without influence, he becomes the abject tool of those who feed and clothe him: and, instead of defending the state by the vigour of his arm, or aiding it by the wisdom of his counsels, he sucks out the blood of the industrious poor, and thus drains his country of her vital energy and strength:'——

'We need not, he proceeds, go to distant nations in search of an example of these important truths; nor need we ascend to the fabulous æra of antiquity for facts to illustrate these assertions. Spain is at this moment little better than the ghost of a mighty empire, reduced to the very borders of perdition by this emaciating disease. Her life is not yet entirely gone; but that existence is only known by those feeble emotions that denote her speedy departure.—Exhausted to a shadow, the little meagre blood she has left, scarce creeps along her veins; and

and she is so entirely covered by those leeches (a nobility and gentry divested of landed revenue), who have been suffered to seize upon her, that there is no room left to administer a remedy for her. It is these vermin alone that are alive and active, who greedily seize to themselves every drop of blood as it is slowly generated, so as effectually to prevent it from contributing towards the increase of her real strength and vigour.

'About two hundred years ago, Spain contained a numerous and active peasantry, who, by their vigorous industry, lived happy in the enjoyment of their own property; and, being themselves in affluence, supported by their labour, with becoming dignity, a reputable body of independent nobility and gentry, whose many brilliant actions at that time afford the most striking contrast to their present abasement. But by a fortuitous concurrence of unlucky circumstances, the national industry received a check; which having been disregarded at the time as insignificant on account of the dazzling objects that then attracted the attention of all ranks of persons in that country, the *people* * gradually became poor, and were not able to afford the wonted returns to their superiors.—The nobles and gentry became of course more straitened in their circumstances than formerly, and by consequence more avaritious. The *poor*, instead of being seasonably relieved and supported, were more and more oppressed, till those who had any remains of spirit were forced to emigrate to other regions; and the few that remained, sunk at last into their present state of abject debility.—The grandees thus finding it impossible to draw a sufficient revenue from their estates, flocked to court, in hopes of obtaining those posts, or pensions, or lucrative monopolies, which the misguided court (a court necessarily misguided by the counsel of those who hoped to share in the spoils of their country) distributed with the most destructive liberality.

'It is from this inattention to the *people*, and the pitiful system of selfish policy that has been adopted in consequence of it, that that mighty nation, which sent her victorious arms around the globe,—whose princes, intoxicated with power, and continued success, formed the ridiculous plan of universal monarchy, and made all the nations of Europe tremble for their tottering freedom,—is now dwindled into such total insignificance, as to be hardly in a condition to defend her own dominions against the poorest nation of Europe; and even with difficulty bears up against the African corsairs.—It is in consequence of this destructive policy, that we have lately seen the monarch of this once universally triumphant nation, obliged to descend to the humiliating meanness of disavowing his own orders, to avoid the dreaded indignation of the King of Britain †.—It is in consequence of this pitiful policy, that their nobles, instead of being actuated by that generous delirium which led to the most intrepid and disinterested actions,

* The word *people* admits of two meanings in modern languages, which occasions a sort of ambiguity. Sometimes it denotes the whole community, and is equivalent to the Latin *populus*; sometimes only the lower ranks, *plebs*. It is in the last sense it is here used; and in general this is the meaning of it when printed in Italics.

† This refers to the affair of Faulkland's Island.

actions, are now become the abject tools and humble sycophants of court,—the legal robbers of the state, and the most merciless oppressors of the poor.—And it is owing to the same system of short-sighted policy, that her gentry, formerly rich in the abundant revenue they enjoyed, and active in their several stations, are dwindled into the miserable *pantaloon*, the mere ghost of departed dignity, which in listless inactivity dreams away its time in a solitary aping of mock royalty, and subsists upon the unsubstantial revenue of abundant rent-rolls long ago annihilated, which once were drawn from those now uncultivated fields over which he claims the undisputed superiority.

'Look upon this picture, all ye surrounding nations, and learn from her sad example to know upon what your own true felicity depends.

'*Discite justitiam, moniti, et non temnere——plebes.*

These lower orders of the people are the bees that collect the honey upon which the whole hive must be subsisted. If they are numerous, strong, and active, and if they have proper materials within their reach on which that activity may be exerted, abundance will be felt in every corner, and all ranks of citizens will be enabled to move in their several spheres with dignity and decorum.

Still more strongly to interest the Reader in favour of this most useful set of men, he proceeds to observe that the abject debasement to which this class of citizens have been exposed, has been often imputed to them as a crime, and has drawn down upon them much contumely and unmerited abuse; the folly and injustice of which he points out by the ensuing very natural account of the progress of the human mind from ignorance to knowledge:

'To the man whose mind is liberally enlarged, these objects excite sensations of a very different sort. He knows, that although man is an animal naturally endowed with powerful *capabilities*, to adopt the word of a celebrated modern philologist, yet these may lie for ever dormant, unless he is placed on a stage proper for calling them forth to action; and it is by gradual steps, and slow, that he attains the power of exerting his mental faculties with *intense* vigour in any particular line. It was by a gradual ascent from the first self evident axioms of geometry, and by the help of a series of propositions, at first simple, and adapted to an ordinary capacity, that the immortal Newton himself attained that pre-eminence in mathematical knowledge for which he is so justly admired. And it is by similar, though less gigantic strides, that every mind which is bemired in ignorance, must be initiated in knowledge, and gradually trained to vigour and energy.—If, therefore, we wish to avail ourselves of the generous faculties of the mind, we ought, first, to take care that these faculties be awakened.—To look for their fullest exertions without doing this, is nearly as ridiculous, as to expect that a blind man should distinguish colours, or a deaf man be transported with the tones of harmony.

'When a man can claim nothing as his property; so long as he is subjected to the power of another, who useth him as he thinks proper, that man enjoys only a mere animal existence. Humble and dependent,

dependent, like his brother-spaniel, he licks the hand that strikes him. Without hope, he has no fear but for those stripes that seem to threaten to destroy his animal existence. But once grant him something that he can call his own; let him feel that the enjoyment of this *peculium*, however small, cannot be taken from him; and that he needs not dread the rapacious hand of the most powerful member of the state,—he quickly feels himself emerge into a state of mental existence.—Hope begins to warm his bosom, which generates awakening solicitude, and tender desires.—To avoid the dreaded ills, and attain the hoped-for bliss, he is induced to exert his faculties with vigour. —These exertions often repeated, beget a habit of industry. —Industry naturally procures wealth.—Wealth obtains the necessaries that tend to invigorate the body and fortify the mind. It produces a spirit of independence; and a spirit of independence inspires generous sensations, that produce those noble exertions which proclaim man the lord of all the other creatures on this globe, and exalt him to a superior rank, allied to celestial intelligences.'

We have often regretted that legislators and magistrates seem to be more solicitous about punishing than preventing crimes; our Author, on the contrary, is chiefly anxious to prevent vices; because, without this, punishment can only tend to increase misery without producing any beneficial effect:

'The obstinacy, the perverseness, the insidious cunning, the malevolent wickedness of the lower ranks of people, furnish too often a theme for abuse, and are frequently employed as arguments for crushing and maltreating them. But these very passions, of which you perhaps with justice complain, are the natural and necessary effects of weakness and imbecility, and must be encreased by every exertion of tyrannical power.—One who feels that he is unable to cope with another in an open and manlike contention, is obliged in self defence to have recourse to the low and insidious arts of cunning and of sly evasion. Envy and malice arise from a sense of injury, which our own imbecility prevented us from chastising in a proper manner when it was felt; and all the other low and malevolent affections in like manner take their rise from conscious weakness in man. The more, therefore, he is oppressed, the more must these detestable vices abound. —If these, therefore, are offensive to you, remove the cause, and the effects will quickly cease.—Instead of an abject slave, make the man of whom you complain, an independent active being, and you remove the cause of all his former meanness:—you enable him to vindicate his own rights with open candour, instead of insidious cunning;—you elevate him above the necessity of having recourse to mean evasive subtleties, which he now looks down upon with that contempt they justly merit. But if you first depress him to such a pitch of abasement as makes these vices necessary, and then punish him for being possessed of what you have taken so much pains to implant into his mind,—what name is it possible to invent that shall be bad enough to characterise such a species of tyranny? Yet how many millions of our fellow-creatures, endowed with souls that could have glowed with the most celestial ardour, are at this moment groaning beneath the merciless rod of their brutal oppressors,—and yet

these unjust oppressors have the daring effrontery to lift up their head, and with impious boldness appeal to the impartial justice of Heaven for the necessity they are under of treating them thus, to eradicate the vices with which their own merciless cruelty hath debased the likeness of the Divinity originally stamped upon the mind of all mankind!

'Leave then to the despots of other regions the guilt of such aggravated crimes, and let them not once be named in this land of happiness and freedom.—Complain no more of the ignorance or wickedness of your dependents, if you wish to conceal your own shame, or wipe off a stain from the memory of your forefathers;—for those are vices that spring only from weakness and dependence. If they are dependent on you, give them proper security;—if they are rendered weak by your superior power, remove the rod from above them, and only wield it to guard them from the attacks of others.—Soon shall all these vices disappear, and you shall have the pleasure of finding yourself placed above men who are in rank and dignity of station only inferior to yourselves; and who, in candour of mind, and undisguised sincerity, are every way your equals.

Firmly convinced of the justness of these remarks, we cannot help wishing that they may obtain that degree of attention from men in authority which they deserve. The nature of man, is, we believe, in some cases, so much depraved, as to render chastisement necessary; but this would much seldomer be the case were more attention bestowed in removing those circumstances that tend insensibly to debase the mind. The apology usually made by owners of slaves for maltreating them, viz. that they are incapable of feeling any sentiments of gratitude, is, we think, ill founded, even without the aid of our Author's ingenious argument in their favour; for we have often known instances of amazing attachment in slaves to such masters as have treated them with lenity. And if other instances can be produced in which they have retaliated on their *cruel* masters with a merciless barbarity, it does not invalidate our remark. The most vigorous minds feel in the most sensible manner, and resent with the greatest vehemence those humiliating indignities to which slaves are too often exposed, and are thus most apt to fall into barbarous excesses. Happy would it be for mankind, and much good would result to society, could the world in general as readily practise the humane precept conveyed in the following passage, as they will be disposed to admit the justness of the remark:

'Every good man must be sensible, that heaven has endowed all ranks of people with talents nearly equal; and that these talents are often buried under a load of ignorance among the lower classes of people, so as never to appear. It therefore behoves those who have had the benefit of a liberal education, instead of imitating the vulgar in their illiberal prejudices, and adding insult and contumely to the other misfortunes of the poor, rather to commiserate their hard lot

lot in life, and while they have a grateful sense of their own superior good fortune, endeavour to smooth those difficulties that lie in the way of the others, and, with a merciful forbearance, not be irritated at their absurdities or errors, but with kindness and lenity gently lead them from error to truth—from prejudice to right reason, and from misery to happiness. Thus would they show themselves truly worthy of that eminent station they enjoy, and prove in the most unequivocal manner that they are indeed exalted above the vulgar.'

These sketches are drawn, *con amore*, and the Reader will easily perceive that our Author is not only firmly persuaded, himself, of the justness of these observations, but that he is also solicitous to convince others of the same momentous truths. So anxious indeed does he appear about the welfare of the lower ranks in society, that some may, perhaps, imagine, he looks upon the higher orders with an evil eye, and endeavours to excite, in the minds of the poor, that disaffection toward the great which seems to be too natural to them. But this would be far from answering the beneficent views with which he appears, on all occasions, to be actuated; for instead of fomenting divisions, his reasoning tends, in the strongest manner, to unite all ranks and conditions of men in the most cordial esteem of one another, as he proves that the prosperity of each individual is most powerfully promoted by that of the whole.

When men of low station, he argues, are enabled to raise themselves to life and independence, they are rendered capable of paying to their superiors, without depressing themselves, those dues, whether under the name of rent, or of taxes, that are necessary for establishing themselves in business, and securing the enjoyment of their own property: as their property increases, they, therefore, become not only more able but more willing to contribute to the support of their superiors, and are more contented and happy in their own minds.

On the other hand, those in higher stations, being freed from the cares that accompany indigence, and finding the people who contribute toward their support so chearful and hearty, naturally view them with a greater degree of benignity, than when they see them unable, or, as they think, unwilling to contribute what they imagine they have a just title to demand. From hence results a reciprocation of good offices, instead of mutual recriminations and abuse, and each is left at liberty to promote the general good in his own sphere; the poor by their assiduity and labour, and the rich by enacting wholesome laws, and seeing them faithfully executed,—by guarding against the inroads of others, and allowing the labourers to follow their several employments in tranquil security,—by preventing frauds and abuses among interested individuals, and by removing, as much as possible, all the common obstructions to industry. Thus, like

like the several members of the body, which are indispensably necessary to one another, the well-being of the whole is necessary for the prosperity of each.

When our Author comes to treat of the principal modes in which national industry may be exerted, viz. Agriculture, Trade, and Manufactures, he shews in what manner the prosperity of each naturally depends upon the flourishing state of all; and that every attempt to promote one of these arts, by depressing the others, must prove hurtful to the community, and, in the end, destructive to that very art it was intended to serve. No state can be in its highest degree of prosperity but where an happy alliance subsists between these three great sources of employment and beneficial intercourse, as they then mutually support and strengthen one another. He agrees, with most political writers, in thinking that agriculture forms the surest basis for the prosperity of any state, because the advantage derived from thence is less liable to be affected by the accidents or vicissitudes of the times, than any of the others. It also happens that every plan which tends to promote the interests of agriculture, must, of necessity, promote the general prosperity of the state; whereas it may sometimes happen that manufactures or commerce may produce a contrary effect. There is not therefore the same danger in having the legislative council influenced by the landed as by the trading interest; for it is clearly, at all times, the interest of those of landed property to promote trade and manufactures, although it is not at all times so evidently the interest of merchants to promote the prosperity of agriculture.

Sometimes, however, men have been so short-sighted as to think that agriculture might be promoted at the expence of the two sister arts; the futility of which idea he thus exposes:

'There are some instances, he observes, of nations peculiarly situated which have flourished by means of commerce without agriculture;—there are also a very few examples of manufactures flourishing among a people who could have little dependence on the produce of the soil: but there is not among all the records of past ages a single proof of a people who have enjoyed for any length of time a spirited agriculture, without the aid of commerce, or manufactures, or both.

'Nor is it possible that it should be otherwise. For without commerce or arts, what inducement has the farmer to cultivate the soil? In this case every man will only wish to rear as much as is sufficient for his own sustenance, and no more; so that if the soil could afford a hundred times the produce that is sufficient for them, it will be allowed to remain an uncultivated waste. And if, in that country, any man should be so foolish as to rear large crops, what would it benefit him! Every man has enough for his own subsistence, so that he wants none of that superfluous produce. It must therefore be suffered to perish without being of any use at all to the owner.

use of to induce them to do it, but the only feeling one that ever can be made use of, their own interest?'

He then shews the inconveniencies under which agriculture would labour, if there was no other market for the produce of the fields than what was obtained by means of commerce at a distance. And although he considers commerce, when under proper regulations, as highly beneficial, and worthy of encouragement, yet he shews, at great length, that unless it is viewed in this subservient capacity, the state may be reduced to the lowest degree of debility, while its commerce continues to flourish:

'Still, however, the merchants, by pushing on trade to a great degree; by importing and re exporting, might continue to bring vast sums of money into the nation, and accumulate riches to an astonishing degreee,—while the people,—the only true riches of the state, were reduced to misery.

'Such, in all probability, was the state of ancient Tyre. Such for certain was the state of Carthage, which, from this mistaken idea, that riches could constitute the strength of a state, suffered her *merchants* to be exalted to the highest degree, while her *people* were miserable slaves. But when the trying hour of danger came,—when she was surrounded with difficulties on every side,—she felt her internal weakness:—her own people deserted their oppressors, and assisted the victorious foe;—her mercenaries forsook her and fled;—and she felt, when too late, that she had trusted to a pointed rod, which, when she was obliged to lean upon it for support, pierced her to the heart, and made her fall like a mighty monument erected by folly upon the unstable sand, which, when it was fiercely assailed, tumbled headlong a stupendous ruin, the wonder and astonishment of all surrounding nations.

'Let us not therefore deceive ourselves by false appearances.—A nation may carry on a gainful trade, while its strength and vigour are declining.—Its merchants may be enriched, while the state becomes nerveless and exhausted.—Its great men may be wallowing in luxury, while slavery approaches with hasty strides; or may be intoxicated in the giddy whirl of varied amusements and refined delights, when it stands tottering on the very brink of destruction.'

Manufactures too, as contributing to the advancement of agriculture, when properly conducted, and as furnishing a basis for commerce, he commends as highly beneficial. But when, from want of attention or want of knowledge, they are so improperly conducted as to retard the improvements of agriculture, the apparent prosperity which they for a time produce he compares to the glowing lustre of a brilliant meteor, that for a time delights the fancy with the most agreeable ideas, but when it disappears, leaves nothing but darkness and gloomy desolation behind.

Such are the general principles established in the publication before us. The work itself comprehends a number of particular cases relating to the internal policy of Scotland, by attending to

which

which, it is shewn, the prosperity of that state might be greatly augmented. The reasoning is, throughout the whole, illustrated by apposite examples, drawn from history, ancient and modern; and these details are frequently curious and interesting. In our next we shall take a general view of the subjects discussed in this performance, in the order wherein they occur; and give some idea of the chain of reasoning by which they are connec

ART. III. *Select Letters between the late Duchess of Somerset, Lady Luxborough, Miss Dolman, Mr. Whistler, Mr. R. Dodsley, William Shenstone, Esq; and others*; including a Sketch of the Manners, Laws, &c. of the Republic of Venice, and some Poetical Pieces; the whole now first published from original Copies, by Mr. Hull. 2 Vols. 8vo. 12 s. bound. Dodsley. 1778.

NOTWITHSTANDING that some "trifles, light as air," may be found in these volumes, many of the Letters are so far worthy of the public attention, as to afford an ample compensation for the inferiority of their unimportant companions: on the whole, therefore, the lovers of this species of literary entertainment, are obliged to Mr. Hull * for the collection. Some agreeable pieces of poetry are interspersed; among which, *The Diamond*, an original poem, in two cantos, by Mr. Shenstone, merits distinction. One of the Editor's ingenious female correspondents prefers it to Pope's *Rape of the Lock*, as possessing, in particular, greater delicacy of sentiment.—The Rape of the Lock, however, with deference to the Lady's judgment, is, yet, an unrivalled performance.

Among the Letters, those of the late Duchess of Somerset seem to claim the preference. They truly deserve the character prefixed to them by Mr. Shenstone, in his transcript, viz. "Copies of Letters from her Grace the Duchess Dowager of SOMERSET (formerly Countess of *Hertford*) in which is discernible a perfect rectitude of heart, delicacy of sentiment, and a truly classic ease and elegance of style. There are many of them tinged with an air of melancholy, through the loss of her only son, Lord Beauchamp."

Several of the *younger* ladies, too, make a pleasing appearance in this literary group: a Miss F. is sprightly and humourous; and a Miss N. is equally sensible and entertaining.

Some of Mr. Shenstone's Letters are, likewise, worthy the regard of the Public, as they truly mark the writer's character, by that mixed air of chearfulness and pensiveness which is observable in those parts of his epistolary correspondence, printed in former collections of his works.—Poor Shenstone does not

* Of Covent-Garden theatre; author of several dramatic pieces.

appear to have been altogether an happy man. Perhaps his retired life was not quite suitable to his natural disposition. His rural scenery was pleasant in the summer, and while enlivened with company; but in the gloom of winter, and in solitude, he was subject to the spleen;—and the limits of his fortune would not allow him to seek relief in the amusements of the town.

The Editor takes notice of a common objection to publications of this kind, "that private letters should not be made public without the consent of the writers," &c. Mr. Hull, in his preface, observes, that 'this general rule, like many others, may admit of an exception, in particular instances; and these instances are, where a *proper mode* of introducing them to the world is inviolably attended to. It is a well-known, and equally uncontrovertible, maxim, that persons of the highest excellence (especially in the literary walk) are possessed of the greatest reserve and diffidence. Were the private sentiments of such to be with-held from the Public, till their individual consent were obtained, what a loss would it be to the republic of letters, and what an injury to moral improvement! Any person's general principles and ideas may be seen, perhaps, in the respective public profession and situation of life, and their general intercourse with mankind; but the innate sensations, the more refined emanations of the mind, are alone discoverable in the private communications of friendship. There can therefore be no unpardonable liberty in *decoying*, or even *gently-compelling* such deservers into public notice; nor is it, by any means, uncharitable to suppose, there may be many, who would not be violently displeased to see their sentiments in print, however reluctant they might, and, perhaps, ought to appear, if their particular permission were applied for.

'To illustrate and enforce this position, let me be permitted to ask, if the Duchess of SOMERSET had been requested to have suffered her Letters to be made public, whether she would have consented? Probably not—Yet what an advocate would moral virtue, pious resignation, and genuine piety have been deprived of, if those exquisite transcripts of her mind had been concealed from public view!—It is, moreover, matter of great doubt, whether we should have been so well acquainted with the talents of a SHENSTONE, had Providence indulged the wishes of his most intimate friends and acquaintances, in prolonging so valuable a life.

'Thus it has been, is, and will be, with most people of distinguished abilities; their excellencies must, in a manner, be *forced* into day-light, or we should lose the benefit of their precepts; they might otherwise be said, like misers, to have a valuable treasure buried with them, which ought, in common justice, to be left behind for the advantage of survivors.'

There is, no doubt, with respect to the *Public*, some weight in what Mr. Hull hath observed; but there is another reason to be urged in proof of the *particular utility* of such collections: two sightly octavos, with such inviting names in the title-page, might chance to produce, to the Editor, no ungrateful returns

for

for the trouble and attention bestowed, in providing for the entertainment or instruction of his readers—This is a reason which, we apprehend, has had its weight with the Editors of many similar publications; as it notoriously had with the Lady who gave to *the world* those Letters which the late Lord Chesterfield intended only for *his son.*

As we have, especially, commended the Duchess of Somerset's Letters, a specimen of them will, we are persuaded, be acceptable to the generality of our Readers:

Duchess of SOMERSET to Lady LUXBOROUGH.

Piercy-Lodge, Nov. 23, 1753.

'I did indeed, dear Madam, begin to despair of having the honour, and (what I felt more sensibly) the pleasure of hearing from you again. I am so subject to fall into errors, that I was afraid some unguarded expression in my last letter might have given you offence, and yet my heart bore witness, how far I had been from intending it.

'I have been extremely ill the whole summer, and for some weeks believed in great danger; but, by the blessing of God upon Dr. SHAW's prescriptions, I am at present, though lean and ill-favoured, much better; yet still obliged to be carried up and down stairs, for want of strength and breath to carry myself: but I have great reason to bless God for the ease I now enjoy. When one comes to the last broken arches of MIRZA's bridge, rest from pain must bound our ambition, for pleasure is not to be expected in this world; where I have no more a notion of laying schemes to be executed six months, than I have six years hence; which, I believe, helps to keep my spirits in an even state of chearfulness to enjoy the satisfactions which present themselves, without anxious solicitude about their duration. We have lived to an age that necessarily shews us the earth crumbling under our feet, and as our journey seems approaching towards the verge of life, is it not more natural to cast our eyes to the prospect beyond it, than by a retrospective view, to recal the troublesome trifles that ever made our road difficult or dangerous? Methinks it would be imitating LOT's wife (whose history is not recorded as an example for us to follow) to want to look back to the miserable scene we are so near escaping *from.*

'I have spent the last three weeks most agreeably. The first of them, the Bishop of *Oxford* and Mr. TALBOT, passed with us, and had the goodness to leave Miss TALBOT (whose character I think you must have heard) when they went away. She is *all* the world has said of her, as to an uncommon share of understanding: but she has other charms, which I imagine you will join with me in giving the preference even to that; a mild and equal temper, an unaffected pious heart, and the most universal good-will to her fellow-creatures, that I ever knew. She censures nobody, she despises nobody, and whilst her own life is a pattern of goodness, she does not exclaim with bitterness against vice. We spent a good deal of our time in our own rooms, except in the mornings, but our time is a good deal broken in upon. Soon after nine we meet in the chapel; as soon as prayers are over, we go to breakfast, and after

that we work, during which, Mr. COWSLAD, or my chaplain †, read aloud; at eleven we go, if the weather is tolerable, to take the air for two hours at least, which Dr. SHAW insists upon my doing. The moment we get out of the coach, we see no more of one another till three, when the dinner is punctually upon the table. Dinner and tea are both over by five, when we retire till eight, and then go to prayers; after which we adjourn into the little library, where we work, and the gentlemen read, as in the morning, till supper, a quarter before ten, and it is a rule to be in all our rooms a quarter before eleven.'

This, to the *fine* world, as her Grace elsewhere observes, may seem to be a *melancholy, monastic* life. She could not, however, be supposed, as she herself remarks, to have chosen it from an 'ignorance of the splendour and gaiety of a court, but from a thorough experience that they can give no solid happiness.—— I find myself, she adds, more calmly pleased, in my present way of living, and more truly contented, than I ever was in the bloom and pomp of my youth. I am no longer dubious what point to pursue. There is but one proper for the decline of life, and indeed the only one worth the anxiety of a rational creature at any age: but how do the fire of youth and flattery of the world, blind our eyes, and mislead our fancies, after a thousand imaginary pleasures which are sure to disappoint us in the end!'

The Duchess having justly praised Miss Talbot, in the foregoing extract of her letter to Lady L. we shall here copy the following further mention of that amiable person *, from her Grace's letter to Mr. Shenstone, written about a month after the letter to Lady Luxborough:

'The kind offer you made me, of sending me any thing you occasionally happened to write, I look upon as the highest obligation; and you will greatly add to it, if you will permit me to shew them to a very ingenious friend of mine, whose ingenuity is her least praise, since the even chearfulness of her temper, the candour and integrity of her heart, joined with the most unaffected and honourable piety, must claim the esteem of all lovers of virtue, who have the happiness of being acquainted with her. You may possibly have

---

† In another letter, the Duchess thus expresses the satisfaction which she took in the company and conversation—not of red coats and beaux, the usual favourites of ladies, but of such men as the learned Dr. *Chandler*, and her worthy *chaplain*; the latter of whom she styles "a modest, sensible, and truly pious young man."—This gentleman, it appears, from authentic information, was the Rev. Mr. Lindsey, now well known to the world by his writings, and by his conscientious resignation of his church-preferments.

* Our Readers will find some account of this Lady and her family, in the 42d volume of our Review, p. 461. In the same volume, at p. 478, is announced the publication of her *Reflections on the Seven Days of the Week.* And in our 46th volume, p. 389, we gave an account of her valuable *Essays on various Subjects.*

heard

heard of her, as in her very young days, some little things of her writing got abroad, which were thought worthy of notice, considering the age she was then of. She is a grand-daughter of old Bishop TALBOT's, and niece to the Lord Chancellor of that name. She has lately spent six weeks with me here.'——

In another letter, to the same Lady, dated Feb. 25, 1754, the good and pious Duchess farther moralizes on the *evanescence* of worldly enjoyments, in the following just and edifying manner:

'Tis true, my dear Lady LUXBOROUGH, times are changed with us, since no walk was long enough, or exercise painful enough to hurt us, as we childishly imagined; yet after a ball or masquerade, have we not come home very well contented to pull off our ornaments and fine cloaths, in order to go to rest? Such methinks is the reception we naturally give to the warnings of our bodily decays; they seem to undress us by degrees, to prepare us for a rest that will refresh us far more powerfully than any night's sleep could do. We shall then find no weariness from the fatigues which either our bodies or our minds have undergone; but all tears shall be wiped from our eyes, and sorrow, and crying, and pains, shall be no more; we shall then without weariness move in our new vehicles, transport ourselves from one part of the skies to another, with much more ease and velocity, than we could have done in the prime of our strength, upon the fleetest horses, the distance of a mile. This chearful prospect enables us to see our strength fail, and await the tokens of our approaching dissolution with a kind of awful pleasure. I will ingenuously own to you, dear Madam, that I experience more true happiness in the retired manner of life that I have embraced, than I ever knew from all the splendour or flatteries of the world. There was always a void: they could not satisfy a rational mind: and at the most heedless time of my youth, I well remember, that I always looked forward, with a kind of joy, to a decent retreat, when the evening of life should make it practicable.'

Not many of our Readers, we imagine, are strangers to the name of Dr. LANCASTER, author of a celebrated *Essay on Delicacy*; but few are acquainted with any particulars of his life, or even the knowledge of his profession. The following account of him, is given by our Editor, in a *note* added to a letter written by the Countess of *Hertford* (afterward Duchess of Somerset *) to Lady Luxborough, wherein the Countess recommends the Doctor's essay: the note is as follows:

'The *Essay on Delicacy*, here mentioned, was the production of Dr. NATHANIEL LANCASTER, many years rector of Stanford Rivers, near Ongar, in Essex, uncle to the Editor of these Letters. He was a man of strong natural parts, great erudition, refined taste, and master of a nervous, and at the same time, elegant style, as is very obvious to every one who has had the happiness to read the essay here spoken of. His writings were fewer in number than their Author's genius seemed to promise to his friends, and his publications less known than their intrinsic excellence deserved. Had he been as solicitous,

* The same Lady who wrote the letters copied in the two preceding pages.

licitous, as he was capable, to instruct and please the world, few prose-writers would have surpassed him: but in his later years, he lived a recluse, and whatever he composed in the hours of retired leisure, he (unhappily for the Public) ordered to be burned, which was religiously (I had almost said irreligiously) performed.

'He was a native of Cheshire, and, in his earlier years, under the patronage and friendship of the late Earl of CHOLMONDELEY, mixed in all the more exalted scenes of polished life, where his lively spirit, and brilliant conversation, rendered him universally distinguished and esteemed; and even, till within a few months of his decease (near seventy-five years of age) these faculties could scarce be said to be impaired.

'The *Essay on Delicacy* (of which we are now speaking) the only material work of his, which the Editor knows to have survived him, was first printed in the year 1748, and has been very judiciously and meritoriously preserved by the late Mr. DODSLEY, in his Fugitive Pieces, published in two volumes.'

To the foregoing extracts, we may add the following sketch of a northern prospect, which will afford some gratification to such of our South-British readers who have not yet made the (now fashionable) tour of Scotland. It is taken from a letter addressed to Mr. Shenstone, by a Mr. Sp——, (perhaps the celebrated Mr. SPENCE, author of *Polymetis*) dated Aug. 19, 1758.

'I went from you to Scotland, as I fear too many people do, with an expectation of scarce seeing any thing there worth seeing: but after passing above one hundred miles of it, through bad roads, over mountains, by cottages composed of dirt, and a barren, bleak country, we were agreeably surprised, on our approach toward Edinburgh, to find ourselves in an open country, well cultivated, and in a noble view, that struck us with double pleasure, from our being used so long to see almost nothing but what was displeasing. When you have coasted the Pentland hills, and get upon a rising, you see the city all at once, spread in a line before you, with the castle to the right, the palace and a rock (the middle part of which is called ARTHUR's seat) to the left; and a vast bason of water (the Frith of Forth) appearing from behind it; the country near is varied with little swells and risings, and studded with villas; the land spreads on with a chearful and cultivated look, and the whole is terminated with a long range of hills, that grow dimmer and ruder, quite on to those of the Highlands. You may a little conceive of what an extent this view must be, when I assure you, that the bason of water about the middle of it does not appear at all over-proportioned, and yet we were assured, that it was sixty miles long, about thirty in the broadest part, and fifteen in its opening to the sea. I could say much more of this same Edinburgh, but I have been already rather too diffusive.'

Those who love to read descriptions of *prospects* will be farther pleased with the following *glance* over *Persfield*, the seat of Mr. Morris, near Chepstow. It is given by the late ingenious Mr. Robert Dodsley, in a letter to his friend of *the Leasowes*:

'The place is certainly of the great and sublime kind; most of the near views are seen below you from the top of high precipices,

consisting

conſiſting of ſteep rocks, hanging woods, the rivers Severn and Wye, which laſt winds about the feet of the rocks below you, in a very romantic manner, almoſt ſurrounding a very pretty farm, where cattle and ſheep are feeding in the meadows, at ſuch a depth below your eye, that they ſeem very much diminiſhed. The rocks are bold and numerous, half covered with woods, and riſe almoſt perpendicular from the edge of the water to a ſurpriſing height, forming, from the great cliff, a kind of double amphitheatre. A gun fired from the top of this cliff, creates, by the reverberation of the report amongſt other rocks, a loud clap of thunder, two or three times repeated, before it dies away: but even this echo, conformably to the pride and grandeur of the reſt of the place, will not deign to anſwer a ſmaller voice than that of a muſket; with a culverin, I ſuppoſe, it would hold a noble dialogue. The town of Chepſtow, and its ruined caſtle, appear in the near view at ſomewhat more than the diſtance of Hales Owen from your grove; and the romantic windings of the Wye are ſeen all the way to them, except now and then that its ſtream is hid among the rocks; and all the way below them, till it is ſwallowed up by the Severn, at about two miles diſtance, where that river is alſo near two miles over, and from whence it extends, enlarging in breadth, quite down to King-road, below Briſtol. I can conceive nothing finer than theſe views would be, were the waters of the rivers as clear as that of the Thames: but, alas! they are ſo muddy, that they will ſcarce return the images of the rocks, trees, and other objects, that riſe upon their banks. The diſtant views are very extenſive, and let the eye into parts of fourteen different counties. The extent of the walks is near four miles, which in about five hours time I made ſhift to accompliſh. I went from Bath with a polite party of gentlemen and ladies, and our three days excurſion was altogether exceedingly agreeable *.'

A more

* 'I am this inſtant favoured with a more particular deſcription of the ſcenes and views I have attempted to deſcribe, and for your better underſtanding the ſituation of them, have copied them. Firſt you enter the ſerpentine walks (which are near four miles and a half in length) from Chepſtow, and the

I. View, the town.

II. The ſea and the rocks.

III. The two paſſages over the Severn, from England to Wales, where the paſſage-boats are continually paſſing and re-paſſing.

IV. } Three avenues from which are ſeen { Chepſtow,
V. } Three avenues from which are ſeen { The church;
VI. } Three avenues from which are ſeen { Caſtle and rocks.

VII. A confined view of the rocks and channel.

VIII. A balcony, from whence are beautiful views of the river Wye, and its windings, the rocks, woods, &c. &c. beyond deſcription.

IX. A ſeat; the view, the woods continued.

X. A Chineſe bridge; a pretty confined proſpect.

XI. A large oak, with ivy, and two ſeats under it.

XII. A beautiful green by the wood.

XIII. A ſeat under two oaks.

XIV. A

A more particular exhibition of the same delightful scenery, is given by the sprightly Miss M—, in a letter to Mr. Shenstone, dated July 21, 1760; from which we shall extract the following views:

'When we arrived in Wales, we just took a little refreshment, and then drove to Chepstow, remarkable for the great height of its bridge, the tide rising higher by some degrees there than in any part of the three kingdoms. At this place we were to sleep, so we went to the best inn to get accommodations. These secured, we made the best of our way to Persfield, the seat of Mr. Morris; and such a place, for the variety and beauty of its prospects, I never saw.

'The gardens are seven miles round, so our poor old Lady was forced to occupy a seat just by the house, and the rest of us then walked as far as our legs were able to carry us. We could not compass the whole round, but saw all the principal prospects. To attempt describing them is impossible, at least to do it with justice to their merit, yet, though unequal to the task, I must say something. The gardens are situated on the *rocks*, I cannot call them the *banks*, of the river Wye, and cut into walks, in themselves excessively beautiful, but the superior beauty of the views they command, so entirely engrosses the eye, that they can be very little heeded. Sometimes we look down upon the river, from an eminence of near four hundred feet, which winds itself round as in a semi-circle. The opposite side is bounded by rocks of equal height, some barren, and resembling the ruins of old fortifications; others covered with the most pleasing variety of greens the eye can wish to behold, while at the bottom, cattle are feeding in the sweet pastures by the river's side: cattle, we were told the creatures were which we saw; but really our faith had need be strong to believe it, since they appeared to our view more like hens and chickens, and I do assure you, one of our company took them for such.'

We remember to have given a more circumstantial account of Persfield, in a former Review, from one of Mr. Young's tours;

XIV. A delightful shrubbery.
XV. A cave of stone and pebbles, with an extensive prospect.
XVI. The top of the mount, with the prospect of seven counties, the sea, the rocks, Berkley castle, the shipping, &c. &c.
XVII. A mew for pheasants, with shrubberies of the finest foreign shrubs.
XVIII. A fine beech tree, exceedingly large.
XIX. A Druid's throne and temple *in a parterre*.
XX. The cave where we dined; the opening before it in form of a semi-circle, which the prospect from thence resembles, from whence are seen the rock, the wood, the river, with fine lawns.
XXI. A Chinese semi-circle; the view, the river, rocks and lawns, Berkley castle, and a very extensive prospect of Bristol, &c. &c.
XXII. A cave, with iron rails before it; the view, looking down a precipice, the most beautiful woods imaginable.
XXIII. An octagon temple, surrounded with Chinese rails, from whence is a most extensive prospect of many counties, with Kingroad, the shipping, &c. &c.'

for

for which the inquiſitive Reader is referred to the 38th volume of our Review, p. 226—232.

For our part, we freely acknowledge, with Mr. Shenſtone, in his anſwer to Miſs M—'s letter, that we 'have great joy in reading theſe little pleaſurable travels, in a private letter, related, as Miſs M—'s are, without formality, deſcribing with eaſe and ſimplicity, every little occurrence as it falls out.'—On the other hand, Mr. Shenſtone's *cautions*, with regard to *parties of pleaſure*, and *foreign travelling*, are worth tranſcribing, from the ſame letter:

'I can journey with you, ſays he, in imagination, and partake every trivial difficulty and every delight. *You* are fond of theſe little *parties of pleaſure*, as they are called, and in you it is, by no means, reprovable; but in general, they are very dangerous to young folks. *You* have means and time, at your own diſpoſal; your party is ſmall and ſelect, both in point of reputation and underſtanding; you likewiſe turn your excurſion to ſome advantage; you make obſervations on all you ſee, form nice diſtinctions between different places, points, and characters, and draw juſt concluſions from them——But, as I ſaid before, theſe parties too often are hazardous; the mind once indulged in them, is apt to covet them too often; they are ſometimes the means of drawing a female into improper company; they encroach on means and time, neither of which, probably, can with propriety be beſtowed; they have their ſource in diſſipation, are continually attended with hazard, and too often end in the worſt of miſchiefs. In ſhort, I would wiſh all young folks, who have neither leiſure nor money at command, to ſhut their ears againſt the very name of *a party of pleaſure*.

'More than once in my life, I have been ſolicited by friends to viſit foreign climes. I had an invitation of this kind lately; but it is now too late; at leaſt, I think ſo—Beſides, why ſhould a man go ſo far for objects of curioſity, who has ſeen too little of his own country? Many parts of England, Wales and Scotland equally (I ſhould think) deſerve our admiration, and we need not riſque winds and waves, to which I feel *ſome* objection. Numbers of our travelling gentry peregrinate too early in life, before the mind is ſufficiently formed to make proper obſervations on what they ſee and hear.

'A friend once related an anecdote, which is appoſite to my ſubject. A very young man, of good natural underſtanding, and heir to an affluent fortune, would needs be one of theſe inconſiderate travellers. In the courſe of his adventures, he fell into company, in Naples, with ſome well-travelled, and well-informed foreigners. They were converſing on what they had ſeen in England; and ſome little difference in opinion ariſing about the architecture of Windſor-caſtle, they naturally referred themſelves to the young Engliſhman for deciſion. With much confuſion and heſitation he was compelled to confeſs, he had never ſeen the building in queſtion. The company, with true foreign politeneſs, only teſtified their admiration in a ſilent ſmile—but the reflection inſtantly ſtruck, and pained the young gentleman. The reſult was, that he returned for England within two days, rationally determined to inſtruct himſelf in the knowledge

knowledge of his own country, before he pryed into those afar off. His reflection and determination did equal credit to his understanding.'

A variety of other *descriptive* letters will be found in this collection, some of which we were tempted to transcribe, but have been forbidden, by the limits of our Journal: our Readers, however, are particularly directed to the following Letters, in the second volume, viz. Letter I. Describing Lord Foley's seat in Worcestershire: By Mr. Shenstone.—Lett. LVI. Miss N—'s description of her journey across Mount *Cenis*, with her subsequent accounts of Venice.—Lett. LXVI. Description of a retirement at Palluello, near Venice: *By the same.*—Lett. LXVII. Description of Bridgnorth, in Shropshire: *By the same.* Also the six following Letters (by the same ingenious Lady) in which she gives very entertaining accounts of Dunkeld and Athol-House in Scotland; of Paris; of Switzerland; and of the Carnival time at Venice.

ART. IV. *A View of Society in Europe, in its Progress from Rudeness to Refinement; or, Inquiries concerning the History of Law, Government, and Manners.* By Gilbert Stuart, LL. D. 4to. 15 s. Boards. Murray. 1778.

THE subject of this performance has been treated by several of the most ingenious and elegant writers of the present age. Montesquieu gave the first general delineation of the spirit of laws, as well as the progress of government and manners, in ancient and modern times. Voltaire offered a more particular survey of the same important objects, in his comprehensive History of Modern Nations. Dr. Robertson, in the introductory part of his History of Charles the Fifth, followed the same course; and, while he embellished the subject by his inimitable pencil, he added new force to his observations by the authorities to which he had recourse. Judge Blackstone *in his Commentaries*,—Lord Kaims *in his Principles of Equity, and his Sketches*,—Professor Millar *in his Observations on the Distinction of Ranks*,—have examined many branches of the same important subject; and, in general, it is more fashionable in the present age, than it has been in any former period, to disregard the abstractions and refinements of philosophy, and to prefer the study of human nature in the scenes of real life, and in the records of history.

The labours of an ordinary Writer, who should employ himself in examining topics that have been canvassed by so many learned men, would deserve little attention: But it adds peculiar merit to Dr. Stuart's performance, that on a subject of curiosity and importance sufficient to attract the universal regard of the learned and ingenious of the present age, he has brought forward many interesting facts hitherto neglected, opened a variety

riety of views, and ſtarted many ideas, which lead to new and uſeful reflections. His obſervations concerning the ſtate of ſociety, and of government, in Europe, on the downfall of the Roman empire, as well as on the feudal ſyſtem, and the Gothic manners, are eſſentially different from thoſe of the moſt approved modern hiſtorians: and it muſt be acknowledged, that while he defends his opinions with uncommon acuteneſs, he ſupports them by authorities which ſhew that he has made the deepeſt reſearches into the hiſtory and antiquities of the middle ages.

Monteſquieu * obſerves, that the beautiful ſyſtem of the Engliſh government was diſcovered in the woods of Germany. Dr. Stuart generaliſes this remark; and proves that the uſages and cuſtoms which the barbaric tribes brought from their woods, were the remote ſource of all the laws, tranſactions and eſtabliſhments which took place among the Gothic nations.

The admirable treatiſe of Tacitus on the manners of the Germans, forms the groundwork of his performance; and on this baſis he has, with much ingenuity and taſte, erected a fabric, which not only ſurpriſes by its novelty, but pleaſes by its elegance and grandeur.

The Work is divided into two Books. In the firſt Dr. Stuart inquires into the manners of the German tribes, before they left their native country; and into their political eſtabliſhments after they had ſettled in the places gained by their numerous conqueſts. The ſecond Book exhibits the ſpirit and progreſſion of Fiefs, with the varying genius of the feudal ſyſtem. The Author explains the Gothic eſtabliſhments in their origin, perfection, and decline; and points out the effects of the different ſteps, in their progreſs, on the public tranſactions and communities, and on the manners of men in private life.

The preſent Article would ſwell beyond its due proportion, ſhould we indulge our inclination to follow the Writer through the various labyrinths of this extenſive and delightful field. We ſhall, therefore, confine our remarks to thoſe parts of his work, in which his opinions are advanced in direct oppoſition to thoſe of other writers, who have obtained the ſanction of public applauſe.

The principal diſtinction between the manners of barbarous and of refined ages, ariſes from the different ideas, and management, of property. Among the ancient Germans, land was connected with the tribe or community, rather than with the individual. The merit of men was not meaſured by the extent of their poſſeſſions. Perſonal qualities, alone, were the foundation of pre-eminence. Men, in this ſituation, act from

* *Sur la Conſtitution d'Angleterre.*

affection and appetite, and not from interest. Hence the ardour of their friendships, the force of their resentments; hence their love of glory, and their passion for arms; and hence that spirit of independence and liberty, which formed the most interesting and amiable feature in the Germanic character. 'Every person,' continues the Author, 'who was free, considered himself in the light of a legislator. The people prescribed the regulations they were to obey. They marched to the national assembly to judge, to reform, and to punish; and the magistrate and the sovereign, instead of controlling their power, were to submit to it. Stated or regular terms were appointed for the convention of their public council; and a freedom of speech, entire and unlimited, was permitted. His age, his eloquence, his rank, and the honour he had acquired in war, were the qualities which procured attention to the speaker; and the people were influenced by persuasion, not by authority. A murmur, coarse, and often rude, expressed their dissent: The rattling of their armour was the flattering mark of their applause.'

While such was the condition and character of the men, Dr. Stuart thinks it unreasonable to concur with the general opinion of writers, who imagine that the women, during those ages, were held in servitude. Lord Kaims, and Professor Millar, who have examined this subject at great length, suppose that women were of so little consequence in rude times, that they were the objects of traffic, and commonly purchased by their husbands. They have been deceived, however, by forms of expression, which occur in the Gothic laws. The *pretium dotis* was not the purchase-money of the wife, but the provision for her subsistence. It was frequently given to her relations, who retained it for her use; and beside this, she was entitled to a present from her husband, the day after her nuptials, which commonly was equal to the fourth part of his effects. This was the practice among the Germans, after they had settled in their conquests; and prior to this period, the situation of the fair sex was still more advantageous.

'The state of society,' continues Dr. S. 'which precedes the knowledge of an extensive property, and the meannesses which flow from refinement and commerce, is in a high degree propitious to women. To treat them with cruelty does not consist with the elevation of sentiment which then prevails. Among the people, of whom I speak, even the slave was exposed to no studied insult or oppression. Of the women, the warrior and the citizen considered himself as the friend and the protector; and their weaknesses only served to render his attachment to them the more lasting and tender.'

The sources of the respect paid to the women among the Germans, were their superior abilities for the management of domestic

mestic concerns. To them the education of the youth of both sexes was entrusted. Women are more disposed to rapture and devotion than men, and their curiosity to pry into futurity is more extravagant. The superstitious weaknesses of the sex, which, in refined times, are a subject of ridicule, lead to attention and reverence in a rude age. The German women were regarded as prophetesses; they were thought to have something peculiarly divine in their nature; and the names of many of them are recorded, who were worshipped as divinities. To attend to the qualities of plants, and to the curing of wounds, was a branch of female occupation; and their skill in these arts naturally conferred on them, in times of war and depredation, a very considerable degree of influence. They followed the army to the field of battle; their captivity was reckoned the greatest misfortune that could happen; and the stipulations of states were never so certainly secured, as when some virgins of rank were delivered among the hostages.

'But, what evinces their consideration beyond the possibility of a doubt, is the attention they bestowed on business and affairs. They felt, as well as the noble and the warrior, the cares of the community. They watched over its interest, considered its connection with other states, and thought of improving its policy, and extending its dominion. They went to the public councils or assemblies of their nations, heard the debates of the statesmen, and were called upon to deliver their sentiments.'

Having considered the institutions and manners of the Germans, before they left their woods, our Author follows them into their establishments in the Roman empire. "In what manner, or by what principles, they divided among them the lands which they seized (says the elegant and well-informed author of the History of Charles the Fifth †), we cannot now determine with any certainty. There is no nation in Europe whose records reach back to this remote period; and there is little information to be got from the uninstructive and meagre chronicles, compiled by writers ignorant of the true end, and unacquainted with the proper objects of history." The defect of which this celebrated historian complains, Dr. Stuart has endeavoured to supply. 'The members (says he) of a German nation, according to Tacitus, cultivated, by turns, for its use, an extent of land corresponding to their number; which was then parcelled out to individuals in proportion to their dignity.' When a German tribe obtained possession of a Roman province, they continued to be governed by their ancient principles in the distribution of their possessions. The king or sovereign, as the person

† Vol. i. p. 14. 8vo.

of greateſt dignity, had the moſt conſiderable portion; which came to conſtitute his *domain*. Each citizen and warrior had his lot or ſhare, which gave riſe to *allodiality*. That part of the territory which was not exhauſted by partitions to individuals, was conſidered, agreeably to the ancient ideas, as belonging to the community; and was called, in the barbaric codes, the lands of the *Fiſc*. The ſituation of a German ſtate, which had acquired a ſettlement, produced the neceſſity of drawing cloſer the connection of the ſovereign and the chiefs, and of the chiefs and the people. The lands of the *Fiſc* were the medium which were employed in effecting this deſign. 'The ſovereign took the direction of theſe; hence poſſeſſions flowed to the chiefs, under the burden of preſenting themſelves in arms at the call of the ſovereign; hence the chiefs dealt out lands to their retainers under the like injunction of continuing to them their aid; and thus a political ſyſtem was founded, which was to act in ſociety with infinite efficacy.'

'Of this ſyſtem, the intention and the ſpirit were national defence and domeſtic independence. While it called out the inhabitant and the citizen to defend his property, and to ſecure his tranquillity, it oppoſed barriers to deſpotiſm. Growing out of liberty, it was to promote the freedom of the ſubject. The power of the ſovereign was checked by the chiefs, who were to form a regular order of nobility; and the ariſtocracy or the power of the chiefs, was repreſſed by the retainers and vaſſals, who, conſtituting their greatneſs, were to attract their attention. The chief, who oppreſſed his retainers, was to deſtroy his own importance. It was their number, and their attachment, which made him formidable to his prince and to his equals.'

Nor was it in their political arrangements only, that the Gothic nations were guided by the principles of the ancient Germans. The ſources of chivalry, of the pre-eminence of women, of tournaments, of blazonry, and the judicial combat, are all to be found in the treatiſe of Tacitus concerning the German manners. Directed by the views of this accompliſhed writer, Dr. Stuart traces the origin and progreſs of thoſe peculiar inſtitutions which prevailed in the middle ages. To exhibit his obſervations at ſufficient length, would be inconſiſtent with our deſign; and it would be doing him injuſtice to abridge them. The whole points to an important diſtinction in the Gothic manners during their purity and their decline. While the greatneſs and ſimplicity of thoſe maxims, which the conquerors of Rome brought with them from their woods, continued to animate their poſterity, the feudal aſſociation was noble in its principles, and uſeful in its practice. It was an exerciſe of bounty on the part of the lord, of gratitude on that of the vaſſal. On the foundation of their connection, and of that of the land or fief

fief which the former bestowed on the latter, a train of *incidents* were [*was*] to arise, the unequivocal expressions of friendship and habitude, the tender and affectionate fruits of an intercourse the most devoted and zealous.'

While the grants of lands were precarious, or for life, the superior chose to educate, in his hall, the expectants of his fiefs: And when they descended to heirs, he was careful, on the death of his vassal, to take the charge of his son and his estate: Hence the incident of *wardship*. The new vassal, on entering upon his fief, conscious of gratitude due to his lord, made him a present: Hence the incident of *relief*. Grateful for the past, and anxious for the future favour of his chief, the vassal did not incline to ally himself to a family which was hostile to him; Hence the incident of *marriage*. When the superior was reduced to distress and captivity, the vassal was forward to relieve him: This gave rise to the incident of *aid*. And when the sacred ties which bound the vassal and his lord were infringed; when the former was guilty of any striking delinquence, he was deemed unworthy of his fief, and deprived of it by the incident of *escheat*.

'Amidst the contention of friendship, and the mutuality of mind which exercised and informed the lord and the vassal, they experienced a condition of activity, liberty, and happiness. The vassals attended to the retainers who were immediately below them. In their turn they were courted by the lords, whose strength they constituted: and the lords gave importance to the sovereign. The constituent parts interested in government, as well as war, were attentive, in their several departments, to the purposes of order and justice; and in national operations they acted with an union that made them formidable. Of this association political liberty was the result; and while this fortunate state of things continued, the people, in every country of Europe, came in arms to their national assembly, or appeared in it by their representatives.

'Such, in a more particular manner, was the condition of the Anglo-Saxon period of our history; and the people, happy alike in their individual and politic capacity, as men and as citizens, were to bear more reluctantly the oppressions of the Norman times.'

This doctrine the Author confirms, in his notes, by innumerable authorities of ancient records and charters; and the consequences which he deduces from it are equally important and extensive. We cannot forbear mentioning the solution which it affords of some problems in the English history, which have been commonly thought inexplicable. Many learned writers are positive, that the Anglo-Saxons were strangers to fiefs, which, they assert, were introduced into England by William duke of Nor-

 mandy.

mandy. There are writers not lefs learned, who affirm, that fiefs were not introduced into England by the Duke of Normandy, but prevailed among the Anglo-Saxons, in the condition in which they were known under William. Dr. Stuart obferves, 'that it cannot be true, that the Saxons who fettled in England fhould be ftrangers to fiefs.——The hereditary grant of land, as well as the grant in its preceding fluctuations, was known to our Saxon anceftors. Of this, the conformity of manners which muft neceffarily have prevailed between the Saxons and all the other conquering tribes of the barbarians, is a moft powerful and a fatisfactory argument. Nor is it fingle and unfupported. Hiftory and law come in aid to analogy; and thefe things are proved by the fpirit and text of the Anglo-Saxon laws, and by actual grants of hereditary eftates under military fervice.'

But although fiefs prevailed in the Anglo-Saxon times, yet their condition was different then, from what it afterwards became. Under the Anglo-Saxon princes, no mention is made of thofe feudal feverities which fhook the throne under William and his fucceffors. The varying fpirit of the feudal affociation, which Dr. Stuart has been careful to remark, accounts for this difference. When the connection between the fuperior and vaffal was warm and generous, the feudal incidents were acts of cordiality and affection. When the introduction of luxury, and an acquaintance with the ufes of riches, had given birth to thofe interefted paffions which fet the fuperior and vaffal at variance, the fame incidents became acts of oppreffion and feverity. This was more remarkably the cafe under William and his immediate fucceffors; and until the time of King John, the people of England complained loudly of the feudal feverities, and to their complaints always joined the requeft, that the laws of Edward the Confeffor fhould be reftored. "What thefe laws were of Edward the Confeffor (fays Mr. Hume), which the Englifh, every reign during a century and a half, defired fo paffionately to have reftored, is much difputed by antiquarians; and our ignorance of them feems one of the greateft defects of the ancient Englifh hiftory." The train of thinking into which Dr. Stuart has been led, points to an explanation of this myftery. By the laws or cuftoms of the Confeffor, that condition of felicity was expreffed, which had been enjoyed during the fortunate ftate of the feudal affociation. The cordiality, equality, and independence, which then prevailed among all ranks in fociety, continued to be remembered in lefs profperous times, and occafioned an ardent defire for the revival of thofe laws and ufages, which had been the fources of fo much happinefs.

The reign of Duke William and his fucceffors was diftinguifhed from that of the Confeffor and the Anglo-Saxon princes by

by a remarkable circumſtance in the progreſs of fiefs. 'When the cordiality of the vaſſal was maintained, a *general* obligation of military ſervice was ſufficient to induce him to marſhal all his force in the field. When this cordiality was deſtroyed, policy was to extort what his generoſity and attachment had conferred. Lands were to be burdened with *a full and exact proportion* of ſoldiers: Hence the tenure of *knight-ſervice*. The grant of a certain portion of land entitled to the ſervice of a knight or ſoldier, and was called a *knight's fee*. An eſtate of two hundred fees furniſhed, of conſequence, two hundred knights. This alteration, which had been introduced gradually into France, and ſeveral other kingdoms of Europe, was brought about at once in England by the advancement of William the Norman to the crown of the Confeſſor. William was acquainted with the moſt extended ideas of the feudal ſyſtem; and by theſe he governed his conduct in diſtributing the lands of his new kingdom. Inſtead of introducing the knowledge of fiefs into England, therefore, William only made known the tenure by *knights ſervice*.

One admirable effect of this inſtitution was, that thoſe who poſſeſſed the lands of a kingdom were entruſted with arms to defend them. The intereſt and happineſs of men led them to oppoſe the encroachment of domeſtic as well as of foreign enemies; and the ſame ſoldiers who reſiſted invaſions from abroad, ſet bounds to the ſtretches of prerogative. But, notwithſtanding this advantage, the feudal militia was found incompatible with refining manners. It had been uſual, from the earlieſt times, for the ſuperior to levy a fine from the military tenant, who refuſed to take the field at his ſummons. As luxury encreaſed, men became leſs willing to join the army. Hence the commutation of ſervice for money, and the introduction of the tenure of *eſcuage*, which, inſtead of exacting the perſonal attendance of the knight, only obliged him to pay an annual ſum to his ſuperior. As the king was lord paramount of the whole kingdom, the money thus collected ultimately centred in him; and princes, inſtead of recruiting their armies, filled their exchequers. In order to defend their dominions they hired mercenaries, compoſed of the dregs of the people. Theſe were diſbanded at the end of every campaign; and the diſturbances which ſuch numbers of idle banditti occaſioned all over Europe, ſhewed the neceſſity of ſtanding armies. But theſe ſteps, ſo extremely inconſiſtent with the ſpirit of the Gothic inſtitutions, were not taken without much preparation. Dr Stuart explains, at great length, the diſorders of the feudal militia, and the other circumſtances which rendered them practicable. The uſe of mercenaries gave birth to taxations, which began to be levied in every kingdom of Europe at the will of the prince. This

produced contentions between sovereigns and their subjects. In most countries of Europe the kings acquired the right of taxation, which, united to the command of the military force, forms the completion of despotism.' In England, the prerogative of taxation, which the prince had assumed, was wrested from him by the great charter of liberties. He was to command his mercenaries; but he was to depend, for their support and their pay, on the generosity of his people.'

While the decline of the feudal establishments occasioned important alterations in government, it had no less considerable an effect on the manners and character of men, and on the ordinary intercourse of private life. It resulted from the ancient state of the feudal nobles, that the lower ranks of men were courted and attended to in an uncommon degree. They formed the strength and glory of their superiors, who often stood in need of their assistance. Every free-born person had a capacity to bear arms, and to aspire to knighthood; and a long train of services, toils, and dangers entitled him to receive this honour. Splendid with a distinction which conferred glory on kings, the knight was solicitous to shew his superiority to ordinary men in every accomplishment of the mind or body. He studied an habitual elegance of manners. He was courteous and generous in his behaviour even to his enemies, refined to extravagance in his gallantry to the ladies, and the declared protector of religion and innocence. But, in the declension of the feudal army, knights of honour were employed to supply the personal service and attendance of the luxurious and the great; they exercised war as a profession, and brought contempt on knighthood by their numbers and venality. Various other circumstances concurred in producing this effect: The honours of the ancient chivalry were tarnished; and that order which had ennobled kings, and greatness, supreme power, and the loftiest acquirements, grew to be mean and trivial.'

While chivalry lost its renown, and its pure and stately manners decayed, the disastrous state of fiefs, which disunited the interests of the lord and the vassal, gave rise to oppressions and grievances. These produced meanness and corruption. All ranks of men were at variance. Rapacity and insolence characterised the superior and the master; chicane and disaffection, the vassal and the servant. 'The propensity to vice, fostered by political disorder, and the passion for gallantry, driven to extremity by the romantic admiration which had been paid to the sex, were to engender a voluptuousness and a luxury, which in the circle of human affairs are usually to distinguish and to hasten the decline and the fall of nations.'—'In the ruined state of fiefs and chivalry, there prevailed not, in the one sex, the scrupulous honour, the punctilious behaviour, and the distant

tant adoration of beauty, which had illustrated the æra of their greatness; nor, in the other, were there to be remarked the cold and unconquerable chastity, the majestic air, and the ceremonious dignity, which had lifted them above nature. A gallantry, less magnificent, and more tender, took place. The fastidiousness and delicacies of former ages wore away. The women ceased to be idols of worship, and became objects of love. In an unreserved intercourse, their attractions were more alluring. The times prone to corruption were not to resist their vivacity, their graces, their passion to please. Love seemed to become the sole business of life. The ingenious and the sentimental found a lasting interest and a bewitching occupation in the assiduities, the anxieties, and the tenderness of intrigue. The coarse and intemperate, indulging their indolence and appetite, sought the haunts, and threw themselves into the arms of, prostituted beauty.' The limits of this Article will not permit us to follow Dr. Stuart through his description of the vices and calamities of the middle ages. As he was directed by the views of Tacitus in painting the happy consequences of the purity and perfection of German manners, so he seems to have borrowed the masterly pencil of that historian, to delineate the fatal effects of their degeneracy and decline.

With regard to the Author's style, we may, briefly, characterise it in the terms in which he speaks of the *knightly* manners that prevailed in the times of ancient chivalry. It has, in general, 'a majestic air' and 'ceremonious dignity,' but we must observe, that stately *airs* and *dignities* are necessarily attended by a degree of stiffness, to which the lovers of elegant simplicity will ever prefer the more natural forms, and easier deportment, of those who move in less exalted spheres, and fill, with propriety, the middle walks of life,—which they love to frequent, and which are equally removed from the artificial splendours of a throne, and the untutored rusticity of a cottage.

ART. V. *Sketch of a Tour into Derbyshire a d* [illegible] *Part of Buckingham, Warwick, Leicester, Nottingham,* [illegible] *Bedford, and Hertford—shires.* Small 8vo. 2s. 6d. [illegible]

IT is generally observed, that fashions are followed by [illegible], but this, like most other common conclusions, is liable to exceptions, in particular instances. *Literature* has its fashions, as well as *dress* and *doctrines*,—*religion*, *politics*,—in short, almost every thing; and the present *ton* of authorship, is to write voyages and tours:—but the Author of this *Sketch of a Tour* is not to be numbered among the travelled coxcombs who have lately exposed themselves to public view. He is, evidently, a man of sense,—well qualified for remarking whatever he found worthy of remark, and for communicating to the Public, in a liberal and agreeable manner, the result of his observations.—His attempt [illegible]

 appears

appears to have been directed to the most proper objects; his selection to have been judicious; and his descriptions circumstantial, without tediousness:—and he has frequently subjoined reflections, naturally arising from the subject, and serving to add UTILITY to what might otherwise have proved merely amusement. For instance:

Speaking of the late general wreck of the Compton-estate, and the sale of the furniture at a seat of Lord Northampton's, he pathetically exclaims,—'Unhappy effect of a rage for parliamentary influence and for gaming! almost equally destructive to the fortunes of the greatest families. The former is attended with the worst consequences to society; a continued debauchery introduces a habit of idleness rarely got rid of, a disregard and contempt of the most sacred oaths, and a profligacy of manners which fit the unhappy wretches for the commission of every crime. Yet are these encouraged without hesitation by our nobility and men of fortune, often, as in the present instance, to their own ruin. Strange infatuation! that a man of education and reflection, who would start at the commission of most crimes, or even at the supposition of his being capable of them, should, for the sake of a vote, sit on the bench an unconcerned spectator of the illiterate wretch below, calling solemnly on the Almighty to attest the truth of what they both know to be a wilful deliberate falsehood!'

In like manner, taking notice of the many arguments which have been adduced for and against *great farms*, and mentioning their consequent depopulation of the country, he points out a remarkable instance of this unhappy effect, at Chadsunt, in Northamptonshire; where, he observes, 'was a mansion-house, the seat of Mr. Newsom, and ten farm-houses on so many farms, lett altogether at about 800 l. a year. Not long since this estate was sold to Lord Catherlough; the ten farm-houses are pulled down, and all the lands and the mansion-house are lett at 1000 l. a year to one farmer, who manages the business, as a grazier, with the help of two or three servants.

'This was told me by my intelligent landlord at the inn; who mentioned the following rise of provisions in his memory; veal from 1¼ d. to 4 d. a pound; two fowls from 10 d. to 2 s; pigeons from 10 d. and 14 d. a dozen to 3 s.; butter from 3 d. and 4 d. a pound to 7 d. and 9 d.; and cheese from 17 s. a hundred to 24 s.'

The history of the rise and fall of the great DUDLEY-FAMILY, likewise affords this reflecting Traveller an opportunity of adverting to the wretched state of those who are subject to the oppressions of an arbitrary government. Having mentioned the unhappy story of the Earl of Leicester's concealed marriage, and 'the consequent misfortunes of his noble and accomplished son, Sir Robert Dudley,' he proceeds:

'After

'After that most iniquitous court, the *Star-chamber*, had stifled the proceedings which Sir Robert had instituted to prove his mother's marriage, and his own legitimacy, he resolved to quit the kingdom; but as in those arbitrary days he could not do it without the King's licence (James I.) he applied for and obtained it. His estate, however, mutilated as it was, was a tempting bait; he was ordered to return, and not obeying the mandate, was prosecuted in the Star-chamber, and easily found guilty; upon which this place was seized into the King's hands. The magnificence of the situation became the object of Prince Henry's wish. A proposal was made to purchase it; commissioners were sent to make a survey, with special directions to find all things *under their true worth*. How well they observed their orders may be seen from their report of the value, which they made to be about 38,000 l. though from their return it appears that the castle stood on seven acres of ground, was in perfect repair, fit to receive his Majesty, the Queen, and Prince, at one time; that the value of the woods amounted to 20,000 l.; and that the circuit of the castle, manors, parks, and chase, lying round it together, contained nineteen or twenty miles. Out of this 38,000 l, 10,000 l. was to be deducted, as a fine for Sir Robert's contempt in not appearing to the summons; the wood (which though confessed worth 20,000 l. they had valued at no more than 12,000 l.) was also to be deducted, because Sir Robert's *Lady* had a jointure therein, and *if* she outlived him, might sell it. After these defalcations, the Prince most generously offered to give for this estate (the like of which, for strength, state, and pleasure, they say was not to be found in England) the sum of 14,500 l.

'Sir Robert knew too well what he had to expect from the justice of James, or his courts, and, having determined never to return to England, agreed to accept that money. The conveyances were executed, though no more than 3000 l. was paid at the time (and which, by the failure of the merchant who was to remit it, never came to his hands) and the Prince dying soon after, he never received any part of the remainder; and yet Prince Charles had no scruple of conscience about taking possession, as heir to his brother; nay, in his patent (when King) creating Sir Robert's mother Duchess of Dudley, he recognizes the whole transaction.

'Perhaps a stronger proof of the inestimable blessings of a government by law and of a trial by jury, can hardly be found; and the abolition of such a court, seems cheaply purchased by all the misfortunes and temporary confusion occasioned by the struggles against it in the time of this Charles.

'The history of this family of Dudley affords matter for other reflections. Edmund Dudley, descended, or claiming so to be, from a younger son of the Lords Dudley, became one of the

the great instruments of oppression under which the people groaned in the time of Henry VII. and was at last given up to their resentments, together with Empson, and executed. His estate, however, was restored to his son; who, getting into great favour with Henry VIII. and Edward VI. was created Viscount L'Isle, Earl of Warwick, and Duke of Northumberland. Insatiable in his ambition, he contrived to ruin the Duke of Somerset, and Lord Thomas his brother, uncles to Edward VI.; and, marrying his fourth son to Lady Jane Seymour, prevailed on that Prince to appoint her his successor; but here ended his career. Mary prevailing, he was beheaded. On Elizabeth's accession, the good fortune of the family seemed to return; his eldest son was restored to the titles of L'Isle and Warwick, and his second son made earl of Leicester; but this sun-shine was not of long continuance. The eldest son died without issue; and Robert, often in disgrace, and under strong suspicions of the most atrocious actions, died without leaving any child except the unfortunate Sir Robert, above mentioned. Thus, this family, rising upon iniquity, and in the course of about fifty years attaining almost to royalty itself, in nearly as short a time set in obscurity.'—Ye sons of greatness! ye minions of a court, who in sacrificing to your inordinate ambition, scruple not to risk the safety of governments, and to hazard the welfare of nations,—attend to the instructive lesson offered to you in the story of the Dudley-family!

As a specimen of our Author's manner of description, we shall give his account of Kedleston, the seat of Lord Scarsdale, about three miles from Derby, in the road to Buxton. 'This place,' our Author justly observes (for, in truth, it amply merits all that he has said in its praise) 'may properly be called the glory of Derbyshire, eclipsing Chatsworth, the ancient boast of the county. The front is magnificent and beautiful, the apartments elegant, and at the same time useful, a circumstance not always to be met with in a great house. It is the ancient seat of the Curzons, a family of great antiquity, wealth, and interest in this county. This house has been built by the present Lord (created Lord Scarsdale in 1761) partly on the spot where the old house stood, but the ground has been so much altered, that there is no resemblance of what it was. In the front stood a village, with a small inn for the accommodation of those who came to drink of a medicinal well, which has the virtues of the Harrogate water; a rivulet turned a water-mill, and the high road went by the gate. The village is removed (not destroyed, as is too often done); the road is thrown to a considerable distance, out of sight of the house; the scanty stream is encreased into a large piece of water; and the ground disposed in the finest order.

'The

'The entrance from the turnpike-road is through a grove of noble and venerable oaks (something hurt by a few small circular clumps of firs planted amongst them) after which, crossing a fine lawn, and passing the water by an elegant stone-bridge, of three arches, a gentle ascent leads to the house.

'The front, built of white stone, is extensive. In the center is a flight of steps, over which is a pediment, supported by four lofty pillars, of the Corinthian order. On each side, a corridore connects a pavilion with the body of the house, forming the two wings. The steps lead into a magnificent hall, behind which is a circular saloon. On the left are a music-room, drawing-room, and library; and, at the end of the corridore, the private apartments of Lord and Lady Scarsdale, and their young family. On the right of the hall are the dining-room, state dressing-room, and bed-chamber, and another dressing-room, the kitchen, and offices.

'On each side of the hall are eight fluted pillars, of variegated marble of the country, and two at each end, of the Corinthian order, twenty-five feet high, two feet six inches in diameter. This room is sixty feet by thirty within the columns, sixty-seven feet three inches by forty-two within the walls; the cieling coved and richly ornamented with paintings and relievos in the antique taste. The pannels of the doors are of the paper manufacture of Mr. Clay of Birmingham, highly varnished, and the paintings well executed.

'The saloon is forty-two feet diameter, fifty-four feet six inches high, twenty four feet six inches to the cornices, crowned with a dome. Over the doors are four paintings by Morland.

'The music-room is thirty-six feet by twenty-four, and twenty-two high. In this room is the triumph of Bacchus, a large and capital piece by Luca Giordani; a fine head by Rembrandt; and other pieces by Bassan, Horizonti, &c.

'From this room a corridore, hung with elegant prints, leads to the family apartments. The breakfast-room is painted from the antique in the baths of Dioclesian.

'The grand drawing-room is forty-four feet by twenty-eight, and twenty eight high, with a coved cieling; the furniture blue damask. A Venetian window and four door-cases are ornamented with small Corinthian columns of alabaster. In this room, as indeed in all the others, are many capital pictures. Rafael, Claude, Guido, Cuyp, &c. are amongst the masters.

'The library is of the same size and heighth as the music-room. In this room, over the chimney, is a piece of Rembrandt, which beggars all description. It is the story of Daniel brought before Nebuchadnezzar to interpret his dream, and contains eight or nine small whole-length figures. The composed majesty of the king, who is seated in a chair of state; the

the astonishment and terror of his great men sitting near him; the earnestness of Daniel kneeling before him; and, in short, the whole piece is beyond expression striking.

'From this room cross the saloon into the state-dressing-room and bed-chamber, with a servants room behind. The two former hung with blue damask, the bed of the same, with gold-lace, supported by palm-trees of mahogany, carved and gilt. The bed-room is thirty feet by twenty-two, twenty high.

'The dining parlour is thirty-six feet by twenty-four, twenty high, the cieling adorned with paintings. The center represents Love embracing Fortune, by Morland; four circles, by Zucchi, represent the four quarters of the world; and four squares, by Hamilton, the four seasons. The corridore on this side, which is used as a chapel, leads to a gallery overlooking the kitchen; which is forty-eight feet by twenty-four, and lofty, with this significant motto over the chimney, *Waste not, want not.*

'The principal stair-case, leading out of the hall to the attic story at this end, conducts to eight apartments for visitors, four of which have a bed-room, dressing-room, and servants room.

'The church, which is not at all seen in the approach, stands close to the west end of the house. The old pun of *Wee must* remains on the *dye-all.*

'From the principal front of the house, which is the north, the eye is conducted by a beautiful slope to the water, which is seen tumbling down a cascade, encircling an island planted with firs, and at the bridge falling over rough rocks, and then forming a large river, on which is a yatcht. Below is a small rustic building over the well and bath, which are used by many persons, who are accommodated at an inn, built by his Lordship in the road, and from which a pleasant walk through the park leads to the bath.'

'In the back-front of the house, on the edge of the rising ground, is a fine and extensive plantation, beginning to shew itself in great beauty.

'Of all the houses I ever saw, I do not recollect any one which so compleatly pleased me as this did; and the uncommon politeness and attention of the housekeeper, who shewed it, added not a little to the entertainment.'

To conclude, this book may be used with advantage, as a pocket companion, by those who make the same excursion; and perhaps a more delightful one cannot be pointed out: Whether we consider the beauty and variety of the objects presented to us by the bountiful hand of NATURE, or the amazing productions of ART, which are to be met with, in greater variety, and perfection, within the circuit of this tour, than in any space of equal extent, in our own or any other country.

*** Is there not ſome miſtake at the beginning of p. 122, where the Author ſays, ' taking leave of this *beautiful retreat*, &c.' —The place he had juſt been deſcribing, was Buxton, with Pool's hole, &c. to which the epithet uſed, as above, cannot, ſurely, with any propriety be applied. Buxton is in a moſt dreary ſituation; and the wonderful cavern in its neighbourhood, which is ſaid to have received its name from its having been the haunt of one *Pool*, a robber, is rather *tremendous* than *beautiful.*

ART. VI. *The Riſe, Progreſs and preſent State of the Northern Governments*; viz. The United Provinces, Denmark, Sweden, Ruſſia and Poland: Or, Obſervations on the Nature, Conſtitution, Religion, Laws, Policy, Cuſtoms, and Commerce of each Government; the Manners and Diſpoſitions of the People; their Military Forces by Land and Sea; the Revenues and Reſources of each Power; and the Circumſtances and Conjunctures which have contributed to produce the various Revolutions which have happened in them. The whole digeſted from the moſt authentic Records and Hiſtories, and from the Reflections and Remarks made during a Tour of five Years through theſe Nations. By J. Williams, Eſq. 2 Vols. 4to. 1l. 16s. Boards. Becket. 1777.

IN the preſent ſtate of literature, there ſeems to be only two ways, in which a writer of hiſtory can hope, in any conſiderable degree, to engage the public attention: The firſt is, by relating original facts, which have occurred within his own obſervation and experience, or bringing to light important hiſtorical materials, which had before lain unnoticed in manuſcripts, or books little read; the ſecond is, by digeſting facts already known in a more perſpicuous and uſeful method, and relating them with higher embelliſhments of ſtyle, than had been done by former writers. When an hiſtorian offers himſelf to public notice in the firſt of theſe claſſes, and is capable of ſupporting his pretenſions, he is ſo important a benefactor to the public in the information which he communicates, that he may juſtly claim indulgence for any defects which may be found in his manner of writing: and his work will continue to be read, for the ſake of the matter it contains, when other productions, the chief merit of which conſiſts in the dreſs in which they appear, ſhall be forgotten.

It is on this ground that the Author of the work now before us claims the public ear, and ſolicits indulgence to the inaccuracies or inelegancies which critics may diſcover in his ſtyle. Juſtice therefore requires that we make our Readers acquainted with the ſources from which he has drawn his materials.

In his account of the preſent ſtate of Holland, Mr. Williams ſays, " he is not indebted to any Author, but much to the late Monſieur *Meerman*, whoſe candour and great knowledge were

equal

equal to his liberal and communicative disposition. He received information from some of the members of the states of the different provinces, and of the admiralty, respecting the marine and finances.—In the ancient history of Denmark, Norway and Iceland, his principal guides were the history of the Baron de *Holberg*; the notes of *M. Gramm* upon *Meursius*; the chronicles of Iceland and Norway; the works of *Saxon* the grammarian, and the chronicles of the Chancellor *Huitfield*. He made extracts from the different codes of laws, deposited in the King's library. Respecting the present state of Denmark, he acknowledges himself much indebted to the late unfortunate Count *Struensee*, through whose interest he had access to the public records, particularly those which regarded the finances and internal policy. For the ancient history of Sweden he read with attention many Swedish, Danish, and German historians. His accounts of the public revenues, trade, and internal policy of Sweden, are extracted from the public records at Stockholm. For the history of Russia, he is chiefly indebted to *Lomonossow's* history of this country, written in German, and to some manuscripts, in the same language, to which he had access in the Kremelin at Moscow. Concerning its population and internal policy, he received intelligence from the late Chancellor, from Count *Ostermann*, General *Stoffeln*, and other members of the senate. The accounts of trade and the finances, are extracts from the customhouse books at Petersburgh, and those of the college of finances. His authorities for the antient history of Poland are the histories of *Stanislas Sarnicius*, *John Krasinski*, *Stanislas Kamkowski*, *Owalkowski*, *Kochowski*, *Paul Potocki*, and *Andrew Maximilian Fredro*. In the modern part of this history, he was assisted by the letters of the Chancellor *Andrew Zaluski*, of the Bishop *Joseph And. Zaluski*, and by private information of the family of *Potocki*, and several other protestant families in Poland."

This exhibition of authorities naturally led us to form high expectations of meeting with a great variety of new facts; but we must acknowledge that we have been a little disappointed in finding, in this work, so few original articles of curious and valuable information. The Author has indeed produced an useful collection of the principal historical, political and commercial facts respecting the several countries of which he treats; but he appears to us to have made no additions to the former stock, worthy of the apparatus which he has so laboriously displayed in his preface.

The general plan of the work is as follows: respecting each of the countries of which he treats, namely the United Provinces, Denmark, Sweden, Russia and Poland, he relates the rise and progress of its political constitution; explains its present form of government; describes its manners, customs, and religion;

gion; gives a view of the state of its trade, manufactures, revenues and military force; and enquires into the causes of its political revolutions.

The following account of the trade of Holland, &c. we select as a specimen of what is to be expected from our Author on the subject of commerce.

'This country was never famous for her manufactures, of which the inhabitants have not the one third of what are sufficient for their own consumption. The fine cloth of Leyden and Utrecht has always supported its character; but lately, from the high price of labour in these towns, this cloth is become dearer, in proportion to its breadth, than the English superfine cloth, and the greatest part of it is exported for foreign markets, whilst all the common people, and the greatest part of their troops, are cloathed with the English manufactures from Yorkshire, and those of Aix la Chapelle and Vervier.

'The manufacture of paper is in a very flourishing state in Holland, of which they export great quantities into foreign parts, and with considerable advantage.

'The Delpht porcelaine manufacture is very inconsiderable at present; these people likewise form a considerable commerce with the linens of Cleves and Juliers, which are bleached at Haarlem, and sold as Dutch linens: indeed before the manufactures of linen in Ireland and Scotland were brought to the great perfection that they are in at present, this branch of trade was very considerable.

'The madder of Zealand, and of some other parts of these provinces, is one of their most profitable articles of commerce; and, except what has been cultivated lately in England, they furnish all the foreign markets with it upon their own terms, and thereby it becomes a certain source of wealth to the farmers and landholders of this country.

'The high price of provisions and of all the necessaries of life will prevent the people from ever succeeding in any great and extensive manufactures, though the country is overstocked with inhabitants; so that, in so small an extent of territory as the Seven United Provinces, it is calculated that there are full 2,000,000 of people: but then, on the other hand, there are not provisions enough raised in this country for one quarter part of those people, and therefore the remainder must be imported, and sometimes at a great expence, from other states; besides the high duties and excises which are laid upon the consumption of all the common necessaries of life. The consumer must pay between fifty and sixty per cent. upon the prime cost, by different excises and importation duties, for all the grain which is imported into this country to make bread, before he can eat this bread; and beef and mutton cannot be eaten in any part of the Seven Provinces before the consumer pays between one penny and three half-pence per pound to the excise: every other necessary of life is taxed in proportion. Some years ago the Magistrates of Amsterdam had agreed to lay a considerable tax upon the potatoes that were imported into this city for consumption, these being the only articles that were consumed here on which there was not a considerable tax; but it being represented to that venerable body, that potatoes were chiefly consumed by the poor people,

people, and become a considerable part of their nourishment, and that there were 30,000 of this class of people in Amsterdam, who could not get above three stivers a day, and were nourished by this root, and if a tax was laid upon potatoes they must starve, the magistrates thought proper to desist from their design, and potatoes are not taxed. The ancient by-laws and customs of the particular corporations in the Seven Provinces, and the restraint that artizans and manufacturers are laid under by these, are a great check in regard to drawing ingenious foreigners among them, and to the increase and improvements of such arts and manufactures; and hence it is, that though Holland carries on such an immense commerce, she is so much behind many other states in the common improvements of the useful arts and manufactures.

'Again, the trade and riches of this state have been considerably augmented by the Herring and Greenland fisheries, which not only employ a multitude of seamen, but furnish them with articles of commerce which are demanded in almost all the markets of Europe: they pickle and preserve their herrings in a manner infinitely superior to the Danes, Swedes, or Norwegians, and they are always sure of finding a market for them, even in the North, in preference to those of any other state. Nor is this branch of the fishing trade more beneficial or of greater public utility than the cod and turbot fishery upon the coasts of England and Scotland; all the inhabitants upon the sea coasts of Holland and Zealand are more or less concerned in this fishery; and upon a moderate calculation the city of London alone pays these people 130 pounds sterling every year, for the turbot, cod, plaice, &c. which they furnish here; what then must the whole fishery produce to them?

'The exclusive commerce which this people have of the East India spicery, and the regulations which they have made both in India and Europe relating to it, must likewise be a constant source of treasure to them. As a brief account of these regulations will not be disagreeable to many of my readers, I will here state them.

'After the inhabitants of this state had driven the Portuguese out of their settlements, and by a series of wars and victories against the natives, not only forced them into treaties of commerce, exclusive of all other nations, but to the admission of forts to be built upon such streights and passes as command the entrance into the traffic of such places, they proceeded to secure a monopoly of all the spice trade on those seas, and to establish a power sufficient to support themselves in them against any other state in the world. This has been atchieved by the multitudes of their people, who have furnished out every year such a number of great ships, and supplied the loss of so many lives as the changes of climates have destroyed before they learnt the method of living in those parts; and by the conduct of the East India company, who have raised a state in the East Indies, governed indeed by officers appointed by the Company, but appearing to those little nations in their neighbourhood like a sovereign state, making war and peace with their kings, and able to bring twenty or thirty men of war to sea, and 20,000 men by land into the field; so that they keep all those little princes in subjection to them.

'From

'From a long experience in this trade they have acquired a pretty exact knowledge of the quantity of each kind of ſpice that will be neceſſary for the conſumption of the European markets; ſo that their Eaſt India company give particular orders, that no more ſhall be imported into Europe than is ſufficient for ſuch conſumption; and if at their common ſales it appears that any part of what was imported remains unſold, at the price they fix upon it, they order it to be burnt immediately; ſo that the prices of thoſe commodities are kept up to whatever height they ſhall think proper, and no other power can enter into a competition with them in this branch of trade, nor into the trade of Japan, of which they have likewiſe a monopoly, and an excluſive treaty of commerce with the emperor.

'Theſe articles of commerce, and the herrings, beſides what they produce in England, France, Spain, Italy, Portugal, and Germany, make them great maſters of the trade in the northern parts of Europe, as Ruſſia, Sweden, Denmark, Poland, Dantzic, Pomerania, and all the Baltic; where the ſpices in particular, though they are an Indian drug, are eſteemed a great luxury, and command all the commodities of thoſe countries, which are as neceſſary to the inhabitants of theſe provinces, as their grain, their hemp, flax, iron, pitch, tar, maſts, planks, &c

'As theſe people have no great colonies and ſettlements in the Weſt Indies, they have wiſely eſtabliſhed a free port in thoſe ſeas; not only as a magazine to ſmuggle all kinds of European goods into the Engliſh, French, and Spaniſh ſettlements, but for receiving all the ſuperfluities of the produce of theſe colonies; from whence they are imported into Europe as the produce of their own little colonies. The low priced coffee, cocca, cotton, and in fact all the productions of the Weſt India iſlands, as well as of Surinam, find their way into Amſterdam and Rotterdam, and from thence are ſent into Weſtphalia, and indeed into all the weſtern parts of Germany, where they are ſold to a conſiderable advantage.

'Their trade to Turkey and the Levant ſeems at firſt ſight to be conſiderably againſt them; but when we conſider that they carry there a conſiderable quantity of their fine Leyden cloth, and import from thence chiefly the rough materials for the European manufactures, and very little for their own conſumption, it will be ſeen that this branch of trade turns likewiſe conſiderably to their advantage

'They have ever carried on a great trade with England, and from the great balance in ſpecie which has always been againſt them, it might be concluded, that they had been conſiderable loſers by it: in the year 1700 we find that the exports from England to Holland were for 1765951 l. 1 s. 2d. and the imports from Holland were only 527072 l. 6s. 2½d. So that the balance in favour of England was immenſe even in thoſe days: in the year 1722, we find theſe exports amount to 2130396l. 6s. 6d. when the imports were only 561612l. 7s. 8d.

In the year 1765 we find theſe exports 202[illegible]772 l. and the imports 420273 l. and as they conſiſted chiefly of the natural productions and manufactures of England, mankind may be led to conclude, that the draining this country yearly of ſuch immenſe ſums in balance of trade muſt inevitably ruin her. But they who would reaſon in this man-

 ner

ner must know very little of Holland; for never any country traded so much and consumed so little; they buy largely, but it is to sell again, either by improving the commodity, or at a better market. However it is no constant rule that trade procures riches, for there may be branches of trade which impoverish a state: the only and certain scale of riches, arising from a trade in a nation, is the proportion of what is exported for the use of foreign states, to what is imported for their own use: and the true ground of this proportion lies in the general industry and frugality of a people, or in the contrary of both. Industry will increase the native commodities either in the productions of the soil or in the manufactures of the country, and thereby raise the stock for exportation. Frugality will lessen the consumption of their own native as well as of foreign commodities, and consequently not only increase the exportation of the former, but abate the importation of the latter: for of all native commodities the less is consumed in a country the more there will be for exportation, there being no kind of commodity but will always find a market at some price or other, and those will always be masters of this market, who can afford to sell it the cheapest; so that an industrious and frugal people will gain great riches by selling at prices upon which the lazy and prodigal cannot live.

'Another vulgar mistake respecting trade is, that the importation of foreign merchandizes, if purchased abroad with native commodities, and not with specie, does not make a nation the poorer; for whenever we reflect upon this matter, it will immediately be discovered, that when a nation states her accompts with all the other nations she deals with, whatever the exportation wants in value to balance that of the importation with every foreign nation respectively, must of course be paid in specie.

'The Hollanders have been the great proprietors of the Indian spices, of the silks of Persia and China, of the fine cotton manufactures of Indostan; but till very lately the common people wore plain woollen cloth, and lived on fish and roots: nay they sold all the finest of their Leyden cloths in Portugal, Turkey, Germany, and other foreign markets; and bought the coarse English cloth for their own wear: they sent the best of their own butter and cheese into foreign parts; and bought the cheapest out of Ireland and the north of England for their own use. None of the common people, nor even the rich traders, formerly changed their fashions; so that the men left off their cloaths only because they were worn out, and not because they were out of fashion: and by their great frugality, they secured such a balance of trade as brought them in annually immense riches.

'Another great source of riches to the inhabitants of Holland is the exchange and banking business; the situation, credit, and correspondence of Amsterdam are so great, that three quarters of all the monies which are remitted from one state to another in Europe, as well in the mercantile as in other public affairs, pass through this city, and of course entitle her merchants to receive commissions on them; which, as these remittances are for immense sums, must amount to a considerable sum annually

'Besides the great quantities of the different kind of goods which the merchants of Amsterdam and Rotterdam send up to all the

western parts of Germany, by the Rhine and by the Maase, on their own account, all the different kinds of merchandize which the merchants of those parts import directly from or export to foreign parts, must pass through the one or the other of those cities, pay the duties of import and export to the state, and likewise a commission to some of their merchants for expedition; so that in fact the Hollanders, from their situation, lay a tax upon all the foreign trade and commerce of these parts.

'But lastly, what has as much contributed to increase the commerce of this state as any other means whatever, and almost in spite of nature to fix it to this otherwise disagreeable spot, was the naturally phlegmatic, though otherwise enterprizing and persevering disposition of the original inhabitants, whose motions were slow but sure; and who, from their their situation, frugality, and industry, would rather be contented with a small profit, than, by being too bold in their enterprizes, run the risk of injuring the other branches of their commerce. The ambition of these traders was very small; to be a member of a corporation was all they could expect; and their patience and perseverance in acquiring wealth was equal to their natural industry. They considered that there were more great fortunes raised by saving and œconomy with moderate gains, than by bold undertakings with great expence and prodigality.

'A native Hollander, even in our days, very rarely over-trades himself, or launches into any thing farther than his capital will well bear him out; he is more fond of following slowly the beaten paths, than entering upon any new road with which he is unacquainted; and if caution and wariness would always insure him success, he would rarely if ever be unfortunate: he always calculates the chances there are in winning or losing by an undertaking, and will never enter upon it, unless he has so many in his favour as amount to very near a certainty: and by measures of this kind have the judicious Hollanders acquired immense riches; fixed a great part of the trade of Europe to a country formerly the most disagreeable and the most unwholsome of any in the world; and made that country not only convenient and useful for commerce, and tolerably salutary for the support of human life, but in many respects elegant and beautiful.'

Our Author's *historical manner* may be judged of from the following account of the great revolution in Denmark, in 1660:

'On the 8th of September, in the same year, an assembly of the states was convoked, to take into consideration the deplorable situation of the kingdom; and to endeavour to remedy the evils with which the state was afflicted: the army was not paid, and ready to mutiny; the fleet was in such a wretched situation that very few of the ships were in a condition to bear the sea, and all the public treasure was exhausted by the avarice and ill-conduct of the nobility.

'If ever therefore this haughty order ought to treat the other orders with some respect and condescension, it should have been done at this time: the whole kingdom was exasperated against them on account of the losses which they had sustained, as the divisions between the king and the senate had weakened the state: the citizens

of the great towns began now to feel their ſtrength, and thoſe of Copenhagen in particular; who, from the gallant defence which they had made againſt the Swedes, were become proud of the privileges which they had thereby procured themſelves: the moſt conſiderable of which was that which conferred upon them ſeveral of the rights of the nobility, and made this capital, in ſome meaſure, as a fourth order in the ſtates. If the nobles had been prudent, they would not in ſuch circumſtances have aſſumed that odious ſuperiority over the other orders, which they knew was always diſagreeable. The principal matter to be decided in this diet was, to raiſe money for the payment of the army, and to ſupply the other wants of the ſtate. The nobles propoſed, in a long memorial which they laid before the other orders, to eſtabliſh a tax upon every thing that was conſumed, to which they, as they ſuppoſed, graciouſly conſented to ſubject themſelves; but with ſo many reſtrictions as were extremely diſagreeable to the other orders: they conſented to pay this tax only when they were in town, and not while they were in the country upon their own lands: they wanted to regulate this impoſition upon the farmers; but would not ſubject themſelves to it for more than three years; and at length told the other orders publickly, that they ought to regard it as a mark of the greateſt condeſcenſion, that they had deviated on this occaſion from their eſtabliſhed privileges. The clergy and the repreſentatives of the people were extremely ſhocked at this declaration, and propoſed in their turn to put up to farm to the higheſt bidder all the fiefs of the crown, which the nobility then enjoyed upon paying only a ſmall acknowledgment. This was attacking them in the moſt ſenſible point; and therefore they exclaimed violently againſt this propoſition. Never did ſo favourable an opportunity offer for the king to humble theſe little tyrants: the conſtancy and valour which his majeſty had ſhewn in defending his capital againſt the Swedes, had filled the hearts of all the kingdom with love and zeal for him: the inferior orders were irritated againſt the nobles; and, as if every thing was united in his favour, the ſpeakers of the clergy, and of the citizens and farmers, who led their orders, united to humble the pride of the nobility, and to augment the power of the crown. Never did ſo favourable an opportunity offer to rectify the errors of this conſtitution, and to relieve their enſlaved and oppreſſed fellow-citizens; but theſe men ſuffered their reſentment to overcome their prudence; and inſtead of rectifying the abuſes of the ſtate, deſtroyed the conſtitution entirely. The biſhop of Copenhagen, as ſpeaker of the order of the clergy, propoſed to his order to ſign a declaration to make the crown hereditary in the royal family. This propoſition, having been readily accepted and ſigned, was afterwards ſent to the repreſentatives of the people, who adopted it and ſigned it immediately. The ſame day theſe two orders ſent it to the ſpeaker of the nobles to have the concurrence of that order: aſtoniſhed and alarmed at this bold ſtep, the nobles, inſtead of concurring with the other orders, or endeavouring to regulate the differences which had ariſen between them, began to negociate with the king, and would have engaged him to be contented with the ſucceſſion in the male line; but the politic Frederick, having been informed of what had already been done in his favour, and

and what was further intended to be done, rejected this offer. Two days afterwards the two inferior orders came to the house of nobles to have their answer to this matter; but as the latter only endeavoured to gain time, and abated nothing of their haughtiness, the clergy and the representatives of the people went the same day in a body to the king, and presented the act to him which made the crown hereditary in his family. The king thanked these two orders for their good intentions towards him; but at the same time informed them, that he could not accept their good-will before the nobility had likewise consented to it. The latter made a great resistance, and wanted to quit the town, and dissolve the diet, but they found the gates of the city were shut, and that their further resistance might be attended with great danger; after two days deliberation, therefore, they gave their consent to the resolution of the two orders. The capitulation, which limited the king's authority, was restored to him, and the following day all the orders took a new oath of fidelity to him; but it was not till the 10th of January 1661, that the three orders signed each a separate act, by which they consented that the crown should be hereditary in the royal family, as well in the female as in the male line, and by which they invested the king with the absolute power, and gave him the right to regulate the succession and the regency. The act of the nobility is signed and sealed by all the senators of the kingdom, and by the heads of all the noble families which then composed this order; that of the clergy is signed and sealed by all the deputies of this order in the states, and by the rectors of every parish; and that of the representatives of the people is not only signed and sealed by their deputies in the states, but also by the magistrates and principal persons in every town; all which acts are carefully preserved among the public records of the kingdom to this day.

'No reasonable and intelligent person can reflect upon this great event without being filled with wonder and amazement. Some excuse indeed might be offered for the clergy and the people who had long groaned under the tyranny and oppression of the nobility; and who supposed that they should find, under an absolute monarchy, at least that humanity which one rational being owed to another, and which had been denied them under the aristocratical tyranny of the nobles: but that the latter should be so lost to every sentiment of sociability, to every duty which they owed to their Creator, and to their fellow-creatures, and so blind to their own interest, as well as to that of their posterity, is what must fill every thinking person with astonishment, serve as a monument of the degeneracy of human nature, and verify all that historians have said of the abandoned profligacy, tyranny, and ignorance of this detestable order. Not content with reducing all the farmers and poor people, who were born upon their lands to the most vile state of slavery, buying them and selling them as so many sheep and oxen, and, though they were Christians and fellow creatures, treating them in many respects as beasts, they thought themselves hardly used because they were not permitted to use all their fellow-subjects in the same manner, and even to tyrannize over the king himself. They had for near a century before this revolution assumed to themselves the sole right of imposing taxes, and the first use they made of it was to exempt themselves

 from

from them, though they were at this time possessed of the greatest part of the riches of the kingdom.

'No sooner was Frederick invested with the sovereign power, than he began to reduce the authority, and to humble the pride of this haughty order: several of their privileges, particularly that of life and death over their farmers, were formally annulled by royal edicts: many of them at first made opposition to these edicts, and endeavoured to raise a rebellion in the kingdom, as they had been accustomed to do, upon the like occasions, for several centuries before; but the face of affairs was changed: the court took every occasion which presented to cut them off; so that in less than twenty years the greatest part of this formidable order existed no more. They saw all the principal places of trust in the kingdom filled with strangers, from which they were totally excluded; that justice and equity, which they had formerly denied their fellow-creatures, were now denied them; and the rod of power was continually suspended over their heads. Thus was the ancient constitution of Denmark, founded in the times of paganism upon the principles of equity and justice, destroyed in the more civilized ages of Christianity, by the pride and arrogance of a clergy who professed shewing themselves the examples of humility and justice; and by the tyranny and barbarity of a nobility, who should have given examples of moderation and equity, and have been the guardians of the public liberty.'

[*To be concluded in our next.*]

ART. VII. *Fifty Sermons on various Subjects, critical, philosophical, and moral.* By Samuel Bourne. 8vo. 2 Vols. 10 s. 6 d. Boards. Robinson. 1777.

WE recommended Mr. Bourne's former publications, as abounding in good sense, expressed with strength, ease, and perspicuity. The work now before us is entitled to the same commendation, and reflects equal credit upon the ingenious Author

The three first sermons are upon the obstructions to religion and virtue, in which the Writer separately treats of the *general* difficulties of life; of the difficulties which arise from tempters and seducers; and, lastly, from ourselves. In Sermon IV. he gives us a clear and useful compendium of our Lord's sermon on the Mount, which is followed by an explanation of the causes why the multitude should be astonished at our Saviour's doctrine. The subsequent sermons, in the first volume, are purely practical; what they principally consist of may be inferred from the following quotation.

Job xxviii 28. After having enumerated the various appearances of wisdom, he concludes thus: 'If we suppose all the aforementioned species or appearances of wisdom united in the same person, they would make indeed an extraordinary figure, and might attract a gazing admiration and loud applause, yet *altogether* would be but a shadow of wisdom, and not the thing *itself.*

F R A N C E.

IV. *Histoire Naturelle de la Province de Languedoc, &c.—A Natural History of the Province of Languedoc, relative partly to Mineralogy and partly to Agriculture*; published by order of the States of that Province. By M. GENSSANE, of the Royal Society of Montpellier, &c. 8vo. Paris. 1777.—This is the second volume of a curious and laborious work, composed by a learned man, whose post as Commissary and inspector of the mines, &c. of Languedoc, seconding his ardent industry in the pursuit of natural knowledge, has furnished him with the best opportunities of examining the objects he describes.

V. *Essai sur les Machines Hydrauliques, &c.* i. e. *An Essay concerning Hydraulic Machines, containing, Researches concerning the Manner of calculating and ascertaining their powers, and improving their Construction—a new Method of building Ships—the Description of several new Machines, which are adapted to carry the Science of Hydraulics to an high Degree of Perfection—and a great Number of interesting Experiments.* By the Marquis DE CREST, Colonel in the regiment of Auvergne. 8vo. Paris. 1777. This ingenious work, which M. Montucla, the censor, has represented to the academy, as, in all respects, worthy of the approbation of the learned, and the esteem of the public, is divided (we mean the volume now before us) into six chapters. The first contains general considerations on the resistance of Fluids—the second, third and fourth treat of the wheels of water-mills, &c.—the methods of calculating their powers, and the experiments, which confirm the Author's theory; the fifth contains facts relative to the resistance of fluids, considered with respect to the careening ships, and the form that the builder ought to give them.—In the sixth the Author lays down a general method of calculating the powers and effect of every hydraulic machine that is designed to raise water to a certain height; this method, will be useful in estimating the merit of new inventions.—A second volume is expected.

VI. *La Marine des Anciens Peuples, expliqueé & consideréé par rapport aux lumieres qu'on en peut tirer pour perfectionner la Marine Moderne, &c.* i. e. *The Marine of the Ancients illustrated and considered with respect to the Lights that it may administer for the Improvement of that of the Moderns; with Engravings of the Ships of War employed by the Ancients.* By M. LE ROY, Member of the Royal Academy of Inscriptions and Belles Lettres, Professor and Historiographer of the Academy of Architecture. 8vo. Paris. 1777. It is singular enough, that with all the disadvantages under which the ancients laboured with respect to the formation and improvement of their marine, there is no theory relative to that branch, but what is derived from the principles they have transmitted to us. Notwithstanding which, it

is

is no easy task to disengage these principles from the obscurity thrown on them by the rust of antiquity; as appears, sufficiently, from the imperfect accounts that have been given, by learned men, of the manner of placing the rowers in the ancient *Triremes*, or Galleys, supposed to have had three rows or benches of oars. Our Author, to render his researches on this intricate subject more successful than those of the *Scaligers* and other *mere* philologists, made several voyages in the seas of the Levant, in rowing vessels of various kinds. The result of his inquiries and labours we have in the work before us; which is divided into seven books. In the first and second he treats particularly of those vessels, or rather great rafts or floats, with which the Tyrians, their inventors, made their first expeditions along the coasts, and which received from time to time, new degrees of improvement, until the reign of Sesostris, King of Egypt, when they gave place to long vessels, which rendered navigation more expeditious. It is remarkable, observes our Author, that in these two first periods of the marine of the ancients, the rafts and long vessels were so happily constructed, that the navigators, were scarcely ever exposed to the danger of perishing, a point which has not yet been attained to by the modern marine, however perfect it may appear, when compared with the rude beginnings of navigation in the early ages. In the following books M. LE ROY lays before us an account of the knowledge which the Greeks acquired in maritime affairs, from the period, when they began to distinguish themselves by efforts of genius, to the end of the Peloponnesian war. After this period, he unfolds the whole system of their military marine, examines the different hypotheses that have been employed to explain the *Triremes*, *Quinqueremes*, &c. and then confirms his own system by reason, observation and experience. His observations on the use that might be made (in constructing vessels of a lighter kind) of the knowledge of the marine of the ancients, are judicious and solid; and this treatise, on the whole, has very great merit. It will be followed by another on the marine of the Romans.

VII. *Mémoire, qui a remporté le Prix proposé par l'Academie de Lyon, &c.* i. e. *A Dissertation (which obtained the Prize proposed by the Academy of Lyons) on the following Question:* HAS THE ELECTRICITY OF THE ATMOSPHERE ANY INFLUENCE ON THE HUMAN BODY AND WHAT ARE THE EFFECTS OF THAT INFLUENCE? By M. DE THOURRY, of the Oratory.

This ingenious Author supposes that electricity or the electrical fluid (terms that are often synonimous) is nothing more than that elementary fire, which pervades the whole universe, combined with a phlogiston, more or less subtile according to the substances, from whence it proceeds. The atmosphere is electric, as it is always impregnated with a phlogiston, formed by the oily and

and ſulphureous vapours, exhaled from the earth, and the bodies which cover its ſurface; and it has been often demonſtrated, by ſeveral writers, that the electricity of the atmoſphere has an influence upon the animal œconomy. Among the various effects of this influence, our Author reckons two, that have more particularly employed his reſearches, and theſe are firſt, *the colour and perfection of blood*, and ſecondly *animal motion*.

As to the firſt, our Author's reaſoning amounts to what follows: From experiments well known and eaſy to be repeated it appears evident, that milk aſſumes a red colour by the addition of acid or nitrous particles. And as the electrical fluid contains ſuch particles in its phlogiſton, it may, by its mixture with the blood, produce the red colour of that fluid. Sir Iſaac Newton proved that no fluid changed its colour, but by ſome new modification in the ſize of its molecules, or in its ſpecific gravity: and hence it may be concluded, that the electrical fluid, entering into the blood, muſt change the ſize and ſpecific gravity of its molecules, and thus change the reddiſh hue, which the blood has, when it enters the lungs, into the deep red, or vermilion, which it has contracted, when it iſſues from them. It happens in fact, that when blood, drawn from the vein, becomes diſcoloured, and loſes its clear and vivid hue, this hue is immediately reſtored by beating it briſkly with a little rod, now the only addition that is made to it by this method of proceeding, is *air* (impregnated with the electrical fluid) and *motion*. Several experiments, made by Dr. Prieſtley, tend to confirm this theory, by ſhewing that electricity joined with air gives a red tincture to blue liquors.— Our Author proceeds thus.

The electrical fluid is active and volatile, like fire, eaſily fixed, like earth, and is, by its nature, ſuſceptible of being compounded and decompounded, like liquids. On its approach to the blood-veſſels, it expels from thence ſuperfluous humours; if, in the molecules of the blood, it meets with heterogeneous principles, it decompounds them, unites itſelf to those, which are analogous to its nature, and by its action, facilitates the junction of the other molecules to the particles that are ſimilar to them.

As to the ſecond effect of the influence of electricity, our Author obſerves, that it is aſcertained to be the principle of motion in plants, and known to contribute to their growth, by repeated experiments: Now as all organized bodies, whether animated or inanimate, vegetate and grow pretty much in the ſame manner, Mr. Thourry thinks himſelf authoriſed, by this conſideration, to attribute animal motion or (as he calls it) *the motion of the animal machine* to the electrical fluid, as its principle and cauſe. According to trials made on various occaſions, it appears that this fluid augments, alſo, animal motion, and never fails to renew it, when it is ſuſpended or deſtroyed; it accelerates the circulation

culation of the fluids in the human body, procures often hæmorrhages, and cures several of those nervous complaints that pass under the name of vapours*.

After having mentioned the effects of electricity on fingers, that had been motionless for the space of several years, and also the case of a person who had lost the use of both his arms, and was cured by natural electricity, (i. e. by being struck with thunder) our Author proposes his conjectures concerning the manner in which these electrical phenomena, or effects of electricity are produced.—He supposes that there are in Nature, three principal springs of action, *three superior universal agents*, the etherial matter or primitive fire,—electrical matter—and air, which are mutually subject to each other. In the human body, he observes, in the first place, *three other* SUBORDINATE *agents*, the nervous fluid, the blood, and the lymph, with their ducts, and in the second place, *three solids that* are to be moved, muscles, cartilages, and bones.

Of the three universal agents of the first class that may be called external with respect to the body, our Author confines his inquiry to the second (the electrical fluid) because it is this, which derives its action from the first, (the æther) and communicates action to the third, (the air) —To set this agent in motion we have as yet, says our Author, no other means but friction: Nature has, certainly, another method of operation; for we do not see, what kind of friction could amass together in the clouds the different parts of the electrical fluid, that must be collected in order to produce thunder.

Having thus prepared his agents, our Author proceeds to consider their operations and effects. He supposes, in the first place that the cortical substance of the brain contains positive or *plus* electricity, and that the medullary substance contains negative or *minus* electricity: Secondly that these two substances have, each, their respective and peculiar conductors, that is, nerves that convey *plus* electricity and nerves that convey *minus* electricity: the latter carrying the electrical fluid from the extremities to the brain, and the former transmitting it to the muscles and extremities:—Thirdly that these substances have, in the brain, a repository in common (such as the pineal gland, its base, &c.)

* Our Author does not adopt the opinion of those, who maintain that electricity augments equally and in all circumstances the velocity of the pulse. But his experiments on this part of the animal œconomy and their result appear, to us, very curious. This result is, that when the pulse is too slow electricity accelerates it, when it is too quick, electricity retards it, and leaves it pretty much as it is, when it is in its right state. The experiments, that led to this conclusion, were published in a dissertation presented by our Author to the academy of Caen, in 1773.

for

for the common *ſenſorium*: Fourthly that, beſides their particular and reſpective fluids, all the ducts contain as much of the electrical fluid as is neceſſary to the circulation and to the functions of theſe fluids in the human body; and finally, that all theſe fluids are in equilibrio, and at reſt.

From theſe hypotheſes our Author explains the ſenſations in the following manner. From a body, that is touched, electrical molecules proceed, which are pumped by the nerves or *minus* conductors. As a *plenum* is ſuppoſed, a quantity of theſe molecules cannot enter at one extremity without an equal quantity be emitted at another; the equilibrium is thus immediately broken in the medullary ſubſtance, and the motion is communicated to the ſenſorium, ſo that the ſoul, in conſequence of the laws of its union with the body, receives notice of the actual ſtate of the latter, with reſpect to that ſenſation. The caſe is the ſame in the ſenſations relative to the taſte, as here external bodies affect immediately the organ, as in the ſenſe of touching.

The impreſſion (continues our Author) made by the ambient air on the tympanum of the ear produces the phenomena of hearing. The acouſtic nerves, the greateſt part of which are minus electric, pump the electricity from the tympanum and the air by which it is ſet a going, and the motion is communicated to the brain.

The organ of ſmelling is affected by the odoriferous particles, which proceed from bodies: Theſe particles are a ſubtile phlogiſton, which, by its conjunction with the etherial fire, forms electricity. The etherial fire lays hold of it in its paſſage to the organ of ſmelling: and thus combined into an electrical fluid they are carried by the *minus* conducting nerves to the *ſenſorium*

As to *viſion*, we know it is performed by rays of light reflected from the ſeveral points of objects, refracted alſo and collected in their paſſage through the coats and humours of the eye to the retina, where they make an impreſſion that is conveyed by the optic nerve to the brain. Now this light, according to our Author, is nothing more nor leſs than the etherial fire, which, at its entrance into the eye, finds there molecules of the phlogiſton, to which it adheres, or joins itſelf, in its paſſage to the optic nerve to render the ſenſation more intenſe and lively.

Mr. THOURRY imagines, that the ſecretion of the humours from the maſs of the blood in the human body, depends principally upon this circumſtance, that the ſmall fibres or molecules, which compoſe the texture of the ſecretory ducts, have ſomething in their nature peculiarly analogous to the reſpective fluids that paſs through them, by which each fluid is attracted, and goes, by affinity, to its proper pore. But there is nothing new in this conjecture; it comes pretty much to the ſame with the opinion of *Winſlow*,

Winslow, who maintained and proved by various experiments, that in order to secretion it is not only necessary that the pores of the strainers or secretory ducts be of different diameters, but also that the parts of these pores be already imbued or moistened with a liquor, like that they are to filtrate.

When by a mechanism of this kind the lymph is disengaged from heterogeneous particles, it circulates in its veins, which are ramefied like those of the blood, and which at certain distances have the glands for their repositories or reservoirs: There is a multitude of little excretory ducts through which the lymph passes and loses itself in the fleshy parts, where it adheres to the molecules of its kind, which it meets with there. But the viscidity of the lymph is such, according to our Author, that it could never arrive there, if it had not such an active and powerful vehicle, as electricity, which attenuates it, and also carries and pushes it forward to its last entrenchments, while, by means of perspiration it exhales the serous particles, and evaporates with them, and thus *nutrition* is performed.—The experiments, reasonings, and conjectures, that form the contents of this little work, are proofs of the industry and capacity of the Author. The first are, for the most part, curious, the second are frequently solid, and the third are often plausible, and sometimes ingenious.

MONTHLY CATALOGUE, For MARCH, 1778.

MEDICAL.

Art. 9. *A Dissertation on Cancerous Diseases.* By Ber. Peyrilhe, M. D. Regius Professor of Surgery, and Member of the Royal Academy of Surgery at Paris, &c. &c. Translated from the Latin, with Notes. 8vo. 2 s. 6d. Wilkie. 1777.

IN consequence of a prize offered by the academy of sciences at Lyons for the best dissertation on the nature and method of cure of cancerous diseases, several treatises on the subject were offered, of which that before us obtained the preference. The Author begins with attempting to establish his idea of cancer; which is, that a stagnation of the lymph first produces a tumour in a gland, which, by continual accessions, compresses the neighbouring parts, and causes that induration which is termed a Schirrus: that either from some external cause, or constitutional disposition, a kind of fermentative process, of the putrefactive species, begins in the center of this tumour, which dissolving part of the mass, occasions a fluxion of corrosive fluid towards the surface, and terminates in an open ulcer. He therefore opposes the idea of an innate cancerous virus *sui generis*, and contends, that the humour to which this name is applied differs in no respect from the sanies produced by every animal putrefaction. In consequence of this theory, the treatment he proposes is entirely upon the antiseptic plan; and he particularly recommends the external application of mephitic vapours, apparently without any previous information

tion of their having been employed in the same disease in this country. Two experiments which he relates as made by himself, respecting this point of practice are, however, no more satisfactory than those which have been tried by our own countrymen; and we apprehend Dr. Peyrilhe's notions concerning this disease are so strongly opposed by real observation, that little benefit to the healing art can be expected to arise from this work.

ART. 10. *An historical Essay on the Dropsy.* By Richard Wilkes, M. D. late of Willenhall in the County of Stafford. To which is added, an Appendix, by N. D. Falck, M. D. 8vo. 7 s. bound. Law. 1777.

Dr. Wilkes's intention, in the posthumous work before us, was to collect, from the most approved authors, such accounts of the real appearances attending all the different kinds of dropsies, and of the various means which had been used for their relief, as might form a complete history of the disease; justly conceiving, that a fair and accurate collation of facts must be the surest foundation for all reasoning concerning the nature and method of cure of every disorder. In performing this task, he has discovered considerable reading, and a laudable spirit of candour and impartiality; and although a person of more penetrating genius might have arranged and methodized the materials in such a manner as to have thrown more light upon certain points, yet what he has done may be perused and consulted with advantage by the medical inquirer. As the observations are almost entirely quoted from other authors, there is nothing we can particularly select for the entertainment or instruction of our readers.

With respect to the Appendix, as it is called, of Dr. Falck, it is so totally unconnected with the plan of the essay, as to be to all intents and purposes a separate treatise. Of this we shall only say, that the theoretical part has all that confusion and unintelligibility which we have before noted in the works of this Author; and the practical observations seem chiefly intended to inspire the Reader with an high idea of his superior skill and success. His grand specific, in all dropsical cases, is mercury, applied both internally and externally; or, to express it in his own terms, 'since the grand herculean club is mercury, we may, if we handle it skilfully, decollate the hydra, wherever this heinous monster penetrates, with its various vicious heads, into the system, whatever mischief they are actually doing, or liable to do.' We cannot but wish the reverend Editor of Dr. Wilkes's work had been advised to give a good index in place of the heterogeneous matter of Dr. Falck's Appendix.

ART. 11. *An Essay on the Erysipelas, or that Disorder commonly called St. Anthony's Fire.* By James Bureau, Member of the Corporation of Surgeons. 8vo. 1 s. Johnson. 1777.

The purpose of this little pamphlet appears to be, to give a general view of the most approved modern practice in the treatment of the erysipelas; which it does in a distinct and rational manner, but without any of those *particular* observations which alone can convey much instruction to the informed practitioner. With respect to the theory of the disorder, the Writer has only quoted that of Fabricius *ab Aquapendente*, borrowed from Galen, which attributes it to some

ſuppoſed depravation of the bile; but of what nature they have done nothing to determine.

Art. 12. *A ſhort Account of a Fever and Sore Throat, which began to appear in and about London, in September* 1776. In a Letter to Dr. William Saunders, of Guy's Hoſpital. By William Grant, M. D. 8vo. 1 s. Cadell. 1777.

The diſeaſe called by Huxham *Febris Anginoſa*; by others, *Scarlatina Anginoſa*; *Cynanche exanthematica*; *Angina mucoſa*; *Angina eryſipelatoſa*; is the ſubject of the pamphlet before us. It prevailed epidemically in and about the metropolis in autumn 1776; and Dr. Grant ſeems to have been chiefly induced to offer a ſhort account of it to the Public, from ſome miſtakes he obſerved in the treatment of it, ariſing from its apparent reſemblance to thoſe putrid and malignant ulcerated ſore throats, which of late years have excited ſo general an alarm. The following definition (as it is called) of the diſeaſe, appears to convey a very preciſe and accurate idea of its nature and character. "1. Cynanche exanthematica, epidemica, *contagioſa*; cum febre ſynocha, ab initio ſæpe inflammatoria; raro Typhode, niſi ſub finem; aut æſtivo tempore, graſſante Typho. 2. Juniores & fæminas præcipue invadit, iiſque, cæteris paribus, majus periculoſa eſt; pro ratione virium ferme & ætatis. 3. Membranam Sneideri ubique afficit—Tumore, dolore, & rubore, cum cruſtis mucoſis, ſerpentibus; coloris albeſcentis vel cineritii. 4. Tonſillas igitur, fauces, linguam & os internum inflammat, excoriat, & papillas nervoſas tam ſenſiles reddit, ut ægri, per aliquot temporis, præ dolore nihil aſſumere auſi ſint. 5. Tunc incipit ptyaliſmus copioſus, circa diem ſcilicet quintum, cujus ope febris ad diem ſeptimum plerique ſolvitur: quamvis ſalivatio, per aliquot adhuc dies, pergere ſolet. 6. Cutis interim, effloreſcentia defœdata, nunc deſquammari incipit; & manus, antea inflatæ, jam detumeſcunt. 7. Per Metaſtaſin, Parotes, Bubones & Anthracas quandoquidem formantur; necnon tumores & dolores pedum manuumque, Arthritin ſpuriam mentientes."

From this account, the *Angina mucoſa* appears to hold a middle nature between the putrid and common inflammatory ſore throat; but from the caſes ſubjoined, the treatment moſt ſuitable to it approaches rather to that proper for the latter than the former. Bleeding, when the ſymptoms ran high, was highly ſalutary, and indeed neceſſary. A breathing ſweat kept up during the firſt days of the diſeaſe; a bliſter applied externally to the throat; and gentle aperients, were the other parts of the general method of cure. When the ſalivation was come on, a freer diet, with a light preparation of the bark, were uſeful to ſupport the patient's ſtrength; but the exhibition of bark before this period was found to be injurious.

We cannot cloſe this Article without obſerving, that if the Writer had avoided that air of ſelf-ſufficiency and contempt of the reſt of the faculty, which has diſguſted us in ſeveral of the late medical publications, we ſhould have read his work with more pleaſure, and not leſs inſtruction.

Art.

Art. 13. *An Essay on the Method of treating the Fluor Albus, or Whites.* By Mrs. Febure of St. Ildephont. 8vo. 1 s. Elmsley. 1777.

Though ladies have, from time immemorial, been in possession of a large share of the *practice* of physic, yet they have hitherto allowed the men an almost exclusive right to the business of medical authorship. But, it seems, this is an age in which all our rights are to be contested! The fair sex have already carried their rivalship into many of the most important branches of literature, and Mrs. Febure now begins the attack in medicine. In this part of the contest, *delicacy*, to be sure, is out of the question; it was therefore natural and judicious enough for our Authoress to chuse a malady peculiar to her sex, as the subject of her investigation. But, alas! we fear the success of this attempt will be so much inferior to that of the Montagues, Macaulays, Barbaulds, &c. in criticism, history, and poetry, as not to encourage a continuance of the contest; for know, gentle Reader, this *essay* proves to be nothing less nor more than a quack advertisement, disguised, indeed, with tolerable ingenuity.

POETICAL.

Art. 14. *A Sapphic Epistle, from Jack Cavendish to the Honourable and most beautiful Mrs. D** 4to. 1s. Smith.

Were a court of criticism to be held by the rakes and debauchees of this wicked town, a *Sapphic Epistle* would afford them matter for a capital investigation: nor should we, queer old Square-toes! presume to approach the verge of their jurisdiction.

Art. 15. *The Refutation*; a Poem. Addressed to the Author of "The Justification" 4to. 1 s. 6 d. Dodsley. 1778.

In the Review for December last, p. 486, we gave some account of the poem, entitled, *Justification*, &c. the author of which asserted the rectitude and utility of his plan of personal satire; at the same time avowing his resolution of persisting in the execution of that design, by giving to the Public a series of lampoons, or *Diabolads*, or —whatever titles may best please his own ear,—as proper objects of castigation shall successively present themselves to his choice.

This plan is totally condemned by the gentler Author of the present performance; who maintains that such satirical effusions are rather proofs 'of a discontented mind, than, as it is generally termed, a work for the good of the human race. That a man, who loads my name with the most opprobrious epithets, and injures my reputation as much as is in his power, should call himself mine and the world's friend, seems to me a most glaring absurdity. Do we conceive, under the name of friendship and the support of virtue, a desire of scattering the foulest abuse around, and sowing the seeds of discord among the sweetest flowers of society? I rather take the reverse to be implied.

'But it will be argued, that he who scourges vice, certainly shows a rectitude of disposition and morals, in the highest degree commendable. It may be so; but in my opinion much depends on the manner in which it is delivered. The man who seeks to disturb my rest with the basest abuse, and threatens every vengeance that malice can invent, may be my friend; but I take his friendship to be of

of infinite more value, who by amicable expostulation endeavours to reform my conduct, than his, who strives to terrify me into repentance.'

The Author enlarges on this subject, in plain, very plain prose;—but let us hear what he has to say upon it in verse:

'Tis not thy view frail human kind to mend,
And prove yourself a universal friend:
In vain your specious language would conceal
What all your sentiments aloud reveal.
In ev'ry line we read, as sure we find,
A snarling poet vex'd with all mankind.
Malice the source of ev'ry verse we see,
And read more rancour than good sense in thee.
Does foul abuse deserve great Satire's name?
Are scandal's paths become the road to fame?
Hence with the thought! In these degen'rate days,
Is there no poet to rebuke such lays!
Yes; I'll o'erthrow Detraction's baleful plan,
And stand the advocate of injur'd man.
In vain the cant of virtue may disguise,
And clothe black calumny from vulgar eyes;
The faithful Muse shall bring each crime to light,
And drag the villain from the shades of night.'

We entirely agree with this antagonist of Mr. C——s *, that

'Soft is th' advice which real friends impart,
Mild the reproof that speaks the friendly heart'

Yet these illnatured modes of reprehension, which are the tar and feathers of poetic vengeance, *hurting* only the culprits on whom such punishments are inflicted, and serving to *divert* the unconcerned, unfeeling spectator,—are secure of general approbation. Writings of this kind will be read with avidity, and bring money to the Author, while the more humane, but less spirited compositions of the well-meaning bard, who laudably wishes to give pleasure to the Public, without pain to individuals, will be disregarded; and perhaps attended by the loss of *more* than his *labour.*

Art. 16. *Fifth Ode of the King of Prussia's Works*, paraphrased on the present War. 4to. 9d. Baldwin.

'Let nations hush'd attend m'accordant lyre!

* * * *

'As a prudent shepherd, (faithful to's store.')

It is evident that this paraphraser can count his fingers, for the last line really contains neither more nor less than ten syllables.

Art. 17. *Public Spirit*; an Essay. 4to. 1s. 6d. Almon. 1778.

'The mind to injustice must of course impel.

* * * *

'Terms misapplied serve ignorance to disclose.'

[illegible]est man is a degree farther from Parnassus, for he can*not* [illegible] fingers.

* [illegible] Author of the Diaboliad.

Art.

Art. 18. *An Epistle to the Right Honourable Lord G— G——.* 4to. 1 s. Almon. 1778.

'Tomahawks! 'scalping knives! peremptory orders!' Heliogabalus himself may shortly have the honour to stand in an heroic line. —Low, indiscriminate abuse is the business of the poem.

Art. 19. *The Conquerors*; a Poem; displaying the glorious Campaigns of 1775, 1776, 1777, &c. 4to. 2 s. 6 d. Setchell.

Contemptible, beyond all power of expression!

Art. 20. *The Prospect from Malvern-hill, or Liberty bewailing her Injuries in America*; a Poem. By a Gentleman of the Inner Temple. 4to. 1 s. 6 d. Bew. 1777.

A System of natural Philosophy, or a Dissertation on Mince Pies, would be a title equally consistent with that of the poem before us.

'Time unto man for happiness is given,'

saith the Author; yea, perdie! but not to those ill-fated wights whose lot it is to review such poetry as this.

Art. 21. *An Ode to Peace,* occasioned by the present Crisis of the British Empire. 4to. 1 s. Almon. 1778.

This Writer calls Heaven the 'congenial latitude of peace' 'Science the mistress of all knowledge;' and says that 'Mothlings riot on bookbinder's trade'—Are these quotations sufficient?

Art. 22. *Poems on several Occasions.* By Elizabeth Ryves. 8vo. 5 s. Dodsley. 1777.

This Lady's poetry is easy and not inelegant; she seems to be fond too of an easy posture, if we may judge from the following lines:

'Where a cool spring, o'er arch'd with trees,
Gives freshness to the languid breeze,
There *(with robes unzon'd) supine*
I'll on the velvet moss recline!

We must do her the justice to say that her poetry is, in general, above the common run.

POLITICAL.

Art. 23. *A Letter to the Earl of Abingdon,* discussing a Position relative to a fundamental Right of the Constitution, contained in his Lordship's Thoughts on the Letter of Edmund Burke, Esq; &c. By John Cartwright. 8vo. 1 s. Almon.

There is a material error, Mr. Cartwright says, in Lord Abingdon's doctrine. His Lordship says, that the Colonists have not a right to *freedom in trade.* In opposition to this, Mr. Cartwright affirms, that reason, justice, and the constitution, will bear him out in maintaining, that the Colonists always had as much right as ourselves to freedom in trade. That this country took advantage of their original weakness, to seize, by virtue of her own *will and pleasure,* a monopoly of their trade, and that she kept possession of that monopoly till 1764, he very well knows; but possession does *not* pass with him, he tells us, as it does with Mr. Burke, for a title, in any case where a fundamental right of humanity is in question.—In a word, Mr. C. labours, with great earnestness, to shew that the British Parliament hath no right to make laws for restraining the trade of *America,* and he delivers his sentiments with a manly plainness and freedom.

Art. 24. *Two Letters*, viz. I. A Letter to the Earl of Abingdon, in which his Grace of York's Notions of civil Liberty are examined by *Liberalis*; published in the *London Evening Post*. II. VERA ICON; or a Vindication of his Grace of York's Sermon, preached on Feb. 21, 1777. Proving it to contain a severe Satire against the Ministry, and a Defence of civil and religious Liberty, upon the well-known Principles of Whiggism. By Mystagogus Candidus. 8vo. 1s. Almon.

The first of these letters contains some shrewd and pertinent remarks on his Grace of York's sermon; the second is an ironical vindication of it; and though the irony is, in some places, a little aukward, yet there are strokes of humour and pleasantry which will amuse the Reader.

Art. 25. *Du Bonheur. Par M. Deserres de la Tour.* 12mo. 3s. Printed by Ed. Cox, No. 73, Great Queen-Street, Lincoln's-Inn-Fields.

This essay on happiness is, properly speaking, a treatise on education. It is written in a sprightly, entertaining manner, and, though it contains little that is new, abounds with manly and liberal sentiments. The Author shews that happiness is only to be found in the paths of religion and virtue; and that the genuine sources of felicity are, the LOVE OF GOD, and the LOVE OF OUR NEIGHBOUR.

Art. 26. *The Legislative Rights of the Commonalty Vindicated*; or TAKE YOUR CHOICE, &c. The second Edition. By John Cartwright. 8vo. 3s. 6d. Almon. 1777.

Of the first edition of this truly patriotic publication, (under the title of *Take your Choice, &c.*) we gave some account in our Review for Dec. 1776, p. 478. The work is now greatly enlarged; and may be considered as no improper supplement to Burgh's valuable Political Disquisitions. The name of the worthy Author was not prefixed to the former impression.—Mr. Cartwright is also the author of a tract entitled *American Independence, the Interest and Glory of Great-Britain*; for the first edit. of which, see Rev. vol. li. p. 393. For the second edit see Rev. vol. lii. p. 549. See also Art 23.

Art. 27. *Letters to the King*, from an old Patriotic Quaker, lately deceased. 8vo. 2s. 6d. sewed. Baldwin. 1777.

That these letters are not the production of a quaker-pen, is evident, because they are not written in the quaker style; although a solemnity and plainness of manner is sometimes, not uniformly, assumed. The Author frequently mentions *the brethren*; but this is rather the language of the Moravians; the quakers usually say, '*the friends*.'

Exclusive, however, of manner, if this book be considered with respect to its *matter*, much may be said in its commendation. The Author gives his Majesty a great deal of good counsel, under the following, among other important heads:—on the delicate situation of Princes;—on religion, as it operates in society;—on our national prosperity at the commencement of the present reign; on the present war in America;—the importance of a Prince's understanding the real condition of his people;—probability of a French war;—the principle of resistance inherent in the English constitution;—the dis-

tressful

tressful situation to which we are reduced;—the improbability of subjugating the rebels;—the necessity of an immediate accommodation; the most politic measures to be adopted, on the supposition that we may be conquerors, &c. &c.

The Author concludes with his 'pleasing prospect of a general reformation,'—that is, supposing his Majesty's *conversion*, or in the words of the Author, the King's becoming 'a christian, according to our conceptions of christianity, and thoroughly conformable to all those simplicities that render us so singularly obnoxious to fools and knaves of every denomination.' This, indeed, the writer acknowledges, 'is to suppose a revolution that would infallibly astonish the whole world;'—but, in truth, we apprehend, the whole world would not be the worse, if all its Kings, and their ministers too, were *quakers*. *One* evil, at least, would be banished from among us; but what *other* evils might possibly be superinduced, from so great an alteration in human affairs, it is not for us to say. At present, however, we perceive not any evil that *could* result from the universal prevalence of "peace on earth, and good will towards men."

Art. 28. *The Memorial of Common Sense, on the present Crisis, &c.* 8vo. 6 d. Almon.

Warmly urges, from a melancholy review of the present situation of our public affairs, a full acquiescence in the American claim of independence. Mr. Common Sense recommends, also, a change of ministers, at home, as well as of measures; on the fair presumption, that those men who by their misconduct, have already caused 'his Majesty to lose half his dominions, are unfit to be any longer entrusted with the care and management of what remains.'—This conclusion seems plausible, but it ought not to be implicitly adopted.—A gentleman in the country once turned away his groom who by some accident, had occasioned a fire in the stables, which reduced them to ashes. The servant afterwards found great difficulty in getting a new place; till at last he met with a master who hired him *for the very reason which prevented others from taking the man into their service*: "I am particularly afraid of *fire*, said he; and this fellow has been well frighted, and will be more careful than those who have never met with the same misfortune."

Art. 29. *Considerations on the alledged Necessity of hiring foreign Troops*, and the present Method of recruiting the Army; with a Plan for augmenting the Army, and regulating the Militia. 4to. 2 s. sewed. Elmsley. 1778.

In this very important publication, the *impolicy* and *bad* œconomy, of engaging foreign troops in our military service, in preference to the employment of our own people, is clearly demonstrated. The Author refutes the arguments used in recommendation of the scheme of hiring foreigners, and then proceeds to offer his own plan for augmenting the army, and regulating the militia, which appears to be very rational, and highly deserving of the serious regard of administration:—were it only on account of the prodigious saving of the public money, which would arise from the various arrangements here proposed; a saving of nearly *two* millions in *three*: of which take the following specimen:

'Upon a calculation of the charge of our German auxiliaries for three years, the excess of their expence above that of an equal number of our own troops (allowing 10 *l. per* man levy money) will defray the pay of the reduced British officers for fifteen years. The regiment of Hanau, consisting of 668 men, shall be the proof of this assertion; the expence is calculated for three years, on the supposition, that at the expiration of that term the regiment may be returned to Hesse.

Total charge of this regiment for three years	£. 68,072	2	2¼
Total ditto of a British regiment, with 10 *l.* levy money	44,693	15	0
Total excess for the German regiment. —	£. 23,478	7	2¼

As one of the arguments used for preferring foreign mercenaries to our own troops is, "that foreigners do not subject the nation to half-pay,"—our judicious calculator observes, that the excess, or difference, of 23,478 *l.* 7 *s.* 2 *d.* ¼ will defray the British officers of a like *corps*, whose half pay would amount to 1712 *l.* 9 *s.* 2 *d. per annum*, for fifteen years.'

Art. 30. *The Delusive and dangerous Principles of the Minority, exposed and refuted.* In a Letter to Lord North. 8vo. 1 s. 6d. Fielding and Co.

This honest man (he signs *Honestus*) comes out rather *mal a propos* with his compliments to Lord North, who, he says, 'has so nobly distinguished his sentiments in the cause of loyalty and true patriotism, with a view of opposing and defeating the authors and abettors of rebellion on this and the other side the Atlantic.'

Alas! before this courtly pamphlet had well escaped from the press, the Author's noble patron publicly gave * the *lye direct* to all that is here, most zealously contended for.—We are truly sorry for the disappointment of a brother scribbler.—His Lordship should have given his Authors timely notice of the approaching change of the political wind.—He certainly ought, at least, to discharge the bookseller's bill; for the paper and print of an *eighteen pennyworth* is, sometimes a serious affair with us scribblers.

DRAMATIC.

Art. 31. *The Devil on two Sticks*; a Comedy in three Acts; as it is performed at the Theatre Royal in the *Hay*-market. Written by the late Samuel Foote, Esq, and now published by Mr. Colman 8vo 1 s 6d. Cadell. 1778.

This has always been, on the stage, the most popular of the author's pieces. In the closet it has great merit, but does not so eminently transcend his other dramas. The accidental loss of a limb suggested to the ingenious writer, the idea of seizing the novel of Le Sage as his canvas, which he has happily filled and warmly coloured. The apothecaries, Julep and Apozem, the doctors Squib and Last, together with the venerable President, &c. &c. form a lively and entertaining groupe; and the whim and pleasantry of the siege of Warwick-Lane are irresistible. The last act contains also a very considerable improvement, of the ceremony of the admission of a doctor,

* In his late conciliatory speech.

doctor, first introduced by Moliere in his *Malade Imaginaire*, It may be said perhaps, *facile est inventis addere*. The facility of happy additions and variations is, however, very disputable, and it must be allowed that the English collegiates exhibit more of true comedy, and less of farce, than the French.

Art. 32. *The Nabob*; a Comedy in three Acts; as it is performed at the Theatre Royal in the Hay-market Written by the late Samuel Foote, Esq; and now published by Mr. Colman. 8vo. 1 s. 6d Cadell, 1778.

Another stream from the *Bourgeois Gentil homme* of Molier, which was the original source of the commissary. The writer felt the similarity of the subject, and has laboured to diversify it. Some, parts of this comedy teem with a sentimental indignation not usually found in the works of this author; but the antiquarian society, Janus, and Putty, are delineated with all the comic strokes that generally distinguish his pencil.

LAW.

Art. 33. *Further Proceedings on the Trial of John Horne, Esq*; upon an Information filed *ex officio*, by his Majesty's Attorney General, for a Libel, in the Court of King's Bench, on the 19th and 24th of November. Published by the Defendant, from Mr. Gurney's Short Hand Notes. Folio. 2s. Kearsly. 1777.

Those who preserve the printed account of Mr. Horne's trial, formerly published ||, will not, we suppose, chuse to overlook these *farther* proceedings, which contain many things worthy *to be had in remembrance*.—We must not, on this occasion, forget to mention Mr. H.'s general defence of his own character and conduct through life. This vindication, though a desultory, and in some respects rather impertinent performance, exhibits, in a very striking light, the firm, manly, and unconquered spirit of the defendant.—We observe this, purely in reference to the abilities and intrepidity of the MAN, without any retrospect to the CAUSE in which he is a sufferer,—and seems to glory in being so.

AMERICA.

Art. 34. *An Account of the Sufferings and Persecution of John Champneys, a Native of South Carolina*; inflicted by Order of Congress, for his Refusal to take up Arms in Defence of the arbitrary Proceedings carried on by the Rulers of said Place. Together with his *Protest*, &c. 8vo. 20 Pages. No Bookseller, nor Price mentioned. 1778.

A publication exactly similar to that which is the subject of Art. 31, in our catalogue for January.

RELIGIOUS and CONTROVERSIAL.

Art. 35. *The Necessity of Divine Revelation, or Reason no Guide to Man*. An Essay. 8vo. 6d. Canterbury printed; and sold in London, by Law, 1778.

The arguments of this profound writer tend to prove that *eyes* are of no service to *sight* —In proportion as these reasoners against reason

|| Vid. Review for August, 1777. p. 174.

are

are able to maintain their cause, they, like the mad monarch of Sweden, ruin themselves by their own victories.

Art. 36. *A Reply to the Reasonings of Mr. Gibbon, in his History of the Decline and Fall of the Roman Empire*, which seem to affect the Truth of Christianity; but have not been noticed in the Answer which Dr. Watson hath given to that Book. By Smyth Loftus, M. A. Vicar of Coolock. 8vo. 1 s. Dublin, printed. London, sold by Bew. 1778.

'I look upon it, says Mr. Loftus, as a fortunate incident for Ireland, that Dr. Watson's answer came out here almost as soon as Mr. Gibbon's book; for it confutes the most difficult and pernicious parts of it. But as this gentleman hath studied conciseness so much as to omit many things, which to the less knowing Reader may want an explanation, and as his reply hath not been so generally propagated as the history itself, I have endeavoured to remedy both these defects: the first, by writing these observations, which will give a tolerable view of the whole controversy, and extend to these objections against christianity, which are the great foundations of our modern unbelief; and the second by having them printed in a small pamphlet, which may be easily bound up with Dr. Watson's book.'

Such are Mr. *Loftus*'s views in this reply, which contains many observations that shew the author to be a man of sense and learning.

Art. 37. *A Letter to the Remarker on the Layman's Scriptural Confutation**. Wherein the Divinity of the Son of God is farther vindicated against the Remarker's exceptions. To which is added an *Appendix*, taking some Notice of Mr. Lindsey's *Sequel*†. By Thomas Randolph, D. D. President of C. C. C. and Lady Margaret's Professor of Divinity in the University of Oxford. 8vo. 2 s. 6 d. Rivington, &c. 1777.

Of this tract, which has been published about a year, but, by some accident, hitherto overlooked by us, we shall now only observe that it is fraught with all that learning by which Dr. R. hath distinguished himself in former vindications ‡ of the doctrine of the Trinity:—that doctrine which honest Whiston used to term 'the Athanasian heresy.'

Art. 38. *A full Answer to the Rev. J. Wesley's Remarks upon a late Pamphlet*, published in Defence of the Character of the Rev. Mr. Whitfield and others. By Rowland Hill, M. A. 8vo. 6 d. Vallance, &c.

We thought this furious contest had been finally decided, but we were mistaken. We imagined that the young aspiring *Dares*, had been totally vanquished by the aged and tough *Entellus* §; but, no such matter. The vigorous youthful champion, having taken breath, is, we see, on his legs again; and behold, he is dealing his blows heavier and faster than ever. Poor, old *John!* we fear it will go hard with him at last!

---

* See Review, volume liii. p. 89.

† Ib volume LV. consult the *table of contents*.

‡ See, particularly, our account of his answer to Mr. Lindsey, Review, volume lii. p. 513.

§ Vid Review for October last, p. 332, Art. 74.

Art.

Art. 39. *The House of God opened*, and his Table free for Baptists and Pædobaptists, who are Saints and faithful in Christ. Or, Reasons why their different Sentiments about Water Baptism should be no bar to Church-fellowship with each other. The principal Objections answered: Also an illustrative Dialogue and an incidental Narrative. By John Brown. 8vo. 6d. Johnston. 1777.

Every discovery of a charitable and candid spirit is pleasing and laudable. Not indeed that charity, falsely so called, which is nothing more than indifference to all religion; but that charity which accompanies true piety, and is founded on the generous principles of the gospel. Such a spirit Mr. Brown manifests in regard to the subject of baptism. He writes in a plain but sensible manner, and enforces his ideas with proper fervor as well as strength of argument.

The *illustrative dialogue*, as it is called, is drawn up with spirit, and seems much to the purpose, though perhaps sometimes rather too familiar, if not too ludicrous, for the gravity of the subject

The *Incidental Narrative* contains an instance of the miserable narrow-mindedness which, even in this enlightened age, still prevails in some baptist-congregations, especially in the country.

Art. 40. *The Order of Confirmation*; or laying of Hands, &c. —as improved by the Commissioners appointed to review the Common Prayer in 1689. 12mo. 3 d. Sewell

Designed for the *use* of the parochial clergy; as well as the *benefit* of the younger part of the laity, or those who have been baptised, and are come to years of discretion. The Editor observes, in his preface, that 'the Order of Confirmation is here so improved and enlarged, that nothing can be well conceived more complete and perfect; and that it is so judiciously drawn up, as to supersede, in a good degree, every thing else that has been written on the subject.'

SERMONS.

I. Preached within the Peculiar of Nassington, &c. in the County of Northampton, in October 1775. By James Ibbetson, D D. Prebendary of Lincoln, and Archdeacon of St. Alban's. 4to. 1 s. White.

The leading part of this sermon is ingenious and well composed, containing some pertinent and useful remarks on charity, and on the words which are chosen for a text; *It is more blessed to give than to receive*. In the latter part of the discourse the preacher grows warm, and appears angry at some practices which have lately prevailed within the district, as we apprehend, to which the church of Nassington belongs. Inclosing of lands, as far as we can gather, is the great object of his indignation; he seems to be himself affected by it, for he complains that his freehold has been unjustly taken from him. His professed intention however is to plead the cause of the *poor*, who, he thinks, are injured by this means. All attempts to vindicate the rights of the poor, who are too often neglected and oppressed, and perhaps in this article of inclosures, we heartily commend. We can in such a case excuse some sallies of

of anger, and call it an honest resentment. How far the rage of inclosing, which marks the present time, is generally beneficial or detrimental, after all that has been offered on the topic, yet remains problematical. The evils which Dr. Ibbetson sees arising from it, appear to be apprehended with some justice. But we imagine that such care is taken of the clergy in these instances, that they derive rather advantage than inconvenience. What particular ill treatment the Doctor has received we know not, but somewhat of this kind seems to have concurred in exciting his warmth. When he talks, in the course of his reasoning, on supremacy, allegiance, &c. we hardly know what he aims at. There is, we think, some tendency to high church and despotic principles, which are inimical, not only to the rights of the poor, but to the rights and the comforts of all mankind. The title-page exhibits a fanciful small copper plate, which intimates in Latin that the King's supremacy was vindicated (that is, by this Author) in the lower house of convocation, on the 23d of January 1775. See Review, vol. liii. p. 364.

II. AULIM-LUZ.—Preached at the Opening of Northampton Chapel (formerly called the *Pantheon*) in the Spa Fields, Islington, July 6, 1777. By Herbert Jones. 8vo. 6 d. Johnson.

AULIM-LUZ—*literally*, the colonade of profaneness, *alias*, the Pantheon; *spiritually*, the heart of man; for "the heart of every man by nature is *Luz*, a city of profaneness, a temple of idols, full of deceit, and desperately wicked." For the farther illustration of this matter, see Herbert Jones, *passim*.

III. *The Progress of Moral Corruption.*—Preached at St. Thomas's, Jan. 1, 1778, for the Benefit of the Charity School, in Gravel-Lane, Southwark. By Hugh Worthington, jun. Published at the Request of the Managers. 8vo. 6 d. Buckland.

A sensible application of the moral sentiment comprehended in the scripture proverb—"A little leaven, leaveneth the whole lump," to the gradual corruption of states,—churches,—families,—and individuals: from whence the ingenious preacher justly infers the utility of such *benevolent institutions* as that which hath afforded occasion for the present discourse.—Of this institution Mr. W. gives the following account, which we shall transcribe for the information of those, among our Readers, who may be strangers to it:

'This school was first established in the year 1687, in the reign of King James the Second, when various attempts were made to introduce the errors, absurdities, and cruel usurpations of Popery. In particular, a school was set up by one Poulton, a Jesuit, and public notice was given, that he would instruct the children of the poor *gratis*: a very artful method of bringing them over to that antichristian form of religion. Upon which Mr. Arthur Shallet, Mr. Samuel Warburton, and Mr. Ferdinando Holland, laid the foundation of this school in Gravel lane, Southwark, that poor children might be instructed in the principles of the Protestant faith. The number of the scholars was originally forty, but, since that time, has gradually increased, and is now two hundred. It is said to be the first school in which Protestant Dissenters had any concern. The children are instructed in reading, writing, and arithmetic, without any

any expence to their parents; the girls are taught to sew and knit; and all are furnished with spelling-books, catechisms, and testaments.'

IV. Before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, Jan. 30, 1778. Being the Day appointed to be observed as the Day of the *Martyrdom* of King Charles I. By Beilby Lord Bishop of Chester. 4to. 1 s. Payne, &c.

Eloquent in style, and just, candid, and pious in sentiment. We never perused a *prelatical* discourse on the subject, with greater satisfaction.

V. Before the Governors of Addenbrook's Hospital, June 26, 1777, at Great St. Mary's Cambridge. By John Hey, B. D Fellow of Sidney Sussex College, and one of the Preachers at his Majesty's Chapel at Whitehall. 4to. 1 s. L. Davis, &c.—*For the Benefit of the Charity.*

VI. *The Providence of God vindicated in the Sufferings of good Men*—At Yarmouth in Norfolk, Jan. 11, 1778, on the death of the Rev. Richard Frost. By Thomas Howe. 6 d. Buckland.

SERMONS on the late GENERAL FAST, Feb. 27, 1778.

I. Before the House of Lords, at the Abbey Church of Westminster. By JOHN, Lord Bishop of OXFORD. 4to. 1 s. Cadell.

The good Bishop exhorts his noble audience not to despair of an happy issue to the American war, although we have not hitherto been very successful. It seems to give his Lordship some comfort to find that we are not yet *ruined*; while, on the other hand, he thinks, (if we rightly understand him) that the Americans are *nearly so*; and that they must, in all human probability, be completely undone, should they refuse our proffered terms of accommodation.—On the whole, his Lordship seems to have given rather a flattering state of the case:—but his point was to *encourage* us in the maintenance of a *just* cause—"If thou faint in the day of adversity, thy strength is small."—But what shall encourage those among us who are *not* equally persuaded of the justice of our cause with his Lordship? Such, and not a few, we apprehend, there are; but it should seem that the right reverend Preacher makes light of those political sceptics: for, speaking of the [*misguided*] zeal of the American clergy, he says 'their prayers have been chiefly for success in a cause, in favour of which no man, under the joint influence of understanding and piety, could have a well-grounded opinion.—How unlike is all this, to *Dr.* Butler's excellent sermon on the Fast in 1776!—See Review for January, 1777.

II. At St. Paul's, in the Town of Bedford. By Thomas Bedford, M. A. Rector of Wike St. Mary, Cornwall. 4to. 6 d. Wilkie.

The Author expatiates much on the gloomy aspect of the times, and on the visitation of God's judgments [in *all* times the general topic] for the wickedness of the land.—As to *government*, in particular, no fault is found in *that quarter*.—We have observed, that your very *loyal preachers* often give broad hints of the *people's* unworthiness to live under so righteous an administration as that with which they are undeservedly blessed; for the *powers that be* are always *immaculate*. That the present powers, indeed, are *such*, none but

wic.ed

wicked patriots (who are "the servants of corruption, and slaves to every vice under heaven*") will deny.—How happy for Britain, that even amidst the general depravity of her sons, WISDOM, VIRTUE, and INTEGRITY are to be found at COURT, although they have abandoned every other corner of the kingdom!

III. At Mitcham, in Surry. By J. Parsons, A. B. Curate of Mitcham. 4to. 1 s. Becket, &c.

Pious, and loyal, as Mr. Bedford's discourse; but somewhat less elaborate, though double the price.—The good people of *Mitcham* were not obliged to fast *very long*.

IV. *The Layman's Sermon, &c.* 4to. 6 d. Wilkie.

Our worthy Layman is a preacher of peace, and, at the same time, a severe reprover of those hypocritical sons of violence who "*fast for strife and debate, and to smite with the fist of wickedness.*"—'Let us,' says he, "*seek peace and ensue it,*"—'as the means of rendering ourselves acceptable to heaven, and of diverting from us the impending ruin. Reduced from a temper of fierceness, wrath, and oppression, to that of moderation, temperance, and justice, we may 'expect to be favoured with the countenance of heaven.'——

This lay-sermon might, *now*, safely make its way to the pulpit, and would not, perhaps, be deemed altogether heterodox even at St. James's: so changeable our politics—so versatile our principles! As the poet singeth,

"Opinions and systems, like time pass away,
"And yesterday's truth may be falsehood to-day."

V. *A Form of Sermon*, designed as a Supplement to a *Form of Prayer* to be used in all Churches and Chapels, Feb. 27, being the Day appointed for a General Fast, &c. &c. *By the Author's special Desire.* 4to. 1 s. Almon.

There is good writing in this discourse, with much declamation, and some *obscurity* with respect to the Author's particular view, in giving us a public document in so questionable a form.—We believe he is a *Slyboots*.

OTHER *Fast Sermons*.

I. *The Dominion of Providence over the Passions of Man*—Preached at *Princeton*, May 17, 1775, being the General Fast appointed by the Congress, throughout the United Colonies. By John Witherspoon, D. D. President of the College, NEW JERSEY. 8vo. 6 d. Philadelphia printed, London reprinted, for Fielding and Walker. 1778.

Dr. Witherspoon is a character well known. He is a man of considerable abilities, a little tinctured with fanaticism, of the Whitefieldian complexion. Some years ago we had frequent occasions of mentioning his writings, published while he was a minister in Scotland, his native country. He is now become an eminent preacher among the Americans †. This discourse, however, has nothing in it irrational or illiberal. It abounds more in piety than politics; though by no means destitute of the latter; but his doctrines, in both respects, breathe a spirit so candid, and so agreeable to the modera-

* Page 12, of this discourse.

† The news-papers have given him a seat at the Congress Board.

tion

tion of the Christian character, that, excepting a few passages tending to encourage the Americans in their scheme of independency, this animated and pious discourse might have been delivered, with general acceptance, and possibly with good effect, before any Fast-day audience in this kingdom,—without subjecting the Preacher to the imputation of disloyalty, or disaffection to government.

II. *Two Sermons* preached on a Fast-day during the late War with France. 8vo. 6 d. Bew. 1778.

The preface gives us all the assurance which *anonymous* prefaces can give, that these discourses are genuine copies of two sermons preached on a fast day, during the last war; and that they were found among the manuscript remains of the preacher.—It is not said whether they are the productions of a *Churchman* or a *Dissenter*; but, from the exceeding good sense with which they abound, we scruple not to affirm, they would do honour to either.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

AS the voice of the Public hath long since constituted you arbitrators of literary merit, I shall take the liberty to address you in that capacity, with the request that you will publish, at the end of your next Number, the following challenge:

WHEREAS the AUTHOR of *Essays Moral and Literary*, lately published by Dilly, hath, in his fourteenth paper, *wilfully*, if not *maliciously*, asserted that the late Poet Gray hath been notoriously guilty of unwarrantable practices against the true principles of Poetry, and even of treason against his Majesty of Parnassus, this is to certify that unless he appear before the tribunal of the Public on or before the 1st day of March, 1779, and there support and confirm his assertions by proper and sufficient proof, he shall, from that time, be posted in the public papers as a false and invidious libeller. But that if, before, or on the date mentioned, he shall attempt to make good the charge, his Challenger doth hereby pledge himself to contest and confute any such proofs as he shall be able to bring. Witness,

A FRIEND TO GENIUS.

*** Our Somerset Friend, *P.* may be assured, that we were not *ironical* in our commendation of the letter to the Right Hon. Willoughby Bertie, &c. the Author of which, *as a writer*, is indisputably much superior to the '*unfledged author*:' but who, or what, the Gentleman may be, is a circumstance of which we are totally ignorant. In regard to the NOBLE Writer, we highly approve his public conduct, and have no doubt of the goodness of his intentions; but must we therefore confess that he "shines a Tully, and a Wilmot too?"—We are sorry to find that our Correspondent, who professes to 'think for himself, in religion and politics,' should have so poor an idea of *impartiality*, as to imagine, that to commend the ABILITIES of a writer who happens to entertain sentiments that are repugnant to our own, implies 'UNDUE INFLUENCE!'—The most distant insinuation of this kind, against men who have not only their personal credit, but that of a very considerable publication, to support

-port, is worse than *silly* and *unfounded*,—it is INSOLENT! But as this Correspondent is a stranger to the Monthly Reviewers, he may be pardonable.

☞ What is said, as above, may serve as an acknowledgment of another Letter, on the same subject, and of a similar import, signed OBSERVATOR:—to whom we cordially return his own advice,—"set a double watch on yourself, when remarking on the labours of a person whom you either esteem or dislike." This has ever been our maxim.

It is astonishing to see how unmindful mankind are of that good old precept which enjoins us to give even *the* DEVIL *his due!* Be this, however, the critic's invariable rule; and may the Monthly Reviewers never depart from its honest principle!

We would recommend to all the bigotted sons of sectaries and parties, the laudable example of the late amiable Mr Pope; who, though he utterly despised *the Laureat*, was invincibly superior to that narrowness of mind which would have prompted little souls to "deny the CARELESS HUSBAND praise" He knew that this play was written by Cibber, but he knew, too, that it was the best comedy of the age. and he spoke of it accordingly.

---

‡ If our *rough* Correspondent, A. B had pointed out the instances in which we have confounded the *Abbe* with the *Abbot*, we should have been still more obliged to him. Perhaps he may yet do us that favour. No circumstances, however minute, that may tend toward rendering the Monthly Review the most correct, as well as the most useful of our periodical publications, will be disregarded by THE EDITOR.

---

†‡† The continuation of Mrs Macaulay's History of England, from the Revolution to the present Time, has been unavoidably deferred this month; but we propose to resume that Article in our next.

ERRATA *in the* Review *for* February.

P 93, par. 3, l. 7, for *of Peter*, r. *to Peter*.
— 96, par. 4, l 5, for *former*, r. *latter*.
— 101, l. 3 from bottom, for *require half*, r. *require but half*.
— 118, par. 3, l 7, for *fact*, r. *sect*.
— 121, in the second note, for *Review, vol.* lvi. r. *vol.* xlvi.
—159, par. 2, l ult. for *precure*, r. *procure*.

⁎ Our respectable Correspondent S M. S is very right in his remark on "the crepuscles of twilight,' in the *extract*, p. 140, of our last Month's Review. The expression, certainly, ought not to have escaped, without, at least, the silent criticism of *italics*, because, as the Gentleman very properly observes, such *nonsense*, uncensured, and coming from an author justly praised, on the whole, may tend to mislead young readers, and possibly young writers too. —The Reviewer of that Article, however, honestly confesses, that he did not take particular notice of the passage, till S. M. S pointed it out to him, in his obliging letter.



THE

MONTHLY REVIEW,

For APRIL, 1778.



ART I. WILLIAMS's *History of the Rise, Progress and present State of the Northern Governments*, continued: See our last Month's Review.

DR. Williams's long residence * abroad, and his extensive acquaintance with people in public life, and especially in several of the northern courts, having given him peculiar advantages for a work of this kind,—we, accordingly, meet with some curious details of notable and recent transactions, the circumstances of which have, hitherto, been little known in this country.

The following narration of one of the most remarkable events of the present age, will be acceptable, we are persuaded, to many of our Readers:

'In the month of January 1772, it was resolved, by a party which was formed at Copenhagen, at the head of whom was the Queen-mother and the Prince Frederic, with several of the first nobility of Denmark, to accuse the Counts Struensee and Brandt, the former minister of the cabinet, and the latter the King's particular favourite, together with the King's physician,

* His settled abode, as we learn from those to whom the ingenious Doctor is well known, has been, for some years past, at *Aix la Chapelle*, where he practised physic with success and reputation. We are informed that he is now declining practice; which accounts for the alteration made in the addition to his name, as it stands in the title-page of the present work. We have, formerly, reviewed several of this Author's *Medical* publications, particularly his very sensible and judicious *Treatise on the Medicinal Virtues of the Waters of Aix la Chapelle and Borset*: see Review, vol. xlvii. p. 464, Dec. 1772. See, also, his *Treatise on the Gout* (in which he dissents, in some points, from Dr. Cadogan) Review, vol li. Sept. 1774, p. 239. Likewise his *Select Cases in Physic, which have been treated at the Waters of Aix la Chapelle*, &c. Review, vol. lii. p. 276.

and a great number of their friends, with having formed a design to render the King incapable of governing; and of course, according to the royal law before-mentioned, to declare the Queen-consort regent of the kingdom during the minority of his successor. This was what was declared to the Public to be the cause of all the violent measures that were taken by the before-mentioned party during this whole transaction; but as those Counts were supported by the Queen-consort, and had moreover the ear of the King, it was at the same time resolved to make the former a party in the plot, and to surprize the King to sign an order for their being all confined in separate prisons. The danger which the execution of this great plan might be attended with, at first gave much uneasiness to the whole party, but at length the Queen-mother and Prince Frederic undertook to surprize the King, and to make him sign the order, which had been prepared for several days before, for confining his Queen and the other persons before-mentioned; whilst some of their friends undertook to execute it with the utmost rigour. Between three and four o'clock in the morning the Queen-mother, with Prince Frederic, entered the King's apartment, waked his Majesty out of his sleep, accused his Queen and the Counts Struensee and Brandt, with several others, of having formed a design to dethrone him, and with having otherwise made a bad use of his favour, and desired him to sign the order, while he was in safety, for their being confined. Surprized at this message, and believing it to be strictly true, the King immediately signed the order, which was executed with the utmost dispatch. The Queen was taken out of her bed and sent to the castle of Cronenburg, and all the rest of the accused were sent to different prisons, and loaded with irons. A thousand false reports were spread to blacken the characters of the accused, which the King was made to believe were as true as the gospel, so that he now thought his Queen, and all his former friends, were so many enemies, who were endeavouring to destroy him. An extraordinary commission was granted to try these supposed criminals, and every method was employed to procure witnesses to condemn them upon the first accusation; but when it was found that no proofs could be procured to shew that the accused had ever any such intention, this grand affair was dropped; the Queen was accused of having had a criminal conversation with Struensee; the latter of having abused his authority, as minister of the cabinet, and of having applied a great part of the public money to his own use; the Count Brandt was charged with having given the King a blow, and other ways ill treating him; and others were charged with being accomplices. But, unlucky for the Queen-mother and her friends, no legal proofs could be procured to condemn the prisoners upon these charges any

any more than upon the former. However as they had carried things so far, either the Queen-consort, together with Struensee and Brandt, must be destroyed or banished the kingdom for ever; or otherwise, if ever they came to see the King again, their accusers must suffer the punishment which so violent a measure might justly merit. The integrity and humanity of the members of the high-commissioned court were now extolled to the skies by all the friends of the Queen-mother and her party, and perhaps with much reason on their part, as they were all appointed by them, and ready to obey their commands; so that in fact the judges and accusers were in the same interest, and consequently very little formalities were necessary towards giving sentence against the accused.

'To destroy the Queen-consort, or at least to separate her from the King, was the first and great object of the deliberations of this court; for while she had any access to the King the other party must have been in the greatest danger; and therefore as they could procure no legal proofs to support their accusation, they resolved to bring Struensee before the court, and by violence to make him confess as much as was necessary to condemn the Queen, or at least to procure a separation between her and the King for ever.

'I have already shewn, that by the laws of Denmark, which had existed for many centuries in that kingdom, no person ought to be forced to accuse himself by the torture, or, as it is called, by the question: however, Struensee was brought before the court for this purpose; and for two or three days answered all their interrogatories with great candour, and with the appearance of truth, accusing himself of many faults which he had committed in the course of his administration; but when he was asked about his having any connection with the Queen, he absolutely denied having any criminal intercourse with her; and although he was given to understand, that if he would make a thorough confession of that affair, his punishment might be mitigated, he again declared that he was entirely innocent of what he was accused respecting his royal mistress. Hereupon he was taken into another apartment, and shewn all kinds of instruments of torture, and told, that if he did not confess every thing that was demanded of him respecting the Queen, he must immediately prepare to undergo the torture; the executioner and others being ready to receive their orders: upon which Struensee fell upon his knees, and burst into tears, begged that they would not put him to the torture, and he would say any thing that they would have him to say, or make any declaration they thought proper. This was all they wanted; and it is said, that he afterwards confessed his having been intimate with the Queen. Moreover, other witnesses came before the court, and

declared that they had seen the Count Struensee drive the Queen in a sledge over the snow, and that she had often spoke to him in public, with other things of the like nature.

'The practice of driving the princesses and ladies of the court over the snow in sledges is very common in all the North, though it was upon this particular, joined to Struensee's confession, after he was threatened to be put to the torture, that these upright judges declared the Queen and the Count Struensee to be guilty of what they were accused; and the former was hereupon separated in form from the King; and if she had not been powerfully protected, would have fallen a sacrifice for having brought a Prince into the world, who obstructs in some measure the ambitious views of her envious rival.

The Counts Struensee and Brandt, after having undergone a formal examination which lasted near two months, at length received sentence. All mankind were eager to see this sentence, and to hear the proofs which had been given to support the accusations before mentioned: but how much were they surprised, at least all those who knew the present state of Denmark, when they saw this sentence composed of notorious falsehoods, contradictory to the laws then established in this kingdom, and glaring with every absurdity!

'The sentence which was passed upon Struensee begins with setting forth, "that he had been first convicted, and even confessed his having been guilty of a great crime which comprehends the crime of treason in the highest degree, and which, according to the first article of the fourth chapter of the sixth book of the code, merited to be punished with death." But the fact was not so; Struensee was never convicted of any such crime, according to the laws then established in this kingdom. Undoubtedly the King could change the old, or make new, laws for the punishment of any crime every hour: and it is certain that new laws were made for convicting the Queen and Struensee, even some time after they were imprisoned: but I believe every impartial person will join with me in saying, that this is a species of tyranny which is unworthy of any christian Prince in this enlightened age. Struensee first denied what he was accused of, with respect to the Queen, with such an air of candour and veracity, and corroborated his assertions with so many reasons, that many of the commissioners believed that he spoke the truth; but when this poor wretch, who was now half dead, by being chained to the wall in cold dungeon, was threatened also with the torture, nature could not support it, and he immediately cried out in this manner, "Tell me what I must confess and I am ready to do it, but do not put me to the torture." And will those judges, or their, I had almost said infamous, protectors dare to insult mankind so much as to tell them that

 this

this is evidence to convict the Queen? They could not, according to the laws then subsisting in Denmark, condemn the poorest wretch in the kingdom upon this evidence. After which, they go on in this sentence to condemn Struensee with having been the cause of all the errors and changes which were committed and made in the administration during the present reign, many of which the King and his favourites had projected before Struensee came to Copenhagen. But the grand point upon which they condemned Struensee, with any colour of a reason, was that of having defrauded the King, and applied a great part of the public money to his own use; but this was a particular of which they had not the least idea, before they got Struensee's books into their own power. Struensee, as minister of the cabinet, had received a considerable sum of the public money, to make good some payments which depended upon his office, and kept a book wherein he minuted all the payments which he had made; and when he was imprisoned, this book, with all the rest of his papers, fell into the hands of his enemies, and was produced as evidence against him. For one article of expence, which could not amount to 20,000 rixdollars, there appeared a charge upon this book of near 120,000 when it was brought before the judges; but it appears by the sentence, that even these judges saw that the book had been altered since it was first written, and that one of the figures which made the sum, which was meant originally to be under 20,000, to be so much above 100,000, was placed out of the line, and evidently formed by another hand. When Struensee was examined upon this head, he declared that this book was written by him, but that this charge, as well as several others, had been falsified by some other hand since it had been out of his possession: however, notwithstanding this declaration appeared to agree so well with what appeared upon the book, this was made one of the principal articles for which he was condemned. Struensee was far from being a fool; and therefore could any reasonable person suppose that if he was disposed to defraud the public of this sum of money, he would keep a book to record his infamy in this manner, when he could easily have had the King's acquittance for any sum of money he wanted, without being called to account for it? Brandt was condemned for having given the King a blow, and otherwise ill-treating him; though the very evening before he was sent to prison the King shewed him all the favour possible, as he had always been accustomed to do: and thus fell these two unhappy men a sacrifice to the unbounded malice of their enemies. If they had ordered them to be assassinated in prison, they would not have rendered themselves so odious to all the sensible part of mankind as they have done: but to do this under the sanction of a court of justice, is what must shock even the humanity of an

Indian or a Tartar. All the others, who were originally accused of being in the plot against the King, were condemned, some to perpetual imprisonment, others to be banished the kingdom for ever; and others again for a certain time, though no crime whatever was proved against them, except their having received favours from the King, through the intercession of the Counts Struensee and Brandt, may be called such.'

The review of Dr. Williams's History, will be *concluded* in our next.

ART. II. ANDERSON's *Observations on the Means of exciting a Spirit of national Industry*, continued.

IN our last month's journal we laid before our Readers a general view of the principles which this Author deems essentially necessary for exciting a spirit of national industry; and we shall now proceed to some of the most remarkable cases to which those principles are applied.

His book consists of a series of letters; a form which we are far from thinking the best that could have been imagined, as it is unfriendly to that conciseness, and perspicuity of method so desireable in political disquisitions. It may be urged that in the epistolary form, greater freedom is allowed to introduce collateral subjects than in a more regular treatise; and that this serves to amuse the Reader and keep his attention awake:—we question, however, if this be sufficient to counterbalance the defects above mentioned. In the present case, it is particularly to be regretted that any circumstance incompatible with conciseness was not carefully avoided, as it may be feared that the size of the book may operate strongly in preventing those from dipping into it who have the greatest chance of being benefited by it, and thus prevent the work from being of that extensive utility which it otherwise might have produced.

Our Author begins by explaining the cause of those frequent emigrations from the Highlands, and western isles of Scotland, which began to be extremely alarming before the present disputes in America put a stop to them. This he ascribes to that alteration of manners and customs which has gradually crept into the Highlands by a change in their municipal law; the ancient prejudices of the country tending to oppose for a time those salutary laws that must in the end be the strongest means of promoting its prosperity. The poor people being thus obliged to relinquish their former modes of living, and unacquainted with the means of availing themselves properly of the advantages they might derive from a well regulated industry, are reduced to the most deplorable state of indigence. This misery they feel in the most sensible degree, and finding themselves unable to satisfy the demands of the proprietors, they naturally attribute the whole of their misfortunes to the rapacity of the men of landed property.

These

These gentlemen however, our Author observes, 'are not so much to blame for continuing to exact their rents (which must be allowed by every one to be justly their due), or for wishing, that these should bear some sort of proportion to the general decrease in the value of money in every part of the island, as for not having in time endeavoured, by every gentle incitement that a prudent foresight could discover,' to lead the poor people into such a train, as, without directly thwarting their deep-rooted prejudices, might have enabled them to provide for their own subsistence, and to pay, without distressing themselves, that acknowledgment which is so justly due to their superiors.'

This, Mr. A. thinks, the gentlemen have too long neglected, and that they ought, instantly, to attempt to introduce among their tenants a spirit of industry, instead of that listlessness—that indolence, for which they are often reproached.

'Some, says he, may perhaps deem it impossible ever to effectuate a change so desirable; and therefore, with a desponding indifference, think that every proposal to effectuate this change is chimerical. But I cannot bring myself to view it in this light. Experience may easily convince us, that no two men differ more widely from one another, than the same person may do from himself in different circumstances. Like a spark of fire concealed under a heap of rubbish, the human mind may long be buried under the overpowering load of ignorance and oppression; but free it from these chains, and it will quickly develope its powers. Feeble, indeed, are its first exertions, and easily repressed; but if these are encouraged, it gradually waxes stronger and stronger, till at length it blazes forth with irresistible power and glory. It is thus that South Britain, that once poor despised country,—the prey of every invading power, and slave of many successive conquerors, has at length become the envy or the dread of all the nations around it. Nor will the same means fail of producing similar effects in every other country. We have seen, that a small spot of this peculiarly-favoured isle is unfortunately involved in circumstances which render the inhabitants less comfortable than those of other parts of Great Britain. But the æra seems to approach, when they will partake of the same blessings as the other parts of the island. Almost all the disagreeable part of the change is already effected.—The anarchy that arose from the loss of their chieftains, is now in a great measure ceased, by the establishment of the civil power, which has now got such firm footing among them as totally to abolish all marks of their former jurisdiction.—The old men, who were unreasonably wedded to their former customs, are now almost the whole of them dead; and with them a great part of their ancient prejudices have disappeared.—The late wars carried many of the common people abroad, who have acquired some knowledge of the advantages of civil society; and the idea they have given of the blessings of liberty, and the spirit of independence that they have disseminated among their fellows, has, no doubt, contributed to excite that desire of emigrating which at present prevails among them. Even this spirit for emigration I consider as one of the most favourable symptoms of their being ready to adopt any rational plan of improvement, as it proves,

 that

that their own customs and country are in some measure indifferent to them; and that they are sensible of the disagreeableness of their situation, and would willingly exert themselves to render it more comfortable. It is the crisis of the disease which has long harassed them. If nothing is now done to restore their exhausted strength, the consequences may be fatal; but if they are duly cared for, and have proper cordials administered to them, they will quickly attain that health and vigour of which they have been so long deprived.'

Firmly convinced of these facts, he proceeds to enquire into what channel their industry may be most easily directed. The climate and nature of the Highlands, &c. he observes, for ever preclude the hope of making any essential improvements in agriculture; so that the only probable view of being able to turn their industry to advantage, must arise from the having proper manufactures established among them. These manufactures he shows, ought to be such as consume the native produce of the country: but flax, he endeavours to demonstrate, can never become a staple produce of that part of Scotland; from whence he infers, the linen manufacture must labour under such inconveniencies as for ever to prevent its being successfully established.

The same objections, however, do not seem to lie against the introduction of the woollen manufacture. The hills we are told are well adapted for rearing sheep, and the irregularity in the surface of the country, seems, at the first view, to be favourable for carrying on every branch of the woollen manufacture; he therefore proceeds to enquire whether good wool could be grown in Scotland, in sufficient quantities to furnish materials for an extensive national manufacture.

In discussing this question, he first shews, from good authority, that very fine wool has actually been produced in Scotland. On this subject we doubt not, but the Reader will be much surprised by the following well authenticated facts:

'About the beginning of the late war, he observes, the magistrates of a considerable town in the north of Scotland, famous for its manufacture of worsted stockings,' (he might have said *Aberdeen*) 'desirous to express, in some measure, the esteem they bore for their countryman the late Marshal Keith, resolved to make him a present of a pair of stockings of their own manufacture, of an uncommon degree of fineness. With this view they commissioned from London some of the finest wool that could possibly be found; without any limitation of price. In consequence of which, some pounds of the very finest Spanish wool, picked out by very good judges of this matter, were sent to them.

'When it arrived, the magistrates sent for the women who were to manufacture it; and having told them what they wanted, shewed them the wool they had got for that purpose. But when the women had examined it, they complained of its quality; saying it was so coarse that they could not undertake to draw above *forty heeres** from the pound of it; but added, that if the magistrates would wait till the

* An *Heere* is a thread, 600 yards in length.

the *Highland wool* came to their own market in the month of June, they would there pick out wool for themselves, that they would undertake to spin to the fineness of *seventy beeres* from the pound.

'As they were entirely unanimous in this opinion, the difference appeared so very great, that the magistrates agreed to their request, and waited till the Highland wool came to market; where the women provided themselves with wool that they spun to the fineness they had promised. The stockings when finished were valued at upwards of five guineas the pair, having been so fine that they could be with ease drawn through an ordinary thumb ring together, although they were of the largest size. They were sent in a box of curious workmanship to Marshal Keith; who thought them such a curiosity as to be worthy of the acceptance of the Empress of Russia, to whom he afterwards presented them.

'This fact happened not many years ago, and can be authenticated by thousands of witnesses now alive, should it be judged necessary; and proves in a very satisfactory manner that the Highlands of Scotland are capable of producing as fine wool as is perhaps to be met with in the world.

'Nor is this the first fact upon record that points out the fineness of the Highland wool.—For it deserves to be remarked, that the author of the *Atlas-General*, a book published above forty or fifty years ago, when enumerating the several manufactures in Scotland, observes, "they make worsted stockings at Aberdeen from ten to thirty shillings per pair." They are spun of *fine wool from the Highlands*; and so much valued, that mens stockings of that sort are sometimes sold at fifty shillings or three pounds per pair.'

The Author produces other authorities, which, for the sake of brevity we omit.

'Nor should we perhaps, says he, have deemed this a circumstance of such an extraordinary nature, had not our minds been prepossessed with an undue bias in prejudice of northern climates. For if we had reasoned from analogy, and judged of the effect that it might have been expected cold should have had upon the wool of sheep, by what it is known to have upon the furs of other animals, we would have been led to expect that the finest wool could only be produced in the coldest climates; as it is well known, that cold climates alone are naturally fitted to produce, and rear to the utmost perfection, animals bearing warm furs; the fineness and closeness of which are always in proportion to the coldness of the climate, nature having thus provided for the inhabitants of these cold regions a plentiful supply of those materials which are best suited for defending them from the rigours of the season; while the inhabitants of warmer regions are blessed with the more delicate silk-worm, which affords them materials for forming vestments more suited to their wants. Now, as the sheep is evidently an animal of this class, and its wool the most plentiful and beneficial kind of fur, we ought naturally to have been led to expect, that like every other kind of fur, it would have been closest and finest in cold regions, and in every other respect more valuable than that which should be produced in warmer climates.'

To confirm this remark, he shews by an accurate examination of the nature of all those countries that are remarked for producing

ducing good wool, that no fine wool is any where produced but in cold climates; and that sheep, if carried to the West-Indies, or any other warm climate, do not produce wool, but a thin coat of a particular kind of hair, resembling that of goats.

In Spain, Persia, and some other warm countries, he observes, that from necessity the inhabitants have been obliged to drive their flocks to the cool mountains in summer, and down to the vallies in winter; by which means, without intending it, they have been enabled to improve the quality of their wool to the degree for which it has been long remarkable. That this in particular is the case with Spain, he infers from this circumstance, that there are sheep in Andalusia, and some of the southern provinces, which are never driven to the mountains in summer; and that the wool of these is as coarse as hair. But that the wool must be improved by this kind of migration, not only in Spain but in every other country where the same practice prevails, he proves, in the most satisfactory manner, by a series of experiments and observations on the growth of wool, made by himself; in which he clearly demonstrates, that the thickness of every filament of wool that grows upon a sheep, is liable to be varied perpetually according to the variations in the temperature of the air at the time of its growth; that part of it which grows during warm weather being invariably coarser than that which is produced during the cold season. Hence it happens that the tops of a fleece of full grown wool, or that part which the summer produces, is always coarser than the roots of it; or that part which grows during winter, the difference between the fineness of these parts of the same filament being always exactly in proportion to the difference between the heat and cold of the climate, at different seasons, in the country where the sheep are kept. These facts are established beyond a possibility of doubt, by a great variety of judicious experiments.

We doubt not, but this discovery will be looked upon as a matter of curiosity by the lovers of natural history, and that it will for the future be employed as one of the means of distinguishing different classes of animals from one another, and may besides be attended with other consequences that we do not at present foresee. Our Author however, does not stop to enquire into these matters, but proceeds to draw some natural inferences from thence that cannot fail to be very agreeable to the inhabitants of Britain, because it proves that this island enjoys a natural advantage over most countries in Europe, with regard to the growth of wool, which must for ever give us a superiority over them in the woollen manufacture, if we take due pains to avail ourselves of it.

After

After having observed that the worst fault in wool is that of a great inequality between the size of the different parts of the same filament, because it is impossible to separate these from one another, and if not separated, the coarse and fine parts do not unite kindly in any sort of work.' A necessary inference must follow, *viz.* That those countries alone will be capable of producing wool of a fine quality, which are not only cold, upon the whole, but as uniformly so, throughout the whole season as possible.

'On this account we might expect, that the finest wool could be produced, with least trouble or care, upon the sides of very high mountains in the torrid zone; for as the heat in these latitudes is almost invariably of the same degree throughout the whole year, if the sheep are confined at a sufficient height in the mountains, they will there experience an uniform degree of cold from one end of the year to the other, without farther trouble or care. But small as this degree of trouble is, it has never yet been bestowed: yet even without this, the sheep that were carried from Spain to the Andes of America, continue to afford in some places there, as fine, or perhaps finer wool, than that of old Spain; although they are not there an object of any concern to proprietors, except on account of their carcase.

'We would next expect to find wool of the best quality in mild uncultivated countries, where property was unfixed, and the inhabitants accustomed to an ambulatory life; as there they would always vary their habitations as the season required; ascending to the mountains in summer, to enjoy the coolness, and fresh verdure, that these afforded, and retreating to the vallies in winter, that they may shun the rigour of the season themselves, and find abundance of food for their flocks.—Such is exactly the conduct of the inhabitants of Persia, where the fine wool before mentioned is produced. And although the natives of Spain have for the most part fixed habitations, yet we have seen, that the sheep and their attendants follow the same ambulatory life as in Persia, and these sheep afford wool nearer approaching to that than any other country in Europe.

'In northern climates, if property is much divided so as to prevent these extensive perambulations, little fine wool can be expected, except in small islands; and not even in these if they are in very high latitudes: because the heat of summer in northern countries becomes for a short time so intense, as must tend in a powerful manner to alter the quality of their wool in this respect. It is from this cause that the wool of the sheep in Iceland is extremely coarse on the outside of their fleece, while that part which adheres to their bodies is exceeding fine, as is remarked by Busching, vol. i. p. 219. and other natural historians.

'For the same reason we may expect, that the wool in Norway, Denmark, Sweden, and other northern continental countries, will be still more subjected to this inconvenience, unless the sheep be carefully driven to the mountains in summer; as the heat is then in these countries extremely intense.—Nor do we find that any fine wool has ever been produced in any of these regions.

'We

'We are as yet so little acquainted with the internal state of Tartary, or the nature of things that are produced in it, that we have only room to conjecture what may be their state in this respect. But as the natives lead a wandering life, like many other Asiatic nations, and as the country is mountainous and cold for its latitude, we have reason to think that they might produce wool of a very fine quality. I know not if you will or will not admit the following fact as tending to prove the probability of some of the northern hordes having at present fine wool: but as it is curious, I doubt not but you will be pleased to be informed of it.

'When Earl Marischal was last in Scotland, a gentleman of my acquaintance who was on a very intimate footing with him, called on him one morning to breakfast; when he found his Lordship in his nightgown; which was lined with a kind of fur that catched the gentleman's attention. When the Earl perceived that he took notice of the fur, he came up to him, and asked if he knew what kind of fur it was: but the gentleman having told him that he had never seen any of that sort before, nor could conjecture to what animal it belonged, his Lordship said, that the gown had been sent to him in a present by his brother Marshal Keith when he was in the Russian service, who had informed him, that the fur with which it was lined was *Siberian lamb skins.* The gentleman was a good deal surprised at this account, and examined the fur with attention. It was, he said, of a jetty black colour, and silky softness, exceeding close and warm; and was in his opinion the most beautiful fur he ever beheld. I give you the story as I had it, and leave you to credit it or not as you shall see proper. I, for my own part, should not be much surprised if some of the Tartar hordes, who border on Siberia, and range through all the northern provinces of Asia, should have sheep of that sort, the skins of which might sometimes find their way through Siberia to Russia.

'But however this may be, it is certain, that the difference between the heat of summer and the cold in winter is far less considerable in Great Britain than in any other country in Europe; which gives this island an undoubted superiority over all the neighbouring nations with regard to rearing of wool: a superiority of which we often vainly boast, but in other respects takes little heed how to improve to the utmost: for which we are surely much to blame; as it is hardly to be doubted, that through carelessness the quality of our wool is gradually debasing, while that of our neighbours, by an opposite conduct, is as gradually improving.'

In the succeeding letters, the Author goes on to shew in what manner the quality of wool may be improved or debased, independent of the influence of the climate. The chief circumstance in this attempt, he observes, is a minute attention to the qualities of that particular variety of the animal employed to breed from. These varieties, in compliance with common practice among farmers, he distinguishes by the name of particular *breeds.* These breeds he observes, in opposition to Buffon and other naturalists, are not casual varieties whose qualities may be attended by accidental circumstances, but are each of them a distinct

distinct and separate race, possessing certain peculiar qualities in a more eminent degree than other breeds of the same species, which qualities cannot be permanently altered (the alteration produced by climate being only temporary and local) except by a mixture of blood by intercopulation with other breeds. This he proves by a great variety of facts, in which he takes occasion to correct many erroneous opinions that have been incautiously adopted with regard to the breeding and rearing of sheep, and of rendering them beneficial to the farmers. In this disquisition, which is long, and interesting, the nature and peculiarities of this very useful domestic animal, are more fully developed than in any former treatise we have seen: it will, therefore, be read with profit by every one who has at heart the improvement either of the carcase or the wool of sheep. It might, we think be attended with beneficial consequences to the public, if this part of the work were published by itself, as it would then be more generally read, and the subject more attentively canvassed.

Having thus shewn, at great length, the improvements that may be made by a proper attention to the breed of sheep, and pointed out the difference between these improvements and the alterations that arise from a change of climate, it will follow that the finest wool can only be obtained in a favourable climate and from the finest breed of sheep. And as the inhabitants of every nation may, if they please, bestow an equal degree of attention to the selecting a proper breed of these creatures, one nation by a superior degree of attention to this circumstance, may render its wool better than that of another which enjoys a more favourable climate; but if they are both equally attentive to the improving their breed of sheep, the advantage must be clearly in favour of the climate that is coldest and least subject to great variations. But having shewn that Britain, in general, enjoys a climate more remarkable for these peculiarities than any other country in Europe, he now proves that Scotland and its isles, are the most favourable parts of it for rearing fine wool, as the summer heats are there not only more moderate than in England, but the winter cold is likewise most intense: a circumstance which some will be disposed to doubt, but which he clearly shews is certainly the case. The natural inference from thence is that the climate of Scotland is more peculiarly favourable for producing fine wool than any other in Europe, on which account, and because it is not so peculiarly favourable for the production of grain as many others, he warmly recommends to the gentlemen of that country an attention to the improvement of their breed of sheep, and proposes a plan by which that design may, at a very small expence, be effectually accomplished.

But

But before he ventures to advise, without reserve, an attention to sheep in preference to cattle, he enquires, first whether cattle or sheep promise to be more immediately advantageous to the farmer, which he determines clearly in favour of sheep; and then he proceeds to enquire whether the country be well calculated for carrying on the woollen manufacture, at large. With a view to ascertain this question, he gives a sketch of the nature of the parish of Halifax in Yorkshire, distinguishing those particularities which render it better adapted for the woollen manufacture than any other part of England, and which have occasioned that encrease of its inhabitants for which it is so justly remarkable; after which he draws a parallel between that parish and the north highlands of Scotland, with a view to this manufacture. As we here meet with an entertaining account of a part of the country scarcely at all known, we shall lay it before our Readers.

'In most mountainous countries the hills rise gradually above one another to a great height as you recede from the sea, so that the access to the internal parts of the country is every way steep and difficult. But throughout the greater part of the North Highlands of Scotland, although the country may in strict propriety be called mountainous, nothing of that sort is observable. Like the deep seas in the bay of Biscay, or near the Cape of Good Hope, when agitated by a storm, although the surface, if considered in one general view, may be called level; yet when viewed nearer, it is found to be scooped out into immense cavities, or heaped up into innumerable ridges of stupendous height, the alternate successions of which fill the most daring mind with horror and affright.

'Such, in some measure, is the situation of these Highlands. It seems to be an immense plain, that has been by Nature, in some of her wanton freaks, thrown up into large and irregular ridges of mountains, with wide and deep furrows between them, which run far backwards into the country, in a direction nearly horizontal.

'Hence it happens, that although the mountains sometimes boldly advance into the sea, and with their towering tops bid defiance alike to the fury of the tempest and the raging ocean; yet in other places these furrows are cut so deep, and run in such a level direction, as to admit the sea to flow through them into the very heart of the country, although skirted on every side by hills suddenly rearing their tops to a great height above them. These inlets are called by the Lowlanders *friths* or *firths* (fretæ) and by the inhabitants of the Highlands *kiles*.——But on the West coast, where they are most numerous and extensive, they have obtained the improper appellation of *lochs*.

'From these larger furrows there branch off many others, the bottom of which are only elevated to a small degree above the level of the sea, which run back into the more inland parts of the country; being denominated *straths*; in the lowest part of which always flows a river of some sort, with a gentle current towards the nearest frith, or arm of the sea. And at the back of the next ridge of mountains

tains runs another pretty level ſtrath, in a direction often nearly parallel to the former.

'Thus it happens, that the inhabitants of each of theſe ſtraths or vallies,—the only habitable parts of the country, may always have the conveniency of a level road to the ſea, which is uſually at no great diſtance; by means of which, the produce of the country might eaſily be emitted, and the goods they might want from abroad be brought to them with the greateſt facility.

'On each ſide of theſe ſtrath the mountains aſcend to a great height, riſing from the plain with a very conſiderable angle of elevation, being only acceſſible by flocks and herds, or the wild animals of the deſert; ſo that it is a matter of very great difficulty to form a paſſable road directly from the one to the other; the only free acceſs to each being by the ſea: ſo that thoſe who want to paſs from the one to the other are under the neceſſity of going along their own valley towards the ſea, and after having turned the cape, if we may ſo name the head-land that divides them, returns through the neighbouring ſtrath, upon level roads. On this account it can never be an agreeable place for thoſe who wiſh to fly through a country in a poſt-chaiſe,—which makes it but little attended to by modern travellers, but if it is commodious for the inhabitants, this inconvenience may be eaſily diſpenſed with.

'From the hills on each ſide of theſe ſtraths deſcend innumerable rills, ſtreaming from rocks, o'erhung with ſhrubby bruſhwood; which gives a convenient opportunity of erecting whatever kind of mills may be neceſſary, and of carrying on every kind of manufacture that may require the aſſiſtance of running water. And as fine turf, or peat, abounds in every corner, the inhabitants have every thing that is neceſſary for carrying on the woollen manufacture in all its branches to the utmoſt perfection: nor would it be difficult to ſupply them with coals from the coaſt, ſhould that be found neceſſary.

'From this ſingular conformation of the country ariſe many conſequences that have not been as yet remarked.—And by attending to it, we ſhall be able to explain, in a ſatisfactory manner, ſeveral peculiarities remarked by travellers, that tend to perplex the mind of the uninformed reader.

'It is uſual for thoſe who wiſh to form an idea of the degree of elevation of different parts of the country, to look at a map, and obſerve the courſe of the rivers, always concluding, that thoſe places are the higheſt parts of the country where the rivers take their riſe. But however juſt this may be in general, it would be far from giving a true idea of the elevation of many parts of the Highlands. For, however paradoxical it may appear, there is no doubt but the land is there ſometimes higher within a ſmall diſtance of the part where a river empties itſelf into the ſea, than where it firſt takes its riſe; becauſe the mountains ſometimes riſe to a much greater height above the vallies near the coaſt, than they do in the inland parts of the country, theſe hills gradually ſinking lower as you receede from the ſea, ſo as ſometimes to deſcend almoſt to a level with the plains in the internal part of the country.

'And

'And although it is certain, that the bed of the river must always be higher at its source than at its mouth; yet this declivity is in many places so inconsiderable as to amount only to a very few feet in several miles. So that although the small rills that descend by a short course from the mountains, are rapid to an astonishing degree, the large rivers for the most part are smooth and gentle in their course. This is the reason, that when a sudden rain falls, the waters pouring down from the mountains on each side with great impetuosity, soon fill the bed of the river, which flowing more gently forward, cannot give it vent so quickly as it comes to it;—so that, like the Nile in the level plains of Egypt, the river overflows its banks, and fills the whole valley from side to side; appearing rather like a sea than a river. And, like the Nile too, being gentle in its course, it leaves a rich slime behind, that greatly fertilizes the meads on each side the river; which by a little industry properly to draw off the returning waters, would form as rich pasture-fields as any in the world. But as these fields are liable to be overflowed at all seasons, they ought to be applied to pasturage alone; although the inhabitants too often at present attempt to turn them into corn.

'You will probably be much surprised to find me give such a different idea of the rivers in this country from what you have ever been accustomed to hear; and probably may produce as an exception the river Spey, so much noted for its uncommon rapidity. You will, however, advert, that I speak here in *general*, and do not deny that examples of the contrary may sometimes be met with; but they are rare.—Nor will the Spey be readily admitted as a proper one.—Towards its mouth, indeed, this river is extremely rapid, and continues so for some miles up the country;—but beyond that it differs not from other Highland rivers, flowing on with a calm and sluggish motion. As a striking proof of the level direction of this river in the upper part of its course, I shall only observe, that near Inverishie, some miles above Castle Grant, the river passes between two great rocks, which approaching pretty near together at one place, confine it into a narrow channel, so as to form a sort of cataract when the river is much swelled with rain;—but as this interrupts the course of the water a little at these times, the river is made to stagnate backwards for several miles, overflowing its banks on every side, and forming a temporary lake of very great extent; which, from a small island in the midst of it, has obtained the name of *Loch Insh*; *insh* you know being the common Scotch word for a small island.

'It is, therefore, a general rule that admits of few exceptions, that the large rivers which flow through a considerable tract of country in the Highlands are not of a rapid course; and that, on the contrary, the smaller rivers that run but for a short way, are rapid almost beyond conception, frequently shooting over rocks of a prodigious altitude, and forming cascades of amazing beauty when rain falls in abundance;—but during the dry weather in summer they are mean and inconsiderable.——This distinction between the different kinds of rivers, ought never to be lost sight of by those who want to form a proper idea of that country.

'It

'It sometimes happens, however, that these furrows, as we have termed the hollows between the hills, are interrupted in their course before they reach the sea, by some rock or other impediment running across the valley, which stopping the current of the river, makes it regorge backwards, forming a lake that fills the whole valley, till the surface of the water in it, rises to the same level with the top of the object that bars the valley; over which the river at length forces its way, and usually flows from thence with a current more rapid than is common towards the sea.

'And as these vallies are usually very narrow, and of great length, the lochs assume the same form, running backwards till the bottom of the valley comes to be above the level of the water. These, therefore, will be long in proportion to the height of the obstructing bar, and the horizontal position of the bottom; so that, on account of the general flatness of the country, these lochs are usually of very great length in proportion to their breadth;—a circumstance which could not happen, were the general slope of the country considerable in any direction.

'The most remarkable of these lakes is that called *Loch-Ness*, which occupies, for twenty four miles in length, one of the most remarkable furrows of this kind in Scotland, which runs quite across the island. The west end of it being deeper than the surface of the sea, and without any bar, extends quite into the Atlantic ocean, forming that long and narrow inlet called *Loch Oyl*,—that part of the furrow at the west end of Loch-Ness being filled up for a short way by some low earth; but it soon sinks again into another bason of considerable length, called *Loch Lochy*, which is only prevented from joining Loch-Oyl by a small low bar that rises near Fort William; nor is either it or the bar that separates Loch-Ness from the sea at the east end, elevated to any considerable height above the level of the sea.

'Another of the same form, and nearly of the same length, is called *Loch Shin.*—Numberless other of the same kind, although of less note than these, might be mentioned, which it would be tedious here to enumerate. I have only taken notice of them here to induce you to remark, of what infinite benefit these would be to the country in facilitating the carriage of weighty goods through it, should extensive manufactures ever chance to be established among them; because from each of these lochs, other straths branch off, running still farther into the heart of the country, and terminating in this as their common centre.

'Such is the situation of these countries, so little known to other nations, and so seldom surveyed by the discerning eye of philosophic attention. To a man who had a full idea of the vast importance of the advantages that might result from the particular formation of these countries, I cannot think of a picture that would afford more pleasure, than an accurate terrestrial chart (if I may use that term) and map of that country, on which should be delineated the courses of the several rivers, with their corresponding straths, and circumjacent mountains; marking all along the course of the rivers, the elevation above the level of the sea, as well as the altitude of the several ridges of mountains around them, in the same way as the

soundings on a sea-chart are marked. How often have I traced in my own mind the idea of such a chart!—how often wished that it might be executed!—But, in my humble sphere, you know an ineffectual wish *is all* that can be expected.

'This hydro-geographical sketch of the country was necessary, to enable you to form a distinct idea of the manifold advantages that it enjoys for carrying on the woollen manufacture, which you will now be able to perceive with the greatest facility.

'You will have remarked already, that whatever advantage the parish of Hallifax possesses, in consequence of the abundance of running water, is enjoyed in an equal, if not superior degree, through all that country.

'Their fewel is in equal abundance, and as easily procured; many of the hills being covered with inexhaustible stores of fine peat, which might be easily brought down to their several habitations.

'With respect to provisions, the advantage is greatly in favour of Scotland. For there, beef and mutton could at all times be had in prodigious abundance; and, on account of the remoteness of their situation, at a much lower price than in Yorkshire. Potatoes and garden-stuffs of all sorts could be reared to the greatest perfection, and in great abundance, at a small expence; the soil, although steep, being in many places exceeding fertile, and at present of hardly any value at all.—The neighbouring seas and lochs swarm with the finest fish of all sorts, which could be caught at all seasons, and sold to the inhabitants at a price that would be reckoned nothing at all in almost any part of England *. And oat or barley meal, the only kinds of grain at present used by the inhabitants, could be obtained by sea from the neighbouring low countries of Scotland or Ireland at a very moderate price.—On all which accounts it must be allowed, that the inhabitants might live at a much smaller expence than in Yorkshire, an advantage of no small importance to a manufacturing part of the country.

'But the circumstance in which these countries have the most decided advantage over Yorkshire, and perhaps every other part of the world possessing the other advantages they enjoy, is the facility of carriage, not only for their manufactures and provisions, but for their raw materials of every sort; together with the choice of markets that they would enjoy on this account. For, as few of these

* 'From the month of January salmon are caught in vast abundance in every river there, and are often sold for a penny or three halfpence per pound fresh taken.—From August till the middle of December herrings are caught in such abundance on all the arms of the sea on the west coast, as to be sold from a halfpenny to a penny per score.—Haddocks and whitings are caught in vast abundance at all seasons, and are the largest and best that are seen on any coast; but a fish called *Seys* are still more abundant than either of these.—Cod and ling swarm on the west coast, and could be caught in any quantities, were there a constant market for them fresh; - but their climate is not the most favourable for drying these large fish;—the only way that the inhabitants of these coasts can dispose of them at present.'

places

Places are above ten or fifteen miles from some of these arms of the sea on either side, or fresh-water lochs, to which they cou'd always have access by plain and level roads, every article they had to buy, or sell in any part of the world, could be transported at an expence scarce perceptible.—And as some of the friths on the east coast run up so far as to be within a few miles of meeting others on the west, the road between the two being carried through a level strath of only eight or ten miles extent †, they could have it in their choice to send their goods either to the eastern or western markets; and thus, by an easier and safer navigation than from the Humber, could ship their goods for the Baltic, Germany, or Holland; and with equal facility to Spain, Portugal, Italy, the Levant or North America; so that they are open to either sea, can take advantage of every wind, and have it in their power to trade to any country on the globe.

'This could even be done almost in the present situation of affairs. But if commerce had introduced opulence among the inhabitants of these regions, there might easily be opened different modes of communication between distant places, by means of the lakes and level straths, that have not as yet been drained off.'

This account is picturesque, and strongly expressive of the warmth of our Author's *amor patriæ*. Those who have the improvement of that country at heart, will surely deem themselves singularly fortunate in finding one, who together with such ardent zeal for his country, possesses such extensive knowledge, and soundness of judgment.

† 'This is particularly the case between Loch Ness and Loch-Cyl, situated between the frith of Dornoch and Loch Broom, and, although at a *little greater* distance, between the head of the bay of Cromarty at Dingwall, and the west coast. Roads are not yet made in other places.'

(To be concluded in our next.)

ART. III *Conjectures on the Tyndaris of Horace, and some other of his Pieces; with a Postscript.* By John Whitfeld, A M. Rector of Bideford, Devon. 4to. 2 s. Exeter printed, sold in London by Richardson and Urquhart. 1777.

MR. Whitfeld complains exceedingly of the unsuccessfulness of the commentators upon Horace, and regrets that he still suffers even under the ablest hands. And still, alas! we fear he must suffer, unless some abler hand than Mr. Whitfeld appears to rescue him. It is not by such conjectures as are here offered, that the obscurities of the ancients are to be removed, or their beauties elucidated. The following will, we apprehend, be thought a curious specimen of Mr. Whitfeld's abilities in *conjecture*:

'*Tyndaris* passes with the interpreters, they do not tell us upon what grounds, for a daughter of *Gratidia*. But this is unlikely; because *Gratidia* is *a Roman name*; whereas *Tyndaris* was *a foreigner*; and so was her surly consort *Cyrus*, *a foreigner*. *Tyndaris* was a *Thracian*; she was by condition *a liberta*; but of substance; and came to Rome *in the retinue*, I suppose, *one of the train of Rhæmetalces King of Thrace*. She probably staid in Rome, and resided there; and was known at the palace there; she certainly received a distinguishing mark of favour from thence; and we see, she is addrest by *Horace*. These particulars, opening by degrees, are not altogether, and quite, imaginary; as will appear immediately.

'About six years ago, an inscription, from *Fabretti*, was republished at *Rome*; and its genuineness defended against *Maffei*; which inscription runs in these words;

IVLIA. TYNDARIS
C. IVLI. REGIS
RHOEMETALCAES. L.
FECIT. SIBI. ET. SVIS. ET
LIBERTIS. LIBERTABVS
POSTERISQVE. EORVM
IN. FR. P. XII. IN. AGRO. P. XII.

'Why should not this be the *Tyndaris* of *Horace*? let us see.

'*Rhæmetalces*, I mean the elder, was a public ally of *Rome*; was once a friend of *Brutus*; and after that, a dependant on *Augustus*. *Rhæmetalces* was probably often at *Rome*, like other princes upon business; particularly to solicit the march of the troops under *Lollius* in 738. *Rhæmetalces* struck a fine *Greek coin* in honour of *Augustus*; presenting *their heads* on each side; and the Emperor's known, favourite, symbol, *The Capricorn*, upon it: and he accepted from *Augustus an adoption into the Julian family*; for we see him called CAIVS IVLIVS RHOEMETALCES on the marble.

'Now it is not unlikely, *that some of his train partook*, on that occasion, the same honour and privilege; and in particular, *as appears by her name*, IVLIA TYNDARIS; his *Thracian minstrel*; who had followed his court from the borders of the *Strymon*, to the banks of the *Tiber*.

'Further, a fine Greek Saphic is come down to us, to be seen in the collections, particularly that of Bishop *Lowth*, in 59; and in Lipsius; which begins thus,

Χαιρε μοι Ρώμη θυγάτηρ Ἀρηος.

'This ode pleased *Lipsius* so much, that he has given us a spirited version of it in his first book, towards the beginning, *De magnitudine Romanâ*. He ascribes it, *like others*, to *Erinna*.

But

But he sees clearly its subject; which *others leave doubtful.* He cites it in course, as addrest to the *city of Rome*; and he judges it, *by the style*, to have been written, *in Pompey's time*, or thereabout. Now we have no *Erinna of that age*, according to the elder *Vossius. Ursinus did not receive this ode* among the *pieces of Erinna*, as *Fabricius* has particularly observed. What then, if we should *agree with Ursinus*; and suppose there had been *some mistake as to the writer?* and, since there were *several Erinnas*, what if this ode has been *given hastily to one of them*, while it really belonged to some other person? *All this is possible.* And then who so fit to put in *her claim*, after long dispossession, as *Horace's Tyndaris? The time*, assigned by *Lipsius*, agrees *sufficiently*; *Tyndaris* had *many calls to celebrate Rome*; she was a denizen of *Rome*; resided, and was settled in *Rome*; was engrafted into the *first family* of that city; and admitted to the friendship of its very *finest writer*; who then so likely as *Tyndaris* to break out

Χαῖρε μοι Ρώμη?

And if she was also Horace's *Thressa Chloe,*

Dulces docta modos, et citharæ sciens;

which is highly probable; and his *Chloe Sithonia*, of another piece; and likewise his *Venus Marina*, his lovely voyager, to whom, with huge complaisance, he consecrates his harp? And if the *lively Le Fevre* * *had been visited with these visions* would they have *passed before him* without one sprightly sally?—perhaps of this sort,

Surge post longam rediviva noctem!
Cyrrha quam fovit, vigilemque sæpe
Aonûm cinxit chorus, O nivali
Hospes ab Hæmo!

Te die fausto, ac citharam sonantem
Abstulit letho Venusinus ipse:
Te suam fixit Tiberis, nec Hebro
Invidet Orpheum!

'And now let us look back, once again, to *the inscription.* It is *Roman*, and so a sign of *Tyndaris's* attachment; it is *sepulchral*, and so some proof of family residence; it is *one of the inscriptions* that give *the cast* in favour of the marbles, *against coins.*—For where, *on a medal*, should we have met the name of *Tyndaris?* but *here it survives*, on this marble; which still sheds a light upon *this muse of Thrace*, and *her old sweet-heart of Tivoli.*

* 'See his Epistle to *Borelli*, upon restoring the lost *Æetes*, the Colchian King, to life; how mainly he triumphs!
Scilicet ex imo redivivum sistimus orco.'

—But I exceed,—all I meant was to ſhew, *ſomething is yet wanting in Horace.*'

Perhaps our Readers may be better pleaſed with our Author's abilities as an *imitator*—at leaſt we will give them an opportunity of judging, by copying his verſion of the *Ode to Aſteria:*

' Nay, good Aſterie, never mourn,
The faithful Gyges will return;
Early the favouring gales of ſpring
Gyges, and all his gifts, will bring.

Now by autumnal tempeſts toſt,
Emb'ay'd perhaps on Pyrrhus' coaſt;
You, and the rigourous nights, deny
To calm his grief, or cloſe his eye.

And yet, if ſoothing might avail,
His hoſteſs plies him with a tale
Of ſome fair Greek—who doats and dies
For him—and mingles threats with lies.

How Prætus' conſort puſh'd him on
To ſacrifice Bellerophon;
Whoſe ſuit the ſober youth abhor'd,
—Falſe and forgetful of her lord.

How Peleus ſcarcely ſcap'd with life,
Who diſoblig'd Acaſtus' wife:
Nor Helen's ſtory leaves untold.
The tempting female trips of old.

In vain—regardleſs as a ſtone
He hears—and ſtill is all your own.
—Meantime, it much concerns your fame
To guard againſt Enipeus' flame.

However graceful he is ſeen
To guide his courſer o'er the green;
However bold to plunge, and cleave
The Tuſcan Tiber's yielding wave;

Yet ſhut betimes your outer-gate
Nor liſten to his evening chat:
And, twenty times though call'd a prude,
Remember Gyges, and be good.'

Mr. Whitfeld, in his poſtſcript, offers the following extraordinary reaſon for this publication; which was, he ſays, to give him an opportunity ' of reminding the Public, but with great deference, that of all the works of our days, and upon all accounts, *The Death of Abel*, *the Meſſiah* and *Noah*, with *Pamela*, *Clariſſa*, and *Sir Charles Grandiſon*, beſt deſerve the *Public's* attention and higheſt eſteem.'

Alas! what has Horace to expect f[illegible] a critic!

ART.

Art. IV. *The Orations of Lysias and Isocrates, translated from the Greek:* With some Account of their Lives; and a Discourse on the History, Manners, and Character of the Greeks, from the Conclusion of the Peloponnesian War, to the Battle of Chæronea. By John Gillies, LL.D. 4to. 18 s. Boards. Murray. 1778.

THE nature of the governments which prevailed in Greece; the importance of the people, the rivalship of the great men, and, above all, that of the celebrated speakers, carried eloquence to perfection. Among the orators whose fame was highest, and whose merits were most considerable, it is known that Lysias and Isocrates distinguished themselves; and that Cicero, Quintilian, and Dionysius of Halicarnassus, have written their eulogium. The graceful elegance, the chaste propriety, the happy simplicity of the first, could not escape admiration; the attractions of oratory, and the political wisdom so remarkable in the last, were worthy of the greatest panegyric.

Amidst the advantages of eminent and unsuspected praise from ancient authors of reputation, and under the certain knowledge of the success they had obtained in their own times, Lysias and Isocrates have, nevertheless, in modern ages, been treated with neglect. This fact may create surprize, and, at first sight, may seem to be inexplicable; but it is not impossible to account for it.

When Christianity was advancing toward an establishment, the philosophers whom the new religion displeased, and who wrote against it, assumed the manner and style of the Greek sophists;—and among the Greek sophists, the Fathers of the Church, whose abilities and penetration, were, by no means, equal to their zeal, were pleased to rank Lysias and Isocrates. Nothing more was necessary to excite an odium against these authors. Superstition usurping the chair of criticism, they were abused as foppish and puerile; and they sunk under the attacks of religious folly, and imputed imperfection. In the dawn of learning, in ages unrefined by taste, men could not judge of literary excellence; and the Fathers were believed, because their assertions were strong, and their piety ardent.

It is an humiliating reflection that prejudices of all kinds, though ill founded, are lasting. The general indolence of man renders him the slave of custom, and of authority; and the modesty, the timidity, too often connected with superior capacity, withholds the efforts of the able: who fear to disturb their ease by resisting the torrent of opinion, and by exposing themselves to the obloquy of the vulgar. The popular fashions, as well as the popular religion of every country, are ever at enmity with innovators.

 It

It is thus, we conceive, that a due respect has been so long withheld from the writings of Lysias and Isocrates. The French critics, who copy one another, have proscribed them with an undistinguishing rage: even the truly respectable Archbishop of Cambray has been infected with this weakness. In our own nation, the neglect of them has been no less disgraceful. They have been abandoned to the trifling industry of mere scholars; and till the present publication appeared, there has been no proper attempt * to make them speak our language.

But, while the compositions of Lysias and Isocrates are admired as pieces of eloquence, it is to be considered that they are not less to be valued for the light which they throw on the history and the manners of Greece. Under these heads the present undertaking, accordingly, ranges itself. The Translator saw, and well understood, the propriety of each of these divisions, and he has laboured, with a fortunate assiduity, to do justice to both.

'The orations of Isocrates,' says Dr. G. 'furnish us with a general account of the history and political interests of the Greeks: the pleadings of Lysias contain a curious detail of their domestic manners and internal œconomy. The works of the two orators together, exhibit an interesting picture, not only of the foreign wars and negociations, but of the private lives and behaviour of this celebrated nation. Taken separately, their writings are imperfect; when combined, they afford a system of information equally extensive and satisfactory.'

From this peculiarity, the Translator presents his authors under a new arrangement, which appears to be both philosophical and elegant. Disregarding the order of time in which the several orations were delivered, and paying no attention to the classes into which the critics have divided them, he places them in a series corresponding to the chain of the Grecian history. But lest the colouring of eloquence should obscure the truth, he has prefixed to the orations which he has translated, the descriptions which were necessary to authenticate the public transactions, and to cast a just light on the interior government and manners of the Greeks.

For the sake, also, of greater perspicuity, and that the story of the Greeks might appear in a full and instructive picture, so far as he is solicitous to describe their affairs, he has furnished a preliminary dissertation. As the objects of this discourse are

* We have had a translation, but not a very successful one, of the Orations and Epistles of Isocrates, by Mr. Joshua Dimsdale: it was published in 1751. See Review, vol. v. p. 424.

of high importance, the Author has given an account of them with that perspicuity and precision which are the certain characteristics of ability.

'I have divided, says he, the preliminary discourse into two parts; the first including the history of the public transactions; the second containing an account of the private lives and manners of the Greeks. To the whole is prefixed an introduction; in which I have attempted to ascertain with precision the extent and populousness, as well as the power, wealth, and resources of the principal Grecian republics. In the historical part of the discourse, Isocrates has been my guide throughout. As this writer kept aloof from the political disputes which agitated his countrymen, he viewed the affairs of Athens and of all Greece through a purer medium than Demosthenes and other authors, from whom it is usual to collect the history of that age. I have on this account preferred his authority; and have endeavoured to weigh in a just and equal balance, the merit of these celebrated republics. If my standard be more accurate than that commonly employed, it will not appear extraordinary that my estimate also should be different; that I should perceive no just grounds for the admiration commonly bestowed on the political institutions of the Greeks; and should regard even the battle of Chæronea, by which these fierce republicans became subject to a foreign prince, not as their misfortune, but as their deliverance.

'The second branch of the preliminary discourse, comprehending the manners and character of the Greeks, as described by the authors whom I translate, will probably be considered as the most interesting part of this work. It is not extraordinary that a subject of such importance should be so little understood, while the writers, by whose assistance it may be explained, are so generally neglected. The historians of ancient, like many historians of modern times, are satisfied with delineating the characters of those who appear on the great theatre of public life. The prevailing manners of the rest of mankind we are left to collect as we can, from various and often very imperfect materials. In the licentious and exaggerated descriptions of one comic writer *, many have looked for the moral picture of the Athenians. But had an author of the *Socratic* age explained the manners and character of his countrymen with a direct view to the information of posterity, we should not possess any thing more complete on this subject than may be found in the orations of Lysias. Many of these expresly relate to *probation*; that is, an inquiry into character and conduct, to which every Athenian citizen, who stood candidate for any public office, was obliged to submit. When these matters form not the principal object of the trial, they are always introduced incidentally. The parties seem to place more confidence in their past life and behaviour, than in the merits of their cause; and, unawed by the presence of a court, the members of which were appointed promiscuously from the ordinary rank of citizens, they express themselves with full freedom, and exhibit their natural sentiments undisguised.

* 'Aristophanes.'

'In

'In the preliminary discourse, it has been my aim, not only to describe the Athenian manners, but to explain the circumstances which conspired to form them. With this intention, I have considered the different ranks in society, as magistrates and subjects, citizens and strangers, masters and servants; and have pointed out the duties and privileges of each particular condition. One copious article is employed in examining the treatment of women, and the manners, virtues, and vices resulting from this treatment. As the simplicity or refinement in which a people are accustomed to live; their ordinary occupations and amusements; and the state of arts, whether liberal or mechanical, have a powerful influence on national character—none of these particulars have escaped observation.'

That Dr. Gillies might leave the reflecting reader nothing to regret which was requisite for information, he has likewise exhibited accounts of the lives and writings of Lysias and Isocrates. By this means we become, in some measure, acquainted with these celebrated orators, and are disposed to enter into their reasonings with the greater vivacity. His facts are collected with attention, his criticisms are liberal, and his admiration of his authors is not rendered disgusting by too much fondness or enthusiasm. He appears in the different characters of *Author* and *Translator*; and in these distinct capacities, we apprehend, he cannot fail of receiving the approbation of the Public.

The task of translation, beside being laborious, is difficult from its nicety. It is not enough to give the meaning of the author: his spirit and manner must be transfused. The patience of attending with minuteness to a dead language, the taste to discover character and beauties, the power of imitation, and the possession of a various and fortunate phraseology in the English idiom, are gifts and qualifications which are far from being common.

Profoundly versant in the Greek tongue, Dr. G. has given the sentiments of Lysias and Isocrates with an exactness which was hardly to be expected in a first attempt to introduce these authors in an English dress. Skilled to catch their peculiarities, he has been able to preserve their distinctive characters; and, happy in his knowledge of the English language, he has generally expressed himself with a perspicuity, a correctness, and an elegance, to which most authors fancy themselves equal, and which so few, upon trial, can attain.

That our Readers however may judge for themselves of his merits as a Translator, we lay before them the following extract, from the funeral oration written by Lysias, in praise of the Athenian citizens, who fell in assisting the Corinthians during the war with Lacedæmon:

'When

'When war broke out among the Greeks themselves, a war undertaken through envy, and fomented by emulation, our ancestors, without foreign assistance, checked the insolence of Ægina and its confederates; and vanquishing their united power in a naval engagement, carried off seventy gallies.

'On another occasion, they maintained a war against both Ægina and Egypt, and while their fleet and army, consisting of all the Athenians of the military age, were employed in contending with these formidable enemies, the Corinthians, supported by powerful aid, seized on this favourable opportunity for invading our territories; expecting that they must either find them altogether defenceless, or compel the Athenians to withdraw their forces from Ægina. But they were disappointed in both these views. The old men and the young, who alone remained in Athens, trusted to their own bravery for repelling the invasion. The force of the one had not yet attained its maturity, that of the other had unhappily begun to decay; faded or unripe, however, only in their persons, their minds were both blooming and vigorous, the one possessing courage by nature, the other having confirmed it by experience. Nor did they even allow the enemy to enter into the Athenian territories, but marching forth into the neutral country of Megara, they prevented their farther progress by obtaining over them a complete victory, as honourable for the victors, as disgraceful to the vanquished. Having erected a trophy in commemoration of it, they returned home; the aged to hold their councils, the young to prosecute their education.

'But it is difficult for one speaker to do justice to so extensive a subject, or properly to describe in one day the accumulated glory of ages. For what time, what orator, or what panegyric is sufficient to display the virtue of those who lie interred here? By the most daring and splendid attempts, and with infinite fatigue and danger, they acquired liberty to Greece, and pre-eminence for Athens. During seventy years, in which they continued masters of the sea, the fruits of their superiority were most conspicuous: no seditions in the Grecian cities; no attempts on the liberty of their allies; no state, I may say no individual, was allowed to domineer over his neighbour, but all were compelled to enjoy equal freedom and independence. They pursued no narrow scheme for augmenting their relative strength, but invigorating the absolute and common strength of Greece, displayed it before the tyrant of Asia, now no longer intoxicated with his plans of ambition, but resigning part of his dominions, and trembling for the remainder. During all this period, no Persian vessel appeared in our seas, no tyrant reigned in Greece, no city was enslaved by the Barbarians. Such was the moderation or respect with which the virtue of the Athenians inspired their neighbours; and so well did their justice deserve that superiority which their valour had acquired.

'Even their misfortunes afford additional evidence of their merit. The loss of the Athenian fleet in the Hellespont, whether through the fault of the commanders, or by a fatality of circumstances, was equally felt over all Greece, the general safety of which seemed inseparably connected with the fortune of one state: for, soon after this

this miscarriage, the command of Greece was committed to other hands, and new leaders were appointed *. These were worsted in a sea-engagement by an enemy who formerly had been compelled to abandon that element. The Barbarians pass over, without opposition, into Europe; the face of Greece is changed and disfigured; its citizens carried into slavery, or subjected to tyrants at home. It becomes Greece to wear ensigns of mourning, and to pour forth her lamentations at this tomb. Here was her liberty interred with these victims. How unfortunate was she in losing them? How happy was the Persian monarch in having new leaders to contend with? Deprived of such friends, Greece had nothing left but the gloomy prospect of servitude; delivered from such enemies, the monarch of Persia saw his views of ambition open before him, and he was once more elevated with the proud hopes of executing his father's designs.

'Nor, as citizens or as men, must we forget that band of patriots, who, reviving our political constitution at the peril of their lives, re-established the democracy †. Not compelled by law, but persuaded by reason, they marched forth into the Pireum, and maintaining the character of their ancestors, by preferring freedom and death to life and slavery, they rendered the government, then engrossed by a few, a common good in which all the citizens were concerned. The injustice of their adversaries did not more excite their resentment, than their own wretched condition roused their indignation, and, deprived of the first right of humanity, they determined to regain it, or to perish in the attempt. Virtuous oaths and engagements were their only allies; but added to their ancient and inveterate foes, they had their fellow-citizens to contend with. The sepulchres of the Lacedæmonians, still remaining on the spot, are monuments of that victory, by which union and tranquillity were restored to a state, torn by seditions; by which a city, naked and defenceless, was fortified and secured; by which Athens, who had sunk into contempt, reassumed her former rank, and made good her former pretensions.

'The same generous principles which had engaged the Athenians to undertake this expedition, still actuated those who survived it. Reinstated in the rank of citizens, their desires were gratified. They did not persecute their enemies with an unrelenting hatred, but, determined never to yield to the slavery to which these had basely submitted, they invited them to share the freedom which they themselves had so gloriously acquired.

---

* 'The Lacedæmonians assumed the pre-eminence in Greece after the defeat of the Athenian fleet in the Hellespont—The misfortunes here mentioned happened under their administration.'

† 'The love of liberty, carried to enthusiasm, predominates in the orations of Lysias. He himself, as well as his friends, had suffered by the injustice and rapacity of the thirty tyrants. For these reasons, though his panegyric is more concise in other respects than that of Isocrates, it is more copious and diffuse in praise of the restorers of democracy.'

'The

'The success of the present enterprize proves, that it was neither from their own misconduct, nor the valour of their foes, that the past misfortunes of this state had proceeded. If, while divided by factions at home, and surrounded by dangers from abroad, they yet made their way into the bosom of their country, notwithstanding the opposition of the Peloponnesians: How weak must this opposition have proved, had they been united among themselves? But their virtue surely deserves immortal honour, and must excite the emulation of the brave in all succeeding ages.

'Neither ought we to forget those strangers who fought in the cause of freedom, thinking virtue their native inheritance, and dying with so much glory, that they were lamented in public, buried at the expence of the state, and thought worthy to be afterwards distinguished with honours till then reserved for the citizens *.

'The Athenians now buried, fell in a similar cause, but still more glorious. They perished for the liberties of those who hated them. They assisted the Corinthians their inveterate foes, when abandoned by their ancient allies, and endangered in their freedom. While the Lacedæmonians envied the prosperity of their friends, these generous Athenians pitied the distress of their enemies, and even died to relieve them. Not regarding their ancient variance with Corinth, or the injuries received from that state, they took the field in order that the Corinthians, instead of being subjected to the yoke of Lacedæmon, might share in the liberties of Athens. To men actuated by so generous a motive, death was disarmed of all its terrors; dying or living their condition was worthy of envy. Early instructed in the glory of their ancestors, they shewed themselves determined to maintain it; and repairing by their present valour, the effects of past miscarriages, and removing the danger at a distance from their country, they died, as brave men ought, leaving trophies to the public, but woes to their kindred. It becomes us then to honour the dead, and to lament the living. For what pleasure, what consolation remains to them? They are deprived of those who loved them, but who, preferring virtue to every connexion, have left them fatherless, widowed, and forlorn. Of all their relations, the children, too young to feel their loss, are least to be lamented; but most of all, the parents who are too old ever to forget it. They nourished and brought up children to be the comforts of their age, but of these, in the decline of life, they are deprived, and with them of all their hopes What can be more miserable? Is not death only to be wished for? Their children, who formerly rendered them the objects of envy, now render them the objects of compassion. The height of their merit, in which they used to glory, now plunges them into deeper distress. What circumstances can put a period to their sorrows?—When the state is unfortunate? Public calamities will be added to private woes—When the state is successful? Others will enjoy the fruits of their children's virtues.—In private dangers? The friends of their prosperity will avoid sharing in their wretchedness;

* 'He means the Thebans who assisted the Athenian people against the thirty tyrants. See Xenophon's Greek History, book IV.'

and their enemies, swoln with insolence, will triumph in their misfortunes. We shall best honour the dead then, by extending our protection to the living. We must assist and defend their widows, protect and honour their parents, embrace and cherish their orphans. Who deserve more honour than the dead? Who are entitled to more sympathy than their kindred?

'But wherefore this sorrow? Are we ignorant of our common fate? Why bear with impatience what we have ever expected? Why revolt against the law of necessity, since Death is equal to the hero and to the coward, neither overlooking the villain in contempt, nor sparing, in admiration of his character, the man of highest virtue? If those who escape the dangers of war could also escape death, the tide of your sorrows ought ever to flow. But since human nature must yield to age and disease, and the divinity that presides over our fate is inexorable, those are to be reckoned of all men most happy, who, not committing themselves to fortune, or waiting the uncertain approaches of a natural death, choose and embrace that which is most glorious. Dying for whatever is most respectable among men, their memories never fade, their honours ever bloom, their actions remain perpetual objects of emulation and praise, and though lamented as mortal by nature, they are celebrated as immortal through virtue. They are buried at the public expence, and contests of strength, wisdom, and magnificence are appointed in honour of them and the gods. For my part, I account them most happy; I envy them their death. Those men alone are gainers by their birth, who, though their bodies be mortal, have acquired immortal renown. But, according to established practice, and the laws of our ancestors, we must mourn for the persons here buried.'

While we commend Dr. Gillies as a Translator, we must observe, that he is also intitled to considerable applause as an Author. His discourses, introductory to the orations, are well written, whether we consider the matter or the expression. His preliminary essay is still more deserving of approbation. In this tract he is both an historian and philosopher. He enters deeply into the history and the politics of Greece. Consulting the real sources of information, he forms opinions of his own, and does not stoop to copy with servility the sentiments of modern authors who have gone before him in the same walk of literature.

In this part of the performance before us, the penetrating observer will be struck with his delineation of Grecian manners. The portrait is drawn with a bold pencil, and in lively colours. The condition of the Greek women does not escape his observation; and, as a specimen of his ability for original composition, we shall extract some part of what he has remarked on this interesting subject:

'During the early ages of society, says Dr. Gillies, men are either employed in acquiring the means of subsistence, or in invading their enemies and repelling their attacks. The natural delicacy and timidity of women render them less qualified for these occupations. Hence,

Hence, among rude nations, they are treated with neglect, and often reduced into servitude. But when civilization has been carried to a certain pitch; when arts, manufactures, and commerce, have made known the conveniencies and refinements of polished life, talents of the agreeable kind come to be in general request, and are soon universally esteemed. In all these, women are fitted by nature to excel. The imperfections of their sex gradually disappear; they become the objects of affection, acquire respect, and assume that distinguished station in society, which is not demanded with more justice on the one side, than yielded with readiness on the other.

'These observations seem natural and obvious; and are justified I believe, by the general history of mankind. Yet they are not conformable to what actually took place in Greece. There the condition of women, instead of being improved by the gradual advancement of society, seems, on the contrary, to have been the most advantageous, where the manners of men were in other respects the least refined. The Lacedæmonians, though continually employed in war, and unacquainted with arts and refinement which they even affected to despise, yet conferred on women advantages superior to what they enjoyed in any other Grecian republic. While the Spartans were governed by such severe regulations, as monastic rigour has seldom ventured to impose, their wives lived in abundance and luxury; they were entirely exempted from those troublesome observances which the laws of Lycurgus had established; without being obliged to execute any of the offices of government they directed all its measures; and if the whole property of Lacedæmon had been divided into five parts, no less than two of these would have belonged exclusively to the women. Aristotle pretends to account for the pre-eminence of the fair sex among the Spartans, from the warlike genius of that people. "The love of war and of women, says he, always go together. The most warlike nations are always the most addicted to the pleasures between the sexes; and the ancient fable which unites Mars and Venus is not a chimerical invention of the fancy, but rests on the most solid foundation.'

'Among the Athenians, on the other hand, a people famous indeed on account of their martial spirit, but unrivalled in the arts of peace, not more learned than polite according to the ideas of that age, and distinguished by an excessive passion for those refined entertainments which prevail in polished nations, and which they enjoyed in peculiar elegance and perfection, the treatment of women was most ungenerous and unnatural. Excluded from the public shows and amusements, deprived even of the pleasures of domestic society, and scarcely venturing to open their lips in the presence of their nearest relations, they were confined with the utmost rigour to the most retired apartments of the family, employed in the meanest offices, and considered in every respect rather as the servants than as the equals of their fathers or husbands. It was thought indecent for them to venture abroad, unless to accompany a funeral, to be present at a sacrifice, or to assist at some other religious solemnity. Even on these occasions they were generally accompanied by persons who watched their behaviour. The most innocent freedom was construed

strued into a breach of modesty; and their reputation, once sullied by the smallest reproach, could never afterwards be retrieved.

'If such severities had been exercised against them from that jealousy which often attends a violent love, and of which a certain degree is, perhaps, inseparable from a delicacy in the passion between the sexes, their condition, though not less miserable, would have been less contemptible. But this could not be the case; the Athenians were utter strangers to that refinement of sentiment with regard to the fair sex, which renders them the objects of a timid but respectful passion, and leads men to gratify their vanity at the expence of their freedom. Married or unmarried, the Athenian women were kept in equal restraint; no pains were taken to render them, at one period of their lives, agreeable members of society; and their education was either entirely neglected, or confined, at least, to such objects as, instead of elevating and enlarging the mind, tended only to humble and debase it. The uncommon rigour with which they were confined, was not therefore with a view to promote their own advantage, but only to render them better qualified for those services which the Athenians required them to perform.

'Though neither fitted for appearing with honour in society, nor for keeping company with their husbands, they were thought capable of superintending their domestic œconomy, of acting as stewards in the family, and thus relieving the men from a multiplicity of little cares, which they considered as unworthy of their attention and unsuitable to their dignity. The whole burden of such necessary, but humble concerns, being imposed on the women, their early treatment and first instructions were adapted to that lowly rank beyond which they could never afterwards aspire. Nothing was allowed to divert their minds from those servile occupations in which it was intended that their whole lives should be spent; no liberal idea was presented to their imagination, that might raise them above the mechanical and vulgar arts, in which they were ever destined to labour, above all, no liberty of thought or fancy was permitted them; the smallest familiarity with strangers was deemed a dangerous offence, and any attachment beyond their own family, a heinous crime. When they were fit for the state of wedlock, which, in the climate of Greece, happened long before their reason and understanding had arrived at maturity, they were given in marriage by their relations, without being consulted on the subject; and by entering into this new situation, they only exchanged the severe guardianship of a father for the absolute government of a husband. As the Athenians seldom married but from motives of conveniency, and at a more advanced period of life than is ordinary in other countries, their good will and affection could only be excited by the birth of an heir, or gradually acquired by a careful œconomy and constant circumspection. Even the law of Athens favoured this unjust treatment of women, so inconsistent with all the rules of modern gallantry; and without attending to the condition of the fair sex in that republic, it is impossible to understand the spirit of the laws which are quoted in the following orations.

'I need

'I need not mention that, by the Athenian law, the son when of age, became tutor to his mother; but what can appear more extraordinary than that a rape committed against a married woman should be punished with less rigour than the crime of voluntary adultery? Whether we conceive the principles of criminal law to be founded on the resentment of the sufferer, or on the general interest of the state, it seems equitable that, as the guilt of the ravisher is undoubtedly more enormous, so should his punishment be proportionably more severe. He, however, by the laws of Athens, could be punished by death only when caught in the fact: otherwise he was barely fined in a small sum of money. But the man, who, without violence, had seduced the affections of a married woman, was in every case to be punished capitally. "And, surely," says Lysias, "the decision of the laws is well founded. For the seducer has *got into his power the whole fortune of his neighbour*, and rendered him uncertain as to the legitimacy of his children." Nothing can mark more strongly the excessive abasement of women than such a law. The securing of the husband's effects is reckoned a matter of greater importance, than the defending of the wife's person from outrage, and the protecting of her character from infamy.

'Socrates is introduced in Xenophon's *Memorabilia*, conversing with Ischomachus, an Athenian citizen, who, by his good sense and great worth, had obtained universal esteem. The philosopher desires to know, how he had acquired the favourable opinion of a people by no means famous for viewing one another's actions in the most advantageous light. Ischomachus endeavours to satisfy him, by explaining in what manner he managed his family. His wife, he observes, is an excellent œconomist or housewife; and little thanks to herself; for he had taken care to form her to so useful an office. She was married before fifteen years of age; and the chief attention bestowed on her before that period, had consisted in allowing her to see as little, to hear as little, and to ask as few questions as possible. What she knew, therefore, was next to nothing. He began to instruct her, by saying, that it was the least part of his design in marrying her to have a bed fellow; because this might easily be obtained with far less trouble and formality. His main object was to have a person, in whose discretion he could confide, who would take proper care of his servants and household, and lay out his money usefully and sparingly. One day he observed her face painted, and that she wore high heeled shoes to make her appear taller. He chid her with severity for these impertinent follies. "Could she imagine to pass such silly deceits on a man who was well acquainted with her, and saw her daily. If she wished to have a better complexion, and to strengthen her constitution, why not weave at her loom, standing upright? Why not employ herself in baking and other exercises, which would give her such a natural bloom as the most exquisite paint could never imitate?" Yet this Ischomachus who directed his wife to these gentle occupations, had been at different times trierarch, had been appointed to execute several other of the most expensive offices in the state, and was reckoned exceeding rich. By such ungenerous treatment were the most

amiable part of the human species degraded, among a people in many respects the most improved of all antiquity. They were excluded from those convivial entertainments, and that social intercourse which nature had fitted them to adorn. Instead of leading the taste and directing the sentiments of men, their own value was estimated, like that of the most indifferent objects, only by the profit which they brought. Their chief virtue was reserve, and their point of honour, œconomy.

'The manners of the fair sex were such as naturally resulted from their condition. The prude and coquette, with all the intermediate shades of female character, were in a great measure unknown. Women might be distinguished into two classes, the characters of which were directly opposite. While the behaviour of the virtuous was carried to an excess of severity, the manners of the immodest were extravagantly licentious. The beautiful Phrynè blushed not to bathe in the sea, in the presence of the whole citizens of Eleusis; and as she returned, pressed her flowing hair with her delicate hands. Both the dress and the behaviour of the women of her profession, as described by Athenæus, were shamefully voluptuous and indecent; which must generally happen, wherever the greater part of the sex are compelled to observe a rigid austerity of manners. Nor did this treatment produce even on them the effect intended by it. We learn from the following orations, that vice, though timid and concealed, was not on that account the less powerful. The flame, the more it was confined, glowed with the intenser heat; and the odious crimes of theft, poisoning, and parricide, which are commonly ascribed to the Athenian women, would not have been more characteristic of them, than of the women of any other country, had not their natural passions been repressed by an ill-judged and immoderate severity.'

Men who are prone to complaint and despondence, find relief in railing against the present times. Our decline in literature, as well as in morals, is a favourite topic with many. When we meet, however, with works of merit, we are inclined to combat such gloomy declaimers. Amidst the rubbish daily thrown from the press, there is ever issuing forth some production of learning or of ingenuity, and the reception which these performances invariably meet with, is a proof that the public taste is not yet corrupted. While our language and literature remain free, like our govenment, works of genius, of invention, and of elegance, must arise. It is not for good citizens to despair. Even while we mourn over our public disorders and calamities, and over the incapacity and the selfishness of statesmen, let us not forget that the struggles and the conflicts of war serve to protract the progress of degeneracy, and to check the advances of that dead calm, which announces the hour of despotism, and the fall of literature.

ART. V. *Strictures, critical and sentimental, on Thomson's Seasons; with Hints and Observations on collateral Subjects.* By J. More. 8vo. 4 s. bound. Richardson and Urquhart. 1777.

TO depreciate that kind of merit to which the undervaluer himself makes no pretensions, is not uncommon: but few persons are so inconsistent with themselves as to speak with disrespect and contempt of a character under which they voluntarily offer themselves to public notice. Yet this inconsistency we cannot but remark in the conduct of the Author of these Strictures, who has introduced his criticisms on Thomson's Seasons, with an essay on the use and abuse of criticism; which, if it has any determinate meaning, must be understood as a general censure both of the principles and practice of this art.

'Nothing,' observes our Author, 'more debilitates the liberal and manly spirit of true criticism, than a memory overloaded with dead and foreign languages, and a head enveloped in theories and syllogisms. Genius may break through these clouds, and, like the sun in a visionary sky, shine with additional solemnity and magnificence, from the gloom that seems to intercept its splendor; but all *others* must be lost and expire in the fog. Erudition operates on common minds like a hearty meal on sickly stomachs; it lies an undigested load, that puts all their faculties out of order. Altogether ignorant of such ideas as real impressions of nature stamp upon the mind, they rashly pronounce on every thing by certain preconceptions, wrought into a system by art and the ancients, sanctified by dulness, and propagated from a slavish reverence for popular opinion. Whatever corresponds with this standard, they indiscriminately applaud; but woe unto the author, woe unto the work, and woe unto the passage which does not.'—And afterward, 'There are others who set their own feelings aside, and appeal to I know not what *antiquated abstractions* for a sanction to their opinions.'

If these reflections are only meant to censure those critics, who, without any true discernment or taste, lay down arbitrary rules by which they measure the merit of writers, they are inoffensive, but they are at the same time trite and nugatory: for every one will allow that such critics are a disgrace to the art they profess. But if it be the Author's intention, (and as far as we can judge from his declamatory manner of conveying his ideas, we cannot but think it is) to cast contempt upon those general principles and rules of criticism which the masters of this art in ancient and modern times have deduced, from an attentive comparison of the productions of genius with the constitution and powers of human nature, he

must undoubtedly incur the censure of inconsistency, in abandoning the theory of an art in which he pretends to be a practitioner, and of rash judgment, in pronouncing the operations of fancy or sentiment incapable of being referred to general principles or determinate laws. Whatever is beautiful and excellent in writing, must owe its merit to its conformity to nature; whatever is faulty or disgusting, must be so from its deviation from truth and propriety. To point out the several particulars of this conformity or deviation, is the office of criticism. Can there be any employment more apparently within the compass of human ability, or better adapted to afford an agreeable exercise to the mind?

The occupations of criticism must indeed necessarily include a nice observance of the faults of eminent writers, as well as their merit; and against this our Author declaims with great eloquence, as an unpardonable instance of ingratitude to those generous benefactors of mankind who have taken so much pains to entertain and instruct us. But to this it is sufficient to reply, that a delicate perception of beauties must necessarily be attended with a quick discernment of faults; and that a writer gains more true glory from the judicious encomiums of a critic who is capable of distinguishing excellencies from defects, than from the loudest indiscriminate applause of an inaccurate judge. Beside, it is manifest that the observance of faults as well as beauties, is necessary to the exercise and improvement of taste, and may be of great use to prevent a blind imitation of the errors and extravagancies of a favourite writer.

These objections to our Author's singular opinion he has indeed condescended to notice, but taken no pains to refute. In reply, he calls them the 'plausible but slight pretext, under which pedantry, with more than pontifical solemnity, has fulminated her rules and canons in all ages;' and he breaks forth into an oratorical *prosopopeia* to Shakespeare, 'whose merit has not been able to *keep* his critics at *defiance*, or inspire them with one sentiment of modesty or discretion.'

A writer who thus bids defiance to all the artillery of criticism, and who brands its laws with the appellation of *scientific jargon*, will peruse the remarks of a Reviewer with such predetermined indifference, that we are under little apprehension of giving him pain by the freedom with which we examine his work.

Taking it then for granted, at least for the present, that the principles and laws of criticism, which have the sanction of ancient authority, and have hitherto stood the test of modern penetration, have some foundation in nature and reason, we shall, without apology, proceed to examine, by these *antiquated abstractions*, the merit of the present work.

In the general structure and conduct of this critique, we observe two circumstances which, according to commonly received ideas, must be pronounced fundamental faults; the want of unity of design, and the want of perspicuity and precision of thought and expression.

On a topic so capable of furnishing occasion for the exertion of critical ingenuity and taste, as Thomson's Seasons, one would scarcely expect a writer to pay so poor a compliment either to his author or to himself, as frequently to start beyond the limits of his plan into general declamation. Yet we find our Author seizing every opportunity of leaving his principal subject, in pursuit of general ideas on life and manners; concerning which he discourses in a kind of loose and florid declamation, which cannot be better characterized than by one of his own phrases, *the garrulity of the pulpit.* Indeed we meet with so much of this sort of harangue, that if we knew our Author to belong to the clerical order, we should be almost ready to conjecture that he had been at the pains to *inlay* his work with a set of shining passages selected from his sermons.

The want of perspicuity and precision, if we may be permitted to call it a fault, is a fault which prevails through the piece. The Author indeed undertakes to treat of Thomson's powers of description, and of the object, the originality, the pathetic, and the sublimity of the Seasons. But he has taken so little pains to define his terms under each head, or to use them with accuracy, and has indulged himself so freely in the language of vague declamation, that he has seldom cast new light upon the subjects of which he treats; on the contrary, he has sometimes involved them in obscurity. Though the full confirmation of this remark must arise from the work at large, that we may not be thought to have made it without sufficient foundation, we shall quote our Author's explanation of the nature of *harmony* of language, and of the genuine *pathetic.*

'Harmony, however dispensible in prose, is a material and capital ingredient in measured poetry. Indeed, as the whole train of thought and sentiment may be as much the inspiration of the Muses without as with their language, harmony seems an essential characteristic of poetical expression. In this charming quality of style, all emphatical sounds are so happily varied, as to prevent every kind of monotony, and follow each other by a gradual swell, in one pure succession of the sweetest and richest modulation. For this reason, transitions in the sense as well as the sound, are managed with the softest and nicest elegance; the rules of number and quantity observed with inviolable fidelity, and every accent disposed according to the most exquisite exactness and delicacy.——

'The genuine pathetic consists not either in fertility of thinking, or facility of speaking, in luxury of imagination or volubility of tongue, but in a *certain edge of thought*, and a peculiar form of expression. Such are the true tones of sensibility; to which the whole cordage of the heart *are* tremblingly alive, with which all our sweetest sensations are in perfect unison, and which *thrill with extacy through every feeling* in the human frame.'

The Author's idea of simplicity (which indeed, he says, it is perhaps impossible for him to communicate to his readers) must be very singular: he is probably the first person who ever thought that figurative language may be of advantage to simplicity, which he asserts to be the case in Thomson's character of Milton. Singularity is not however a common fault, nor originality of reflection a prevailing excellence in this work. The observations, though for the most part just, are in general exceedingly obvious and common; yet, in justice to the Author we must except the following passage, in which he points out a circumstance of material importance in picturesque delineations of nature, whether in painting or poetry, which we do not remember to have seen distinctly noticed by any former writer.

'Whoever knows from experience how distinctly the objects of vallies appear from the summit of lofty mountains, must regret that this country, with all its richness and variety, affords so few magnificent and picturesque prospects. Wherever we look around us, groups of things seem huddled together in one vast undistinguishable mass. Our views are almost every where imperfect, because, being so much on a level with the objects, they are generally horizontal. And while the interstitial spaces are hid, the relation and dependence of objects, which often constitute their most beautiful characteristics, are totally shaded. In all champaign countries, however variegated with woods and fields, and meadows, large rivers, little streams, flowery parterres, groves, gardens, glebes, villas, and hamlets innumerable, there is really no extensive, no delightful prospect. The eye is bewildered, and wanders unsettled, amidst a vast crowd of things which distract her attention. The banks of a river, though embroidered with all the luxuriance of nature in her gayest forms, are never seen at any convenient distance. Now all our senses occupy a certain medium, beyond which their functions are proportionably defective: and we may be sometimes too nigh as well as too distant. In the situation supposed, we discern all things in the gross, nothing by itself. Proximate objects then strike us only in profile, and hide part of themselves, as well as throw the whole back ground into

one impenetrable ſhade. Not a peep of the waters ever ſtrikes us through the brakes of the woods; and the richeſt fields are every where buried among the hedges and trees that line them. The whole appears, till you plunge in the midſt of them, an impaſſable thicket, and inceſſantly fills the mind with all thoſe ideas of ſolitude and danger ſo inſeparable from the foreſts of uninhabited countries.—Thomſon never diſcloſes a fine proſpect, without exalting the ſpectator to an eminence ſufficiently elevated for commanding and taking in the whole.'

Before we take our leave of this work, critical juſtice requires that we point out ſome particular paſſages, which muſt be cenſured as violations of the laws of good writ'ng, at leaſt till our Author ſhall have intereſt enough in the republic of literature to obtain their final repeal.

It is one of theſe ancient laws, or *antiquated abſtractions*, that in the uſe of metaphors and ſimilies there ſhould be ſuch a reſemblance between the original object and that to which it is compared, that the former may be illuſtrated by the latter. Is it in conformity to this law that our Author ſays, 'The moſt abſurd nonſenſe may drawl in meaſure or *ſtraddle* in rhyme.'—'Moſt of our poetry is but prattle or *fuſtian in manacles.*'—'Though Slander with her thouſand tongues *lard* his ſtory with the fouleſt aſperſions.'—'Their favourite authors are—either *choaked with abſtraction, larded with trifles*, poiſoned with opinions, or fermented with romance.'—'Nor is the heart in a tone for recognizing the expreſſions of a pure mind with ſuitable affections, when it is either *drenched* in luxury, torpid in ruſticity, or *ſunk in ceremony.*'—'To compare great things with ſmall, the ſun going down among the *putrid clouds* [What kind of clouds are theſe?] which load and pollute our atmoſphere, is no improper repreſentation to one in the neighbourhood of London, of declining life choaked with the fumes of imaginary conſequence, and trembling on the verge of mortality, amidſt the ludicrous intoxications of vanity.'

Another law in criticiſm is, that when a writer has a meaning to convey, he ſhould chooſe ſuch words as will enable his reader to perceive it. Whether this law be obſerved in the following paſſages, every reader muſt judge as his underſtanding enables him.—'There is a very emphatical ſoftneſs inſeparably connected with the exterior and elegant minds; a word, a ſigh, a look, *inſenſibility itſelf under a peculiar deſcription* goes to the very bottom of our ſouls.'—'The human mind never appears ſo truly great—as when *grappling with extremity.*'—'To Thomſon we are greatly indebted, for thus employing his deſcriptive talents in *rouſing* imagination and the heart to that *charming glaſs of novelty* which *ſparkles* around us in the ſweeteſt luſtre, and ſheds a *fragrance* ſufficiently delicious to *every ſenſe.*'—

Speaking of refined friendſhip, he ſays, 'This amiable and intereſting image of human felicity, in which ſo many of the chaſteſt ſenſibilities and ſweeteſt beatitudes are united, is not to be expected in the *abſence* of ſo much perfection as ſtill *adheres* to our beſt connections.'—'The pale hand of ſorrow—*diſentangles* the heart from thoſe [illegible] *gulphs* of luxury into which it frequently plunges.'—We are at a loſs to know under what rhetorical head ſuch language as this ſhould be placed, the rhetoricians not having thought proper to make *nonſenſe* one of their figures.

It is a maxim in criticiſm, that good writing muſt be agreeable to truth and nature. If Mr. More had not forgotten or deſpiſed this maxim, he would never have ſaid—'It is in the contemplations eſpecially of infinite ſpace, omnipotent power, immenſe exiſtence, and eternal duration, where mind ſeems moſt at home, and imagination moſt in character. *Theſe* [theſe] objects indeed are peculiarly fitted to act on all the capital movements in our ſyſtem, and every other energy is neceſſarily abſorbed in them.' And again, 'Thomſon ſaw nothing but beauty, heard nothing but muſic, and felt nothing from the objects around him but palpitations of joy and ſentiments of gratitude.'

We have hitherto been accuſtomed to conſider it as a fundamental law in writing, that purity of ſtyle ſhould be preſerved by avoiding vulgar words and phraſes, by uſing words in their generally received ſenſe, and by adhering to the grammatical forms eſtabliſhed by the beſt writers. The following phraſes almoſt tempt us to ſuppoſe that our Author ranks this law among his *antiquated* [illegible].—'Set the minds of his hearers *a moralizing*—The ſtyle of common writers is calculated *ſome how* to give no preciſe ideas—Stubborn habits are *ill to bend*—Poor Thomſon has been tried and caſt *with the* [illegible]—His felicity in blending a certain [illegible] of novelty with nature and truth—The following paſſages [illegible] the firſt that *occurred* to me—let *every one* judge for *themſelves*—the whole cordage of the heart *are* alive—when it *was wrote*.'

As the ancient rules of criticiſm are ſtill acknowledged to have the authority of law, and are ſtill, by many, obeyed with a kind of religious veneration, if our Author has been ſo fortunate as to diſcover that they are the arbitrary preſcriptions of aſſuming pedants, we would nevertheleſs adviſe him, for the preſent, ſo far to accommodate himſelf to the prejudices of the times, as to conform to them in his publications*. At leaſt we ſhould requeſt this piece of innocent conformity from him,

* He would, likewiſe, do well to get ſome Engliſh friend to expunge the *Scotticiſms*.

if we could suppose that our sanction could be of any consequence to him: for, without this, while the old prejudices remain, and the old laws continue unrepealed, whatever idea we may in secret entertain of his genius and ability, it will not be in our power to give our public verdict in his favour.

ART. VI. *Continuation of our Account of Mrs.* Macaulay's *History of* England, *from the Revolution to the present Time.*

IN our Journal for February, we gave a general view of the design, and peculiar form, of this extraordinary history, with some specimens of the execution, to enable our readers to judge for themselves, with respect to the principles, the spirit, and abilities of the Writer; and for their further satisfaction we will now proceed to select a few more extracts, from those parts of the work, to which we had not advanced, in the former article.

The *third* letter commences with some observations on the national debt, and the introduction of the funds into this country; a system styled, by this penetrating writer, *a diabolical gin*, which by its powerful but fatal effect on the manners and liberties of the people, has long threatened to put a final end to the prosperity of our country. On this account, the historian deems it necessary to enter into a detail of the nature, rise, and progress of the practice of borrowing and funding, tracing its consequent inconveniencies, and its destructive influence on the management of our public concerns and revenue, that such expedients, and measures, were too ruinous, even for the corrupt parliament of Charles the Second to comply with.

'James the Second,' says Mrs. Macaulay, 'with all his faults, was a frugal prince. The revenue settled by parliament on his first coming to the throne, was more than sufficient to defray the expences of his government; therefore that bold stroke of policy, which delivered up the purse and the credit of the nation into the hands of the prince, was reserved for the immortal William and his whig partizans.'

This learned lady has, herself, been generally deemed a '*whig partizan*,' but whoever attentively peruses her historical writings, and particularly the present work, will be convinced that she is attached to no party, that her genius rises superior to them all; and that both whigs and tories are with equal severity censured by her, when she apprehends that the leaders of either set have, in any instance, violated the *true* principles of the constitution.

Burnet, the celebrated historian of his own times, and bishop of Salisbury, is here said to have proposed the expedient which he had learned in Holland, of raising money for public service on the security of taxes, which were only sufficient to pay a large

large interest. But, adds our Author, 'Burnet was not the only person whom the Dutch school of financing had rendered proficients in the certain way of ruining the independence of the people.' The same expedient, we are told, had been proposed to Charles II. but neither the art nor the influence of that prince could carry the fatal point, even with a very venal and corrupt parliament.

When the Prince of Orange was raised to the throne, and a general war began in these parts of Europe, the king, and his counsellors, thought it would be ill policy to commence his reign with heavy taxes on the people, who had lived long in ease and plenty, and might be apt to think their deliverance too dearly bought; yet money being wanted to support the war, which even the convention which put the crown on his head were unwilling that he should engage in,—this new piece of state machinery was therefore put in motion.

'The motives which prevailed on the people, at this time, to fall in with the project, were many and plausible; for, supposing, as the ministers industriously gave out, that the war could not last above one or two campaigns, it might be carried on with very moderate taxes, and the debts accruing would, in process of time, be easily cleared after a peace; then the bait of large interest would draw in a great number of those whose money, by the dangers and difficulties of trade, lay dead upon their hands; and whoever were lenders to the government would, by the fairest principle, be obliged to support it. Besides, the men of estates could not be persuaded, without time and difficulty, to have those taxes laid on their lands, which custom hath made so familiar; and it was the business of such as were then in power, to cultivate a monied interest, because the gentry of the kingdom did not relish those notions in government to which the king, who had imbibed his politics in his own country, was thought to give too much way.'

'When this expedient,' says Mrs. Macaulay, 'of anticipations and mortgages was first put in practice, artful men in office and credit began to consider what uses it might be applied to, and soon found it was likely to prove a most fruitful seminary, not only to establish a faction they intended to set up for their own support, but likewise to raise vast wealth for themselves in particular, who were to be the managers and directors in it.

'It was manifest that nothing could promote these two designs so much, as burthening the nation with debts, and giving encouragement to lenders; for as to the first, it was not to be doubted that monied men would be always firm to the party of those who advised the borrowing upon such good security, and with such exorbitant premiums and interest; and every new sum lent took away as much power from the landed men, as it added

added to their's; so that the deeper the kingdom was engaged, it was still the better for them. Thus a new estate and property sprung up in the hands of mortgagees, to whom every house and foot of land in the kingdom paid a rent charge free of all taxes and defalcations, and purchased at less than half the the value; so that the gentlemen of estates in effect were but tenants to these new landlords, many of whom were able in time to force the election of boroughs out of the hands of those who had been the old proprietors and inhabitants: this was arrived to such a height, that a very few years more of war and funds would have clearly cast the balance on the monied side.

'As to the second, this project of borrowing on funds was of mighty advantage to those who were the managers of it, as well as to their friends and dependants; for funds proving often deficient, the government was obliged to strike tallies for making up the rest, which tallies were sometimes (to speak in the merchants' phrase) at about forty per cent. discount; at this price those who were in the secret bought them up, and then took care to have that deficiency supplied in the next session of parliament, by which they doubled their principal in a few months; and for the encouragement of lenders, every new project of lotteries or annuities proposed some further advantage either as to interest or premium.

'The pernicious practice of borrowing upon remote funds, my friend, necessarily produced a brood of usurers, brokers, and stock-jobbers, who preyed upon the vitals of their country; and from this fruitful source, venality overspread the land; corruption, which under the government of bad princes had maintained a partial influence in the administration of public affairs, from the period of the revolution, was gradually formed into a system, and instead of being regarded with abhorrence, and severely punished, as in former times, received the countenance of the whole legislature; and every individual began openly to buy and sell his interest in his country, without either the fear of shame or penalty. In addition to this national evil, all the sources of justice were so grossly polluted by the partiality of party, that every misdemeanor of a public nature escaped both censure and punishment; whig and tory reciprocally lending their assistance to the cause, to protect the individuals of their party from the just resentment of their country, and the prosecution of the adverse faction.'

Such is the *side glance* view given by the fair historian, of those very important subjects, the national debt and public credit; a most pernicious novelty in the British government and police; a new species of despotism, the mischievous effects of which have been often pointed out, by the best political writers;

but

but no where have they been more warmly or more justly displayed, than in the present performance.

The following is the sketch given by our historian, of the character of Queen Anne:

'Anne,' says the Author, 'is allowed by all parties to have been a woman of an excellent heart; but her genius and understanding were so very inferior to the weighty task of a government, where the welfare and prosperity of the nation depend entirely on the virtue and good sense of the prince, that it was hardly sufficient for the purposes of private life.

There are not six characters among the human race, my friend, which have been found equal to princely power. A wisdom in any degree proportioned to imperial dignity perceives the difficulty of the task, and the mind is filled with an awful timidity, which the habit and exercise of government can alone diminish. And it is an observation founded on the authority of general experience, that the ambition for arbitrary sway increases in proportion to the incapability of exercising regal trust.

'Inclination to power was no less prevalent in the queen's character, than in those of her predecessors; and a circumstance of an accidental nature co-operated with the declared principles of the tories, to tincture her mind with a strong prejudice in their favour. From a jealousy natural in crowned heads to the heir apparent, she had been treated very ill by the late king and queen. On her refusing to dismiss the Lady Marlborough from her service, a quarrel had arisen to such a height between the two sisters, that all friendly correspondence between them ceased; and during the princess's abode at Bath, the usual ceremonies were omitted by express orders of the court.

'The whigs, who were taken into favour towards the close of the last reign, were too good courtiers not to follow strictly the example and direction of their majesties; but the tories, looking forward for power to the reign of a princess who had early imbibed the high principles of the church party, pursued an opposite conduct, and by their influence in parliament had procured her an independent settlement of one hundred thousand pounds.

'No sooner had death transferred the sceptre from the hands of William to the Princess Anne, than the whigs endeavoured, by their earnest assiduities, to make up for former deficiencies. Anne mounted the throne, to the apparent satisfaction of all parties; and, according to the usual fortune of new sovereigns, amidst the clamorous applauses of the multitude.'

In describing the ascendency gained by the high-flying parties (as the Jacobites, tories, and violent churchmen were called) in

in the beginning of the queen's reign, Mrs. Macaulay has given us a paragraph, in which are some expressions not wholly unsuitable to a later period: though it is probable that the ingenious lady is wholly innocent of any double meaning, either in this or any other part of her work. Let our readers form their own judgment of the passage:

'The tories and high churchmen, having now gained a complete victory over their adversaries, pursued their advantages with an indecent triumph. The whigs were openly accused of aiming at the establishment of a commonwealth; and even the late king, who was as little of a commonwealth's man as any prince of his time, was involved in this censure. A book, reflecting on Charles the First, by a vote of both houses, was declared to be a scandalous and villainous libel, which tended to the subversion of monarchy; as such it was ordered to be burnt by the hands of the common hangman. The nonsensical doctrine of a divine and undefeasible right was canted in the pulpits, and sounded in the two houses of parliament; and hardly any vestiges remained of the revolution, but an additional load of taxes, and the large increase of corruption and venality it produced in the nation.'

The general histories of Anne's reign, are, for the most part, chiefly filled with the pompous particulars of the Duke of Marlborough's campaigns. Such narratives are confessedly of little use, except it be to amuse and bewilder the imaginations of their readers. It is not so in the performance before us. The military operations of that celebrated commander are here related with a brevity which, as indeed the *epistolary form* of the work required, could admit of only the principal circumstances; and these are exhibited with a spirit and rapidity similar to what we so much admire in the concise historical writings of M. de Voltaire.—The following apology is made by our Author, for having studiously avoided the minutiæ of those details with which other historians usually overcharge their descriptions of sieges and battles:

'Thus, my friend, I have related to you all the capital military actions of the English and their allies in Germany, Flanders, Italy, and Spain, during the first five years of the war. I do not know how you will taste the arrangement of the matter; but I am sure you will approve the brevity of the detail; and that I have not teazed you with perplexed and confused descriptions of battles, seldom understood by the writer, and never by the reader, even when the great master of the military science, Julius Cæsar, condescends to relate his wonderful exploits in Gaul; and when the pen of Julius, my friend, cannot instruct us in the manner in which his victories were atchieved, is it not a contemptible vanity in historians to

waste

waste their time, and, what is yet worse, the patience of their readers, in long and minute relations of military actions, which they would not have understood had they been on the spot on which they were fought, and which are only descriptions detailed from one ignorant writer to another?'

This *Third Letter* produces a striking instance of the evil consequences of state-compliances with the *humour* or the *partialities* of a prince: that fatal complaisance which, as our Author expresses it, 'innovates into the prescribed rules of government;' and shews 'how dangerous are all precedents which, in monarchies, weaken the limitations laid on prerogative.'—The instance relates to Prince George of Denmark, to whom the queen, his wife, committed the whole management of the sea-department, under the title of Lord High Admiral; with a council to assist him. The *legality* of this appointment was, indeed, *questioned*, for it was a new court which could not be authorized to act but by an act of parliament: yet the respect paid to the queen prevented the matter from being made a public question: so that, unhappily for the NATION, the objections to the measure 'never went beyond a secret murmur.' The Writer thus briefly mentions the result of this polite and dutiful resignation to the sovereign will:—'Prince George was a man of a very indolent disposition, of little or no judgment in the business confided to his care, good natured, and easy to be imposed on. it was not the interest of those who managed the war, that laurels should be gathered at sea; all the naval expeditions, therefore, were ill planned; from the avarice of contractors, the fleets were ill and sparingly victualled; from the want of judgment in the lord high admiral, they were worse officered, and the commanders so ill suited to each other in their dispositions, that the service frequently suffered from their quarrels and want of agreement. The taking of Gibraltar, the subjection of Minorca and Ivica to the dominion of the archduke, the transporting troops to Spain, the reduction of Barcelona, the raising that siege, and the conducting Prince Charles with great pomp to Portugal, were all the mighty exploits, my friend, performed by the fleet in the last four years of the war.'

The union of England with Scotland, is, perhaps, the most capital event by which the reign of Anne was distinguished; and, accordingly, our Author has paid due attention to it: relating the circumstances of the negociation, and explaining the views by which the two great parties were guided, in the course, and conclusion, of the treaty, with judgment and impartiality.

As this was entirely a whig-measure, set on foot at a time when that party had, by their polite compliances, got into some degree of credit, even in a Jacobitical court, it, in course, met with strong opposition from the tories in both houses of parliament.

parliament. In the upper house, Lord Haversham declared his dissent from the union,* for the sake of the good old English constitution, in which he dreaded some alteration from the additional weight of sixty-one Scotch members, and these returned from a Scotch privy-council: he said, if the bishops would weaken their own cause so far as to give up the two great points of episcopal ordination and confirmation, if they would approve and ratify the act for securing the presbyterian church government in Scotland as the true protestant religion and purity of worship, they must give up that which had been contended for between them and the presbyterians for thirty years.'

Lord North and Gray complained of the small and unequal proportion of the land-tax imposed on Scotland, by this act; and the Earl of Nottingham, after expatiating on the great advantages that were prodigally cast into the northern scale, concluded with lamenting that he had outlived the laws and the very constitution of England.—All opposition was however fruitless. The ministry, though with great precipitation, and in the way of surprise, carried their favourite measure; and completed an union which, as Mrs. Macaulay remarks, 'had, on very sound principles of policy, been several times rejected by both nations; and which was, at this time, with great difficulty, coerced on the Scots: though, as Burnet observes, the advantages which were offered to Scotland, in the whole frame of it, were great and visible. The Scots were to bear less *than the fortieth part of the public taxes*, and they were to *have the eleventh part of the legislature.* Trade was to be free all over the island, and to the plantations; private rights were to be preserved; and the judicature and laws of Scotland were still to be continued.'—The following are our Author's reflections on this memorable event:

'Whether, my friend, the security pretended to be obtained by England by this union was worth purchasing at so high a price; whether the union has answered the expectations of those who prophesied that it would be the means of extending the bounds of the British empire, and of enlarging the happiness of its citizens, by cementing in the closest bands of friendship two nations who had ever regarded each other with the eyes of jealousy and aversion, will be differently determined by men, who, from their different connections in both or either countries, have contracted different prejudices; but whether, my friend, as the tories of these times predicted, it will be attended with consequences no less fatal than the destruction of the laws and constitution of England, the space of a very few years will, in all probability, determine beyond a doubt.'

[*To be concluded in another article.*]

ART.

Art. VII. *Observations on the Introduction to the Plan of the Dispensary for general Inoculation.* With Remarks on a Pamphlet, intituled, "An Examination of a Charge brought against Inoculation by De Haen, Rast, Dimsdale, and other Writers, by John Watkinson, M. D."*. By the Hon Baron T. Dimsdale, &c. &c. 8vo. 2 s. Owen, &c 1778.

Disagreeable as this controversy must be to every friend of the salutary practice of inoculation, it is however of so much importance as to demand a considerable share of the public attention That the body of the people have hitherto been little benefited by inoculation, is acknowledged on all sides. That new attempts should be made to give them their share of its advantages, was a natural effect of the benevolent spirit so prevalent in the present age. Unfortunately, the proper direction of these attempts is a matter concerning which the best friends of the practice are much divided, and, as usual in all cases of a public nature, private motives may be suspected to have interfered, and to have rendered the question still more perplexed and difficult of decision

Dr. Watkinson, in the pamphlet to which this is an answer, rests the defence of the plan [in which he is concerned] of inoculating the poor of London at their own houses, principally on these grounds: that the inoculated small-pox are in so small a degree contagious as scarcely to be capable of propagating the infection, that even the natural small pox will scarcely occasion an epidemic attack of this disease, without the prevalence of a particular constitution of the air, and that the increased number of deaths by the small-pox since the introduction of inoculation, is not to be imputed to this practice, as there appears, from the bills of mortality, to have been a gradual increase in this article from a period much earlier than the practice of inoculation in England He further attempts to shew, in favour of the charitable plan particularly in question, that the number of deaths from the small-pox has actually decreased since its institution.

On all these heads Baron Dimsdale, in the publication before us, offers contrary observations. He adduces several instances of the spread of infection from the inoculated small-pox. He contends, that although particular states of the air may be more favourable than others for the propagation of the small pox, yet that this disease is never produced without actual contagion, and therefore will, in general, prevail in proportion to the opportunities offered for the communication of infection. He endeavours to shew the alarming consequences justly to be appre-

* See Review, vol. lvi p. 481.

hended

hended from the careless method in which, according to Dr. W.'s own confession, the society practise their inoculations; consequences, which the very confined benefit it can afford in so large a city as London, are by no means likely to counterbalance. Lastly, he proves that the extracts from the bills of mortality printed in Dr. W.'s work, were artfully stated and managed, so as to seem to confirm the Doctor's assertions, particularly with regard to the good effects already derived from the inoculating society, though, in fact, they rather evince the direct contrary.

It is not our business, especially since the dispute is now become so personal, to decide on the question. The matter is before the Public, who, doubtless, will pay a proper regard to the character and reputation which the Writer before us has so honourably established. We shall, however, venture one remark on a part of the subject which is less confined to the particular object of debate.

The Baron, speaking of the argument that general inoculation, though possibly producing some mischief, would be the cause of greater good, asks, "Can a man be so unfeeling as to reason coolly on the sum of good and evil produced, where the lives of fellow-mortals are the objects?" Now, we apprehend, it is the cool consideration of this point which alone must direct us in every case, whether medical or political, in which the welfare of mankind is concerned; and that it is not only a lawful mode of determination, but such as we are obliged by justice and true benevolence solely to follow. With respect to the practice of inoculation, it is certain that it can only be defended on this ground in *every* method of practising it. When a person inoculates his child, he well knows that the life not only of a fellow-mortal, but of the dearest relative he has, is put to a hazard; but reflecting on the greater sum of good than evil which has resulted from the practice, he rightly concludes that parental duty obliges him to venture on this hazard for the prevention of greater danger. On this principle, we can by no means concur with the Baron in his severe censure on a late general inoculation in a certain town, in which, after eleven hundred * had gone through the disease, with all the success that could be expected, by inoculation, 250 who refused to join their neighbours in this salutary plan, were infected naturally, of whom 59 died. If *Bedford* be the place meant, as we imagine it is, we have authority to say that a bad kind of natural small-pox had broken out in the town before the inoculation be-

* This number, and the following of 59, are corrected from 11,000, and 70, as printed in the pamphlet, in consequence of an additional table of *errata* since transmitted to us.

gan, which was necessarily "precipitate" by reason of the urgency of the case. Instead, therefore, of blaming inoculation for the loss of 60 lives, in this instance, we should rather give it the credit of saving several hundred; since, in all probability, the disease would have gone through the town, even without this additional infection.

VIII. FOREIGN LITERATURE.

(By our CORRESPONDENTS.)

ITALY.

ART. I.

DE Vita et Rebus Gestis BESSARIONIS, *Cardinalis Nicæni Commentarius, &c.* i. e. *An History of the Life and Actions of Cardinal* BESSARION. 4to. Rome. 1777. The subject of this history is one of the most celebrated persons that have adorned the conclave, and one of the most learned men of his time; and the Author of this history, the Abbot BANDINI, has done justice to his subject. He follows Bessarion from his obscure birth at Trebizonde, in 1395, through all the transactions of his life, and the stages of his promotion, (which was once likely to end in the papal chair) and exhibits an interesting view of the merits of this great man, both as an ecclesiastical politician, and a scholar.

II. *Dell'Esistenza di Dio dà Teoremi Geometrici dimostrata, &c.* i. e. *The Existence of God demonstrated by Geometrical Theorems.* By a correspondent member of the Royal Academy of Sciences at Paris, &c. 8vo. Adino. 1777. Atheism is the frenzy of logic, or the arrogant despair of ignorant pride that cannot bear to suspend its judgment when difficulties arise, but would have all the universe laid open at once to its reptile-eye. Common sense, *sound* logic, and a modest conviction of the limits of the human understanding, are the true preservatives against this uncomfortable species of folly, and therefore we begin by blaming this learned Author for depreciating too much the popular arguments that have been hitherto used (and which we think ought never to be neglected) in proof of the existence of God. Even *his* argument, as it is presented in this work, is not exempt from difficulties: and, indeed, no argument is so,—because against propositions proved with the greatest evidence, objections may be raised; but as all objections of this kind arise from our ignorance, they cannot invalidate, even when they remain unanswered, truths previously supported by sufficient proofs. The Geometrical proof or demonstration of the existence of God, laid down by our Author, may be judged of by the knowing ones from the following summary: "Geometry is a science, which exists only in the understanding—it is an *infinite* science in its combinations,

combinations, relations, and connexions; and therefore its existence supposes an *infinite intelligence*, both as the *subject* in which it resides and the *principle*, from whence all geometrical truths, (though eternal and necessary, as truths) must originally proceed:—The concatenation of geometrical theorems forms an immense plan of *order*, *ends* and *means*, and wherever these three things take place, we must necessarily admit as their efficient causes, reason, knowledge, and direction. These points being settled, our Author proves, in the third place, that geometrical science is a part of the divine omniscience, and belongs to the essence of God. Fourthly, that the system of the universe, being constituted and combined according to geometrical proportions, must have had, for its Author, a Being in whom the plenitude of geometry resides, and whose creating power must be equal to his infinite knowledge. Our Author proceeds to shew that liberty or free agency is an essential property of the supreme Being, because, as the geometrical combinations, that are possible, exceed infinitely those which actually exist, this supposes preference and choice; he proves also that the Deity is infinitely wise and good, as he is the source of all truth, and the Author of all intelligences, and that he is possessed of necessary existence, infinity, eternity, and immensity, because geometrical proportions are necessarily infinite, eternal, and exist throughout all space.

III. *Discorso Filosofico sull' Istoria Naturale dell' anima umana, &c.* i. e. *A Philosophical Dissertation on the Natural History of the Human Mind.* 8vo. Rome. 1777. There are several ingenious disquisitions in this new work of Father FALETTI, Regular Canon of the Lateran; who has displayed his metaphysical genius in other publications.

IV. *Istituzioni de Musica Teorico—Pratica, &c.* i. e. *Theoretico—practical Institutes of Music.* By D. ANTONIO ROCCHI, a Priest of Padua. 4to. Venice. 1777. We have here the first book of a large and important work on musical science, in which the curious Reader will find deep researches, and much instruction. The mathematical part of this work is comprehended in three books. In the first, now before us, the Author treats of the *Diatonic* genus, or kind, of music; the *chromatic* and *enharmonic* (of which *this* is the basis, as it is of all music both theoretical and practical) are the subjects of the two following, which are not yet published. Among many curious things that we are led to expect in the progress of this work from the Author's preface, one is particularly worthy of being mentioned, viz. that he has been led, by the method he has followed, to a demonstration of the *enharmonical scale*.—' This kind of music, *says he*, may be called new, because it has been lost, for three thousand years, nothing of it remaining but the name and the proportion of the *enharmonical diesis*. He acknowledges, that,

at present, we might seek, in vain, for a person who could found the notes of this scale; but in the part of his work, that is to treat of the union *consonant* and *semi-consonant* voices or of imperfect consonances, he proposes to indicate a method of employing in harmony and in a good counter-point, the three kinds, and to give such lights and lay down such principles, as may enable a musician to sound the enharmonic gammut.

V. *La Poetica di Q. Orazio Flacco restituita all' ordine suo, &c.* i. e. *Horace, his Art of Poetry restored to its true Order, and translated into Italian, with a Critical Preface.* 8vo. Rome. 1777. An ingenious attempt to remove the obscurity that still perplexes the interpreters of the *art of poetry*, by placing the ideas and reasonings of Horace in an order, which either he himself sacrificed to the negligent ease of the epistolary stile, or which some copyists have violated by hasty transpositions of lines and phrases. The real order observed by Horace in this poem is (according to our critic) as follows. After having shewn the deformity of a composition whose parts are disproportioned, and in which there is no unity of design, and proved the necessity of guiding poetical genius and invention by art and judgment, the Roman bard speaks of the general structure of a poem, of the choice of a subject, and of method and diction; he observes that the commencement or setting out should be modest, the parts proportioned, the ornaments natural, and the terms well chosen; —that pleasure and entertainment ought to be blended with instruction; and that the measure should be adapted to the kind of poetry in which it is used. He remarks, on this occasion, that the Romans did not confine themselves rigourously to the rules of iambic verse in their dramatic productions. He then proceeds to treat of the origin of tragedy and comedy, of the different kinds of stile they require, of the distinction between the characters which are brought upon the scene, and the care that is to be taken to exhibit certain actions only by recital, while others are presented to the view of the spectators; of the chorus, and theatrical music, and of the ancient species of dramatic composition, which was called *satire*. He afterwards points out the faults with which poets are frequently chargeable; advises them not to publish their works before they have been submitted to the judgment of a sincere and intelligent friend; and concludes by observing, that mediocrity, though allowable in all other professions, is contemptible in poetry.

VI. The learned Abbot ARENA has published the first volume of a large work, in which he solves some of the principal questions in natural philosophy by new experiments and observations. In this volume are four dissertations which treat of the following subjects: *Of light*—of the physical nature of comets,—of the atmosphere of the earth, which is

lengthened

lengthened into the form of a tail—of the solar spots—of free motion in a *plenum*—of the dimensions and figure of the earth. This work is composed in Latin, and its title is, *Physicæ quæstiones præcipuæ novis experimentis et observationibus resolutæ, Auctore Philippo Arena, Siculo Platiensi, Physicæ Experimentalis et Mathematicæ olim Professore in Academia Melitensi, Tomus I Dissertat.* 1. *de Lumine*, 2. *de Natura Physica Cometarum*, 3. *de Atmosphæra Telluris in Caudam producta*, 4. *de Maculis Solaribus*, 5. *de Motu libero in spatio pleno*, 6. *de Mensura et Figura Telluris.* 4to. Romæ. 1777. There are several peculiarities and novelties in this volume. The hypothesis of the ingenious Author with respect to the formation of comets (whose existence he believes more recent than that of the planetary system) is entirely new, but too fanciful to deserve much attention.

G E R M A N Y.

VII. *Versuch einer Theorie, &c.* An attempt to establish a theory, adapted to explain the phenomena, which have been attributed to Fixed Air or, the *acidum pingue.* 8vo. Leipsic. 1777. This is one of the keenest attacks that has been yet made upon the theory of fixed air, particularly as it is exhibited in the experiments and reasonings of the famous chymist of Edinburgh and his followers. The Author (whose name is Daniel) turns their weapons against themselves, and from sixty-four propositions or maxims acknowledged by them, undertakes to prove that *fixed air* has been absurdly substituted in the place of *phlogiston*, which he proposes to restore to its primitive rank in the natural world.

VIII. *Biographie kayser Carl des Sechsten, &c.* i. e. *The Life of the Emperor Charles* VI. By M. GOT. BENED. SCHIRACH. 8vo. Halle. 1777. This interesting piece of biography is divided into six periods. The first extends from the birth of Charles, to his setting out for Spain—the second comprehends the events, which happened so far down as the death of Joseph, and the accession of Charles to the imperial throne.—The third takes in the peace concluded with the Turks at Passarowitz, the quadruple alliance of the southern part of Europe, and the Emperor's renunciation of the crown of Spain. In the fourth our Author gives an account of the war of Sicily, the Congress of Cambray, the peace of Vienna in 1725, the pragmatic sanction and its important consequences—The death of Augustus II. King of Poland, and the wars to which it gave rise, and which were concluded by the pacification of 1735, form the subjects of the fifth period; and we find in the sixth the articles relative to the marriage of Maria Theresia,—the war with the Turks, the peace of Belgrade in 1739, the state of the arts and sciences under the reign of Charles VI., and the death and character of that Emperor.

IX. Those who are pleased to see illustrious characters, that have been too little mentioned in history, drawn from oblivion, will applaud the learned and industrious researches of Mr. VON HOLZSCHUHER, of Nuremberg, in the following work; *Lebensbeschreibung des beruhmten Ritters Sebastian Schoertlin von Burtenbach, &c.* i. e. *The Life of the celebrated Knight Sebastian Schoertlin van Burtenbach, drawn from his own Memoirs, and from other Family Papers, together with several Remarks and Additions.* 8vo. Francfort and Leipsic. 1777. The subject of this piece of biography was one of the most eminent Captains in the time of Charles V, the most obstinate enemy of that Emperor, the only one whom he could not conquer, though he had vanquished all Germany, and led the Elector of Saxony and the Landgrave of Hesse in triumph as his captives. There are several curious anecdotes in this work, which are well authenticated.

X. *Delectus Dissertationum medicarum Argentoratensium, &c.* i. e. *A Select Collection of Medical Dissertations, &c.* formed and published by PH. LEWIS WHITTWER, M.D. Vol. I. Nuremberg. 1777. The eight dissertations, contained in this volume, treat—of the saline principle—of the best nourishment for a new-born infant—of the volatile salt of cantharides—of the nutritive principle of certain vegetables—of glasswort, and a peculiar salt that may be obtained from it—of the effects of internal preparations of mercury on the blood.—The history and vindication of cardamom,—experiments, relative to the nature of bile.—It is to the learned labours of Mr. SPIELMAN that we are indebted for the first, second, sixth, seventh, and eighth of these dissertations; the Authors of the third, fourth, and fifth, are Messrs. Probst, Reffelmeier and Imlin.

XVIII. *Repertorium fur Biblische und Morgenlandische Litteratur, &c.* i. e. *A Collection of Pieces, which throw new Light on several Passages of the Bible, and several Points of Oriental Literature.* 8vo. Part. I. Leipsic. 1777. This first Part of a work, which promises much instruction and entertainment to the lovers of sacred and oriental philology, contains the following pieces. 1. A dissertation, in which Mr. STROTH, of Quedlinburg, maintains, that Justin Martyr did not make use of any of the books of the New Testament, and that he only used the *gospel of the Hebrews*.—2. An indication of some Arabian Authors, who will enable us to correct several mistakes in the *oriental library of Herbelot*.—3. An extract from one of the most ancient manuscripts of the *Septuagint*, several of whose readings are compared with the edition of Breitinger, and are accompanied with observations, by Dr. Griesbach.—4. Professor Eichhorn's remarks upon the difference between the Hebrew text and the Septuagint version, with respect to the remarkable transposition in the fifty-first chapter of Jeremiah.—

5. Various

5. Various readings of Daniel, &c. according to a MS. of 550 years antiquity, marked No. 153 in Dr. Kennicot's bible, by Professor Tychsen, the possessor of this MS.—6. A chronicle of Edessa, translated, by a person unknown, from the Syriac, inserted in the oriental library of Assemanni.—7. Corrections and augmentations of the Hexaples of Origen, by Dr. Doederlein.—8. Translations, paraphrases, &c. of difficult passages in Hosea and the 68th Psalm.—9. An examination of the different accounts, that have been given of the occasion of the Alexandrian version, by Prof. Eichhorn, who is supposed to be the Editor of the whole work.

MONTHLY CATALOGUE,

For APRIL, 1778.

MILITARY SCIENCE.

Art. 9. *A Military Course for the Government and Conduct of a Battalion*, designed for their Regulation in Quarters, Camp, or Garrison; with useful Observations and Instructions for their Manner of Attack and Defence. Ornamented with a Frontispiece, and Twenty Copper-plate *Plans*. By Thomas Simes, Esq; late of the Queen's Royal Regiment, Author of the *Military Guide*, and Governor of the HIBERNIAN Society for the Orphans and Children of Soldiers. 8vo. 10s. 6d. bound, with the Plans coloured. Almon, &c. 1777.

THIS appears to be an useful compilement, for OFFICERS;—as to the private men, the price of the work sets it out of their reach. We have but few books of instruction in the military science, and they are all, to the best of our recollection, expensive to purchase. There is a want of cheap manuals for the soldiery, many of whom might, possibly, be induced to employ those leisure hours in reading, which are idly, or worse than idly, *wasted*; sometimes, perhaps, merely for want of the proper means, or opportunities, or *incitements*, to a more profitable use of their spare hours.—Capt. Simes, who, though not a correct Writer seems to have been long* practised in the business of compiling military publications, may, if he pleases, attend to this hint.

POETICAL.

Art. 10. *The Project*; a Poem. Dedicated to Dean Tucker. 4to. 1s. Becket. 1778.

The hint of this witty project is taken from Montesquieu's notion of the influence of climate upon national character. Our Poet generally applies this principle to the temper and disposition of Britons, but, particularly, to our party contests, and parliamentary debates:

'Our atmosphere to honour leads,
Inspires the breast to hardy deeds;

* Vid. our account of his *Military Medley*, Review for November, 1767, p. 391.

The heart beats quick;—the spirits rise;
All which our *latitude* supplies.
Yet, for extremes ev'n virtue mar,
We sometimes carry ours too far:
When winter winds too chilly pierce,
We grow impatient, wild and fierce;
While every softer virtue flies,
To gentler climes, and milder skies.
To moderate this bold extreme,
Is oft the philosophic theme;
Sense, wit, and policy combine;
But still too learnedly refine
The system's plain, if well pursued;
We must correct our *latitude*.
'How many *Questions* have been lost,
By the house meeting in a *frost*?
The opposition flock together,
Like strings of wild geese, in hard weather;
Keen, as the blast that chills their blood,
They nip each ministerial bud:
The tender bloom of *ways and means*,
That *North* with wit and wisdom screens,
Too oft their adverse influence feels,
Shrinks from the storm, and half congeals;
That, ev'n in all his blushing grace,
Rigby scarce thaws them with—his *face*'

To controul the stern power of WINTER, the merry Bard proposes that a 'vast Buzaglo' be fixed in the senate house;—the description of which, with its mode of operation, and the *management* of the machine by '*a Fire Committee*,' are given with a very considerable degree of pleasantry.

The *fuel* to feed this political Buzaglo *,

'Nor springs from groves nor lurks in mines.——
Combustibles for state-affairs,
The press more speedily prepares;
The teeming press shall hither scatter
Rheams of inflammatory matter;
Here, "thoughts that glow and words that burn"
To their own element shall turn;
But, shifted from their author's aims,
Shall spread more salutary flames.
'*Almon*, by contract, shall provide
The libels *vamp'd* for either side,
And stipulate throughout the season
To furnish proper stock of treason.
How bright will the Buzaglo glow,
While heaps of *Junius* blaze below?
What ardours will *Plain truth* dispense
Fir'd with a page of *Common sense*?

* Certain newly-invented fire stoves, &c. are called *Buzaglos*, from the name of their ingenious inventor.

Yet

Yet in a moment 'twill be slack'd,
By thrusting in *Dean Tucker's tract*;
Again 'twill kindle in a trice,
Refresh'd with scraps of *Dr. Price*;
Now moulders slow with clumsy smoke,
While *Johnson's* fogs each passage choak;
Now hiss, and sputter, and besmear
The house with brimstone of *Shebbeare*.'

Making the most of his project, the Author humorously expatiates on its utility, with regard to *persons*, and *parties*, with good effect, at least, to the laughter-loving reader.

Art. 11. *Perfection*; a poetical Epistle. *Calmly* addressed to the greatest *Hypocrite* in England 4to. 2 s. Bew. 1778.

Whips! Scorpions! Anecdotes! excruciating rhymes, and torturing copper-plate *cuts!*—all to torment poor old John Wesley and his associates of the *Foundery*, &c. We never saw any thing more severe! This second satire even exceeds, in bitterness, the *former* †, —from the same quarter.

Art. 12. *The Beauties of the Poets*. A Collection of Moral and Sacred Poetry, from the most eminent Authors. Compiled by the late Rev. Thomas Jones, of Bristol. 12mo. 3 s. sewed. Printed by *Fry* and Co. Sold by T. Evans, &c. 1777.

A very good selection of religious poetry, from Milton, Pope, Watts, Young, Thomson, and other celebrated English Authors. We have lately had many compilements of the kind; and, in general, they all contain the same pieces: but we observe some, in this collection, which, to the best of our remembrance, are not in others. The book has the additional merit of being correctly and elegantly printed.

Art. 13. *Marriage*. 8vo. 6d. Goldney.

Why will not this Bard take our advice, and apply to the ballad-printer? See account of *The Park*, a poem, in our Review for January last, p. 76.

Art. 14. *Wisdom*; a Poem. 4to. 2 s. Bew. 1777.

The oracular dictates of inspiration cannot come under the censure of criticism. We have therefore only to make the world acquainted with the high authority by which this poet demands attention:

—— The Muse
Unequal to the task would fain refuse,
When lo! more awful speaks th' Eternal Word;
" Go on, fear not, I'm with thee, I the Lord"——
Obedient now, with faith I take the pen——
Awake! arise! attend, ye sons of men!

Art. 15. *Saberna*; a Saxon Eclogue. 4to. 1 s. Bew.

Affectation and nonsense, *tete à tête*; with something like poetry, peeping behind the skreen.

---

† *Vid.* account of *The Saints*, a satire, in our Review for January last, p. 73: where was given a specimen of this poetical *negro-driver*.

Art. 16. *The Theatrical Bouquet:* Containing an Alphabetical Arrangement of the *Prologues* and *Epilogues* which have been published by distinguished Wits, from the Time that Colley Cibber first came on the Stage, to the present Year. 12mo. 3 s. sewed. Lowndes. 1778.

The alphabetical arrangement of these poetical pieces, is similar to that commonly used in our psalm-books, and song books. You are supposed to know the first word of the prologue or epilogue you would search for, and you are referred to it by turning to the initial letter: the A's all come first; the B's next, and so through the alphabet.

Art. 17. *An Epistle to the Right Hon. George Lord Pigot, on the Anniversary of his raising the Siege of Madras.* Written during his Lordship's Confinement at St. Thomas's Mount. 4to. 1 s. Dodsley. 1778.

Printed before the news of Lord Pigot's death reached England. The verses serve, however, to express the warmth of the ingenious Writer's attachment to the noble person to whom they stand addressed.

Art. 18. *The Diaboliad*; a Poem. Part II. By the Author of the First Part. Dedicated to the worst Woman in his Majesty's Dominions. 4to. 2 s. 6 d. Bew. 1778.

Although forestalled in the idea of matching the newly elected King of Hell, by the imitative writer of *the Diabolady**, the original Author of the DIABOLIAD hath, we see, judged it expedient to annul that clandestine marriage, as being contracted without his consent, and to dispose of his own Devil, in his own way.

Several well known dames, of high quality, are here introduced, as preferring their claims to the honour of sharing the throne of his infernal Majesty; but we do not think that the ladies form quite so brilliant a group, as did the gentlemen celebrated in the first part. —Whether it is that the THOUGHT has lost the charm of *novelty* or that a satire on *female* characters is not received with the same *zest* as when a male culprit is *cut up*, we pretend not to determine; but we have not been so struck with this *Continuation*, as we were with the former poem. Yet is not this second part void of invention, nor destitute of the ornaments of description,—in which last qualification of a poet this Author particularly excels.

We shall give no extract from the present performance, as the passages † quoted in our account of *The Diaboliad* may be deemed sufficient specimens of the style and spirit of this distinguished master of the poetical tomahawk and scalping-knife.

Art. 19. *Liberty and Patriotism*; a Miscellaneous Ode; with Explanatory Notes, and Anecdotes. 4to. 1 s. Fielding and Walker. 1778.

A young poetical champion boldly enters the political lists, arm'd *cap a pié*, from the military magazine of PARNASSUS, and desperately tilts away at those ruffianly Blades who have dared to draw the sword of *opposition* to the best of all possible administrations. His virago muse also steps in, to pull caps with Mrs. Macaulay, and to

* Vid. Rev. for February, 1777, p. 156.

† Ibid. p. 155.

rumple

rumple the band of poor old Dr. Wilſon; taking, by the way, a twitch or two at that of Dr. Price. In ſhort, black coats, brown coats, red coats, and petticoats,—all are put to the rout: while triumphant Rigbys, Germaines, Norths, Sandwiches, and Suffolks, rend the ſkies with their plaudits.

In plain ſpeech, this Ode-writer attacks the minority-gentlemen, and their friends, with a conſiderable ſhare of wit, and a ſmall portion of candour. His manner is that of mock-praiſe; in the courſe of which he, ironically, prophecies the eſtabliſhment of an American empire: and thus he

'——————— hails the day
When W——s again ſhall bear the ſway,
  Tax and exciſe aboliſh;
Great Tyler's golden reign reſtore,
Throw ope each cruel Compter-door,
  And the KING'S-BENCH demoliſh.

View him with his ſtaunch Livery-band,
A new CHART-MAGNA in his hand,
  Again the chair aſcend!
Whilſt the MILCH-BULL roars loud applauſe,
Still firm in Freedom's ſacred cauſe,
  And faithful to HER FRIEND.

Let penſions, titles, ſtars requite
Old Ch—h-m's ravings, C—d-n's ſpite,
  That now RELENTS a little;
Fell B-rr-'s rage, or HIS, who opes
His HIRELING mouth in fuſtian tropes,
  And licks up Wentworth's ſpittle.

Dear Liberty! thy worth's amount
Good PRICE in decimals ſhall count,
  With niceſt calculation;
Like Partridge, ſkill'd in myſtic lore,
In Time's Atlantic womb explore
  The downfall of our nation.

The pious wizard's breaſt NOW ſwells,
Like Cuma's gipſy, and foretells
  New-England's future glory*;
Sees Bacons, Miltons, Newtons riſe,
Flamſteds and Halleys map their ſkies,
  And Hydes record their ſtory.

Tranſplanted from the Britiſh ſtrand,
Fair ſcience blooms in Maryland;
  The ſphere each Yankee handles:
Pringle to PENN reſigns his chair;
Nantucket filters Prieſtley's air,
  And Pinchbecks SNUFF THEIR CANDLES.'

Art. 20. *Elegiac Verſes to the Memory of a married Lady.* 4to. 1s. Wilkie.

There are many good lines in this poem, and there are—but we muſt not break the bruiſed reed.

Art.

Art. 21. *An Epiſtle from Mademoiſelle* D'EON *to the Right Hon.* L—d M————d, C—f J———e of the K—g's B——h; on his Determination in regard to her Sex. 4to. 2 s. 6 d. Smith. 1778.

We abound, of late, in a looſe ſpecies of poetry, in the epiſtolary form. We have the *heroic*, the *elegiac*, the *familiar*, and the *ſatirical*; but from a ſameneſs of ſtyle, moſt of them ſeem to come from the fruitful pen of the ſame bardling: a deſcendant, in the direct line, from ſome baſtard of Ovid's

Art. 22. *A Poetical Epiſtle, addreſſed to William Earl of Manſfield.* By the Author of *The Ciceroniad.* 4to. 1 s. Bew. 1778.

If this be ſome young lawyer, who hopes to procure a warm patronage, by paying his court to the Britiſh Cicero, we wiſh him all the ſucceſs that may be due to his profeſſional merit. Of his *poetic* merit, our opinion was given in the account of *The Ciceroniad:* ſee Review, January laſt, p. 74.

Art. 23. *The Watch*; an Ode; humbly inſcribed to the Right Hon. the Earl of M—f—d. To which is added, the Genius of America, to General Carleton; an Ode. 4to. 1 s. Bew. 1778.

'And blunders never ceaſe.'

So ſaith the Author of this poem, and ſo ſay we!

Art. 24. *The Family In-compact*‡, contraſted with The Family Compact; a Tale, from real Life. 4to. 1 s 6 d. Jones. 1778.

'Compare the ſpeeches of theſe nations
Unto Demoſthenes' orations.
* * * *
Some are at twenty-one ſuch things,
They're ſcarcely out of leading ſtrings.'

Undoubtedly,

All Bedlam, or Parnaſſus is let out.

Art. 25. *Tranſmigration*; a Poem. 4to. 2 s. 6 d. Bew. 1778.

'Chriſtianity appears ſo ſtale,
That ſcarce her prieſts keep in the pale!'

Vide the laſt line in the preceding Article.

Art. 26. *The Indian Scalp, or Canadian Tale*; a Poem. 4to. 2 s. Bolingſby. 1778.

The Author of this lamentable but ill deviſed tale, appears (from the virtuous ſentiments interſperſed) to be a good creature; and may, we ſhould hope, live reſpected among his acquaintance,—provided he will abſtain from *rhime-jingling*; at which he he has but a ſorry talent.

MISCELLANEOUS.

Art. 27. *A Proſpect from Barrow Hill*, in Staffordſhire. 4to. 1 s. Birmingham. Pearſon. Williams, London.

This deſcription will probably be acceptable to thoſe, who reſide in the neighbourhood of Barrow hill, and to thoſe travellers, who happen to take this proſpect in their route, and who accuſtom themſelves to travel with a guide. By other readers it will be thought unintereſting.

‡ Great Britain and America—The Author ſides with the latter.

uninteresting.—Not that the Author has been sparing of ornaments: witness the following *pretty* passage.

"At the length of a few hundred yards beyond Crake marsh, a lovely rivulet shoots straight across the mead, with such fearful speed and complaint, that one would imagine it to be making its escape from some confinement or oppression. The Dove, moved by the lamentations of the defenceless Nymph, stretches out his paternal arm, to receive her into his embraces, and adopts her into his family of waters, as his youngest born."

Art. 28. *A Catalogue of the Coins of Canute*, King of Denmark and England; with Specimens. 4to. 3s. Conant, &c. 1777.

'The present publication is intended as a table of all the coins of this prince, which have hitherto come to light; with a view to excite the public curiosity after this branch of medallic knowledge hitherto little attended to.' p. 7.

The Author gives a curious account of the several cabinets in which any coins of Canute are contained; and of some late discoveries of a great variety of pieces coined by that prince; who is remarkable for having established *mints* at no fewer than 37 cities and towns in England.—This account of Canute's money, &c. is properly illustrated by engravings.

Art. 29. *British Remains:* Or a Collection of Antiquities relating to the Britons; comprehending, I. A concise History of the Lords Marchers; their Origin, Power, and Conquests in Wales. II. The Arms of the ancient Nobility and Gentry of North Wales. III. A letter of Dr. Lloyd, Bishop of St. Asaph's, concerning Jeffrey of Monmouth's History. IV. An Account of the Discovery of America by the Welsh, 300 years before the voyage of Columbus. V. A Celebrated Poem of Taliesin, translated in Sapphic verse. The whole selected from original MSS. and other authentic records. To which are also added, Memoirs of Edward Llwyd, Antiquary, transcribed from a Manuscript in the Museum, Oxford. By The Revd. N. Owen, jun. A. M. 8vo. 3s. Bew. 1777.

Those who are possessed of the antiquarian spirit, will find so much in the preceding account of the contents of this publication, to excite their curiosity, that they will not be satisfied with any extracts we could make from it. To others, after the highest encomiums, or the most valuable specimens of this work, it would probably appear uninteresting, and unsatisfactory. We shall therefore content ourselves with recommending it in general terms, as a curious, and (to those who are disposed to relish such entertainment), an entertaining work.

Art. 30. *New Discoveries concerning the World and its Inhabitants, in Two Parts, &c. containing a circumstantial Account of all the Islands in the South Sea, that have lately been discovered or explored, &c. &c. With Maps and Prints.* 8vo. 6s. bound. Johnson. 1778.

This cheap and judicious compilation contains a very copious and well digested account of the discoveries made in the South Sea, by our late circumnavigators. The materials are arranged in a geographical

graphical order, and are collected into distinct chapters and sections; in which the compiler describes the situation and natural productions of the several islands that have been lately discovered or visited, and the persons, manners and customs, manufactures, government, religion, arts, &c. of the various inhabitants. He has likewise very properly added references, at the bottom of the page, to the particular authors from whom he has collected his information. The sources from which it is drawn are the publications of Dr. Hawkesworth, Sidney Parkinson, Captain Cook, Mr. Forster, and M. de Bougainville. Several particulars are likewise extracted from the narratives of Mendoza, Quiros, Tasman, Le Maire, Schouten, Dampier, Roggewein, Anson, and others. A very short abstract of Lord Mulgrave's voyage toward the north pole, in 1773, is added; and the work is illustrated by two maps, and two plates, one of which contains a curious assemblage of the inhabitants of the South Sea islands in their respective dresses.

Art. 31. *A Letter to Sir Harbord Harbord, Bart. &c.* With particular Observations on the Conduct of Thomas William Coke, Esq, of Holkham, &c. Being a State of Facts, submitted to the Public, in Answer to a Number of false and injurious Reports at present circulated in the County of Norfolk. By Richard Gardiner, Esq; of Mount Amelia. 8vo. 1 s. 6 d. Sold by the Booksellers in Town and Country. 1778.

We have sufficiently performed our duty to the public, in giving a part only of the copious title page of this pamphlet; the subjects of which are the appointment of the Author to be auditor general over all Mr. Coke's estates in Norfolk, on August 1, 1776; and the Author's *resignation*—to use the court language—of his appointment on July 24, 1777. The history of these private and local transactions, between Mr. Coke and his auditor, as it is here given, is not of such a nature, either with respect to matter or form, as to afford either information or entertainment to any who do not live in the vicinage of Holkham, or who do not very particularly interest themselves in the private characters and conduct of the persons concerned.

Art. 32. *Memoirs of eminently pious Women*, who were Ornaments to their Sex, Blessings to their Families, and edifying Examples to the Church and World. By Thomas Gibbons, D. D. 8vo. 2 vols. 12 s. Buckland. 1777.

It is the laudable intention of the author of these memoirs, to exhibit before the females of the present age, a series of examples of piety, and of domestic and personal virtues, which may serve to check the prevailing spirit of frivolity and dissipation, and restore that *female character* which formerly rendered our British matrons so respectable. Perhaps in the pictures which he has drawn, there are many lines which will appear, to modern eyes, dark and forbidding: had they been more free from the tints of enthusiasm, they would possibly have been more generally useful as well as more pleasing. But even these peculiarities will render them agreeable to many: and besides these, they have many striking and beautiful features, which

which ought to be contemplated with pleasure, and may be copied with advantage by females of every rank.

The author has introduced these memoirs with a plain and serious address to parents on the education of their children, and particularly their daughters. The work is embellished with engraved heads, and inscribed to the Countess of Huntingdon.

The ladies whose memoirs are contained in these volumes, are, Lady *Jane Gray*—Queen *Catherine Parr*—Queen *Mary*, wife of K. William III.—*Jane* Queen of *Navarre*—Lady *Mary Vere*—*Susanna* Countess of *Suffolk*—Lady *Mary Armyne*—Lady *Elizabeth Langham*—*Mary* Countess of *Warwick*—Lady *Elizabeth Brooke*—Mrs. *Margaret Andrews*—Lady *Alice Lucy*—Lady *Margaret Houghton*—Mrs. *Ann Baynard*—Lady *Frances Hobart*—Lady *Catherine Courten*—Lady *Cutts*—Mrs. *Ann Askewe*—Lady *Elizabeth Hastings*—Mrs. *Jane Ratcliffe*—Mrs. *Catharine Bretterg*—Lady *Rachel Russel*—Mrs. *Elizabeth Burnet*—Mrs. *Elizabeth Bury*—Mrs. *Elizabeth Rowe*.

Art. 33. *An interesting Letter to the Duchess of Devonshire.* 8vo. 2 s. Bew. 1778.

More letters* to the Duchess of Devonshire!—At this rate her grace's correspondence with the press, or, rather the correspondence of the press with her grace, is likely to grow voluminous. If, however this lively young dame of quality should deign to read the present admonitory performance with the attention which it deserves, we would hope that it may produce at least as good an effect upon her, as the speech of Paul wrought upon Agrippa, when his majesty cried out "Almost thou persuadest me to be a Christian:"—for the *conversion* of the duchess is not the least part of our Author's aim.

Art. 34. *Letters of Momus*, from Margate; describing the most distinguished Characters there; and the Virtues, Vices, and Follies to which they gave Occasion, in what was called the SEASON of the Year 1777. 12mo. 6 d. Bell.

Collected from the St. James's Chronicle. They appear to have been the genuine productions of a man of talents, who resorted to Margate for the improvement of his health, which, we are told, received considerable benefit from the visit; but whether this advantage arose from his bathing in the *sea*, or from his laughing at the peculiarities of the place, and of the company, or from both these united, we have not heard.

Art. 35. *Letters from Portugal*, on the late and present State of that Kingdom. 8vo. 1 s.* Almon.

These letters are written with the immediate design of rescuing the character of the late minister of Portugal, the Marquis of Pombal, from the obloquy with which it hath been loaded, and placing him before the public as an upright and able statesman. For this purpose the changes which took place, during his administration, in agriculture, commerce, the public finances, ecclesiastical affairs, the education of youth, the army, and the state of the colonies, are distinctly insisted upon; and under each head the Writer attempts to prove, that the real interests of Portugal have been promoted,

* See Rev. vol. lvi. p. 388, and ib. p. 389.

through

through the integrity, sagacity, and vigorous exertions of the minister. The Author then endeavours to account for the disgrace of of the Marquis, by ascribing it to the resentment of ecclesiastics, and of civil and military officers, whose private interest he opposed in his faithful services to the Public. On the whole, this apology for the Marquis of Pombal is well written, and seems to be supported by facts.

Art. 36. *A Code of Gentoo Laws*; or Ordinations of the Pundits. From a Persian Manuscript, &c. 8vo. 7 s. 6 d. bound. Donaldson. 1777.

This work was first published, about a year ago in *quarto*, at the expence of the East India Company; and an account of it was given in our Review for May last. As that edition could not be *purchased*, it may prove an agreeable piece of information to many of our readers, to learn that this very curious performance is now to be had, as above.

Art. 37. *A Nomenclature*; or Dictionary, in English, French, Spanish, and German, of the principal Articles manufactured in this kingdom; more particularly those in the Hardware and Cutlery Trades, Goods imported and exported, and Nautical Terms. Interspersed with Phrases peculiar to Trade and Commerce in general. By Daniel Lobo, Notary Public, and Translator of the Modern Languages. 4to. 12 s. Nicoll, &c. 1776.

Intended, principally, for the counting-house, but may be convenient to all persons who have occasion to use the terms held in general acceptation, in regard to trade, manufactures, &c. both by British merchants and foreigners.

Art. 38. *A philosophical and religious Dialogue in the Shades*, between Mr. Hume and Dr. Dodd. with Notes by the Editor. 4to. 2 s. Hooper and Davis.

Though the Writer of this dialogue does not enter into a profound examination of Mr. Hume's principles, nor into a minute inquiry into Dr. Dodd's real character, he suggests many pertinent observations and reflections, and expresses them in an agreeable style. His professed intention is to furnish a slight antidote against the pernicious influence of Mr. Hume's opinions, and of Dr. Dodd's morals. Whether an antidote so slight can be expected to produce any material effect, may be doubted.

Art. 39. *The Hard Case of a Country Vicar*, in respect of Small Tithes. By a Country Vicar. 8vo. 1 s. Newbury.

This country vicar complains, in words of great wrath, of the difficulties, vexations, and losses, which he and his brethren suffer in collecting the small tythes; and proposes that the parishioners should commute for them by the payment of an annual equivalent sum.—When the poor country curate is allowed to share the tythes with his master, we hope the vicar's grievances will be redressed.

Art. 40. *John Buncle, Junior* Vol. II. 12mo. 3 s. sewed. Johnson. 1778.

We, at first, regarded this gentleman merely as an individual in the crowd of Sterne's imitators *; but the more we see of

* Vid. vol. L. Rev. August, 1776, p. 160.

him,

him, the more worthy does he appear of ſome diſtinction. There are many entertaining, and ſome GOOD things in this volume: which conſiſts of thirteen letters, or eſſays, on various ſubjects, moral and amuſing.

Art. 41. *The Hiſtory and Antiquities of the Counties of Weſtmorland and Cumberland.* By Joſeph Nicholſon, Eſq; and Richard Burn, LL. D. 4to. Vol. II. Cadell.

The hiſtory and deſcent of property and of pedigree, of advowſons and incumbents, within the county of Cumberland, form the principal part of this ſecond volume. The materials appear to be drawn chiefly from thoſe memoirs which Dr. Nicolſon, formerly Biſhop of Carliſle, a man ſkilled in antiquities, had collected for his own uſe in the knowledge of his dioceſe. Theſe are, certainly, matters of local intereſt and curioſity. But had the natural hiſtory of the two counties been leſs ſparingly interſperſed in theſe volumes, they would have been more generally entertaining.—For an account of the firſt volume ſee our laſt month's Review.

AMERICAN CONTROVERSY.

Art. 42. *Unanimity in all the Parts of the Britiſh Commonwealth, neceſſary to the Preſervation, Intereſt, and Happineſs, and abſolutely depending on the Wiſdom and Spirit with which the preſent Period of Time is improved. Addreſſed to the King, Parliament, and People.* 8vo. 1 s. W. Davis. 1778.

'It is not now the time,' this animated writer tells us, 'to enquire whether the Engliſh nation was wiſe and juſt, or otherwiſe, in its manner of attempting to ſecure the obedience of America?—Whether the Americans have been cautious and temperate, or violent and rebellious, are not queſtions of preſent diſcuſſion; and that man, be his pretenſions what they may, who either embarraſſes parliamentary reſolutions, or damps the *public ſpirit* with them, is in effect an *enemy to his country.*'

'That ſpirit,' he informs us in the next paragraph, 'is at this time a juſt reſentment of the ſyſtematic deceit and perfidy of France, which a *moderate* degree of wiſdom might render ſubſervient to the moſt important purpoſes.' That is, ſome part of us are to be *moderate*, while all the reſt are to be in a *violent paſſion*; and thoſe who have produced our preſent calamities are to eſcape, while the reſentment of the public is to be directed againſt others who are at moſt but ſecondary agents in the miſchiefs we complain of, and who have only protected and cheriſhed thoſe whom we have unadviſedly and outrageouſly ſpurned away, and thrown into their arms.

Our conſtitution is in ſo delicate a ſtate, that the ſkill of the political phyſician ſhould be employed with a ſteady but lenient hand: and the patient ſhould be kept as quiet as poſſible; otherwiſe he has but ſmall hopes of recovering to a ſtate of health and vigour, fit to cope with difficulties and endure a ſtorm: and if the eloquence of this Author ſhould unhappily inflame the public paſſions, or direct them to a wrong object, that inflammation, in all probability, would be mortal.

If there ever can be a time for JOHN BULL to abate of his ferocity, and move on gently, it is certainly the time preſent:—but excepting this precipitate reſentment which our Author attempts to excite, we

have perused the rest of his conciliating pamphlet with pleasure, and can heartily recommend it to the attention of the public.

Art. 43. *The Conciliatory Bills considered.* 8vo. 1s. Cadell, 1778.

A partial review and defence of the conduct of administration.

Art. 44. *An impartial Sketch of the various Indulgences granted by Great Britain to the Colonies, upon which they have founded their Presumption of soaring towards Independence.* By an Officer. 8vo, 1s. Davenhill. 1778.

This rambling desultory gentleman is of opinion that long winters, reading, writing, and praying, are great incentives to sedition. Hear his curious character of the New Englanders:

'Besides the reasons I have already given, the New-England men are more prone to sedition than any other colonists; it must be observed that their winters are longer than in the other English settlements to the westward, that their lands are more cleared of wood, and thicker settled, of consequence in the frozen months, the peasants have nothing to do, but cabal with their neighbours, and instructing their children in reading, writing, and praying; for you'll not meet a New-England man but has the bible by heart, and all the laws of his province. It may be justly said in respect to them, that a little learning is a dangerous thing, for they never allow that they could sin against civil or religious society, if they can wrest the sense of a text of scripture, or produce a provincial act of assembly to justify the transaction. They are likewise rudely inquisitive, and will stop a passenger on his road to enquire news, and tire his patience by asking impertinent and political questions; then haste to some neighbouring tap-house to communicate his intelligence. Thus the poor Yankey peasant, who thinks himself all-sufficient, becomes a willing tool for a disaffected party to work with: being ever ready to attend *religion's drum ecclesiastic*, he suffers himself to be *piously* led forth and commit every outrage against the *Lord's anointed*, regardless of former obligations or oaths of allegiance.'

It seems that these people are well acquainted with their duty to God, and the laws of their country; but do not understand one word of *unconditional* obedience to the parliament of Great-Britain.

POLITICAL.

Art. 45. *The Revolutions of an Island*; an Oriental Fragment. Translated from the original Manuscript of Zoroaster, in Zend. By an Englishman. 8vo. 1s. Fielding and Walker.

The island is Britain, poorly disguised, by reversing the letters, under the name of *Niatirb*. In this hacknied and puerile manner are the king, the parliament, the nobility, &c. exhibited in masquerade. The design of the piece is to represent the present age and nation, as totally depraved and corrupt, the government perverted into despotism, and the American defection the natural consequence of an avowed design to enslave the colonies, and the whole empire. The consequence of all, is a REVOLUTION, attended with the ruin of those whose *misrule* occasioned it.

Thus far with respect to the Author's plan. If the matter be disagreeable, so is the manner. We scarce ever met with any thing

written in a style so bombast and uncouth.—But we forget that it is 'Oriental.'

Art. 46. *The Constitutional Criterion.* By a Member of the University of Cambridge. 8vo. 6d. Almon.

A brief investigation of the first principles and spirit of the British constitution, which both the people and leaders in this country seem of late to have disavowed or forgotten; with some accurate distinctions and definitions.

Art. 47. *Proposals for a Plan of Reconciliation and Re-union with the Thirteen Provinces of America, and for an Union with the other Colonies.* By one of the Public. 8vo. 1s 6d. Kearsly. 1778.

If the Author of this pamphlet is not one of the American commissioners, he seems very proper to be added to their number. Modesty, perspicuity, an extensive knowledge of the subject, and a love of liberty characterise these proposals, and render them worthy the serious and candid consideration of every one who wishes well to the British empire.

It would be happy for this nation, and we think for America also, if an union could take place, on such liberal principles as this good gentleman recommends; but we cannot help expressing our surprise that the horror of popery should have taken such deep root in so liberal a mind as that of our Author, as to lead him to the idea of excluding any men from the benefits of toleration, while the civil magistrate is armed with power to punish every unlawful action, and the press and pulpit are free to expose every false principle, and superstitious sentiment We apprehend it is *restraint* alone that makes *popery* dangerous in a protestant country.

NOVELS and MEMOIRS.

Art. 48. *A Trip to Melasge*; or concise Instructions to a young Gentleman entering into Life. with his Observations on the Genius, Manners, Ton, Opinions, Philosophy, and Morals of the Melasgeans. 12mo. 2 Vols. 5 s. sewed. Law. 1778.

Of all the varieties of deviations from the language of nature, none is more inconsistent with the true principles of good writing, or more offensive to a correct taste, than that kind of obscurity which arises from a perpetual effort to express every idea in an uncommon and striking manner. We have seldom met with a work in which this kind of affectation is more prevalent, or in which just ideas and reflections (for such the Author seems to have conceived) are inveloped with thicker clouds of words than the present. The Writer's design seems to have been, to convey lessons of instruction, and exhibit pictures of manners, in a fictitious narrative; and as far as we are able to decypher his meaning, we think we discover some traces of ability both as a moralist and a satyrist; but we are so frequently at a loss for the sense, that we do not deem ourselves qualified absolutely to decide concerning the merit of the work. Before this Author can expect to be received as an agreeable or useful writer by common readers, he must learn to lower his style to the level of common understandings.

Art. 49. *Evelina*, or a young Lady's Entrance into the World, 12mo. 3 vols. 9s. Lowndes. 1778.

This novel has given us so much pleasure in the perusal, that we do not hesitate to pronounce it one of the most sprightly, entertaining, and agreeable productions of this kind, which has of late fallen under our notice. A great variety of natural incidents, some of the comic stamp, render the narrative extremely interesting. The characters, which are agreeably diversified, are conceived and drawn with propriety, and supported with spirit. The whole is written with great ease and command of language. From this commendation, however, we must except the character of a son of Neptune, whose manners are rather those of a rough, uneducated country 'squire, than those of a genuine sea-captain.

MEDICAL.

Art. 50. *A new Method of curing the Venereal Disease by Fumigation*; together with critical Observations on the different Methods of Cure; and an Account of some new and useful Preparations of Mercury. By Sir Peter Lalonette, Knight of the Royal Order of St. Michael, and Doctor Regent of the Faculty of Physic in the University of Paris. Translated into English; with copper-plates, &c. 8vo. 4s. Sewed. Wilkie. 1777.

The cure of the venereal disease by fumigations, the general advantages of which the author of the work before us attempts to establish by a comparison with other methods, has fallen into disuse, chiefly on account of unskilfulness in the application, and the noxious quality of the fumes employed. With respect to the latter cause, the frequent adulterations of Mercury with other metallic substances, and the sulphureous and saline particles with which it was combined in order to volatilize it, were what, according to this writer, alone rendered its use under this form, suspected and dangerous. It was his study, therefore, to remedy these defects; and by experiments he was convinced that the muriatic acid was the proper agent for elevating mercury in such a form as might be advantageously applied to the human body. On this principle he prepared the following powder for fumigation. To a solution of corrosive sublimate in water, fixed alkali was added, and the red precipitate produced by the mixture was washed till it became perfectly insipid, and then dried. This matter was sublimed in a cucurbit, to which several aludels were luted. The product was a greyish powder, which, triturated in a marble mortar, and washed over with hot water, he distinguished by the name of *simple mercurial powder*.

Another powder was prepared in the following manner. Corrosive sublimate was mixed with an equal quantity of iron filings, and the combination was formed into a paste with water. This, after being dried, was sublimed with the same apparatus as the former; and the product was a mercurial powder, similar to the foregoing, but differing in its containing more of the muriatic acid, and a small portion of iron. He calls it, therefore, *martial mercurial powder*.

A third powder was made by triturating the pure running mercury resulting from the two foregoing processes with an equal quantity of fine

fine clay, till the globules entirely disappeared. This is his *argillaceous mercurial powder.*

Thus provided with three fumigating powders of different degrees of activity, he proceeded to invent proper machines for their application. But for the description of these, with the rules laid down for the use of the several powders, and the attestations of the success attending this method of cure, we refer to the pamphlet itself, which appears to us deserving of notice, as well from the chemist as from the medical practitioner.

Art. 51. *Farther Observations upon the Effects of Camphire and Calomel*; upon the Effects of Calomel in the Dropsy; upon Bath Waters; and upon the Epilepsy; being an *Appendix* to Essays upon these Subjects formerly published. To which is added, a Letter to Dr. Adee upon the Effects of a Decoction of the Elm Bark in Cutaneous Eruptions. By Daniel Lysons, M.D. 8vo. 1s. Wilkie 1777.

Of the former publications of this writer we gave an account in our Reviews for the months of March 1772, and August 1773. The present appendix affords but little additional information for our Readers. The *first* article contains nothing answerable to its title, but a case in which a mortification from external injury was stopped by the application of camphire, assisted by spirits of wine, spirit of sal ammoniac, and strong beer grounds. In the *second* two new cases are given of the effects of calomel in dropsies, one of which is indeed sufficiently worthy of observation. A boy, distended with water to an amazing size, and almost expiring for want of breath, after the unsuccessful exhibition of various medicines, took six pills of five grains of calomel each in the space of twenty-four hours, which entirely evacuated the water by the way of urine, without producing any effect on the salival glands The boy filled again, but a repetition of the same medicine, followed by tonics, radically cured him.

From the farther observations on Bath waters we can extract nothing of much consequence. Chemistry does not appear to be the doctor's *fort*, and there is much more knowledge of this kind in an extract from Mr. Warltire's lectures prefixed to this pamphlet, than in the Author's own remarks.

The next article contains some instances of the efficacy of the flowers of cardamine in the epilepsy, which, though by no means so conclusive as might be wished, are no inconsiderable confirmation of its possessing a power in this disease which merits the attention of the faculty. The letter concerning the effects of elm bark was read at the college of physicians, and seems to prove its title to be regarded as a valuable medicine in cutaneous complaints.

Art. 52. *An Address on the Subject of Inoculation*; wherein is suggested a new Mode of Practice in that Line, calculated for the universal Safety and Interest of Society. By R. Bath, Surgeon. 12mo. 6d. Bew, &c.

Of the medical publications which we have the honour to review, about one half are designed to puff the writer's nostrums, and nearly the other half the writers themselves. Is there no third class? truly a very small one.

Mr. Bath's work certainly belongs to the second head; and we shall so far befriend him, as to mention, in two lines, what he takes the compass of a sixpenny pamphlet to make known, *viz*. that at his DISPENSARY in Union-court, Holborn, persons are inoculated at a crown a head.

Art. 53. *Elements of Midwifery*; or the Arcana of Nature in the Formation and Production of the Human Species elucidated, &c. &c. By William Moore, M. D. 8vo. 4 s. sewed. Johnson, 1777.

Former critics have given receipts to make epic poems, and we cannot but think ourselves almost equally qualified, from experience, to give one for a treatise on midwifery. We will venture to try. Take a fair copy of the lectures of any teacher in midwifery; (it is no matter who, as they all proceed on the same general plan) cut and trim them to the size required; intersperse a few flowers of language of your own, if you have any knack that way, such as delicate touches of sentiment, and a little *pruriency* of description; talk confidently of your intimate acquaintance with the *arcana of nature*; and throw in some clever hints of your practical skill and experience, and particularly of your great tenderness and sympathy—and the task is done. Take care to advertise your book sufficiently, and whether it sells or not, it will at least make known your name and place of abode.

Art. 54. *A new Medical Dictionary*; or general Repository of Physic, &c. &c. By G. Motherby, M. D. Folio. 1 l. 11 s. 6 d. Boards. Johnson.

The purpose of this dictionary appears to be, to furnish those medical practitioners who have neither leisure nor opportunity to peruse many books, with useful information in every branch of their profession, comprised in as small a compass as the nature of the subjects will admit. It is therefore in bulk a medium between the voluminous dictionary of James, and the small ones of other compilers, which contain little more than an explanation of terms. Such a plan has, doubtless, its utility, and though it will not produce a work interesting to the learned and well informed Reader, it may prove beneficial to a much larger class.

The execution of the present attempt is, upon the whole, as good as might be expected in a design so various and extensive. The matter is, in general, extracted from authors of the most respectable authority. Sometimes, indeed, there appears a want of method and consistency in particular articles, where the varying opinions of different writers are not sufficiently digested by the compiler; and there is in many parts a deficiency of that clearness and accuracy of expression which is so essential a quality in every abridgment. We will venture, however, on the whole, to recommend the work as a valuable addition to the libraries of those for whom it is principally designed.

This is one of the very few publications which performs more than it promises in the title-page. Nothing is said there concerning *plates*, and yet some very tolerable anatomical and botanical engravings are given at the end of the volume.

Art. 55. *Observations on Wounds of the Head*, with a particular Enquiry into the Parts principally affected in those who die in Consequence of such Injuries. By William Dease, Surgeon to the United Hospitals of St. Nicholas, and St. Catherine, [Dublin]. 8vo 2s. 6d. London. Robinson, 1776.

Mr. Dease in his introduction observes, that although no part of surgery has been more the subject of discussion than the treatment of wounds of the head, its principles are still dubious and unsettled, and its success very unsatisfactory. Of two late writers of eminence in our own country, one, Mr. Pott, attributes a great share of the danger arising from these injuries to that communication existing between the blood vessels on the outside and on the inside of the cranium, which propagates inflammation and suppuration from one to the other. He therefore warmly recommends the immediate application of the trepan, in order to free the diseased dura mater, and discharge the matter collected on its surface; and depends upon very profuse bleedings, and other evacuations, to prevent those obstructions which he supposes to be the cause of its morbid condition. Mr. Bromfield, on the other hand, conceiving that the cause of inflammation is rather a spasmodic stricture of the capillary arteries, than a plethoric fullness, proposes the use of opiates and sudorifics, by means of which, he says, the trepan is frequently rendered unnecessary. Mr. Dease found neither of these methods so successful as the recommendation of their patrons would lead us to expect; he was therefore led to a more complete investigation of the cause of the fatal symptoms so generally attending these accidents. It is his opinion, confirmed by many dissections, that the suffering parts are much more commonly the *pia mater* and surface of the brain itself, than the *dura mater*; that consequently the operation of the trepan can very seldom be successful either in preventing or removing the alarming symptoms; and that moderate evacuations, with cooling sedatives, are the most likely means of relief. A number of cases are related, almost all of which terminated fatally, notwithstanding the timely application of the trepan; and on examination of the parts, the disease evidently appeared out of the reach of that operation, being dispersed over a large portion of the pia mater and brain.

We would recommend the perusal of this work to practitioners, although, perhaps, it will rather tend to confirm them in an opinion of the inefficacy of every method of treating these cases, than to give them confidence in any one.

Some inaccuracies occur in the style, and particularly a few disgusting gallicisms, which might easily have been avoided.

HORTICULTURE.

Art. 56. *The Beauties of Flora Displayed; or, Gentleman and Lady's Pocket Companion to the Flower and Kitchen Garden*: On an entire new Plan: With a Catalogue of Seeds necessary for each of them. By N. Swinden, Gardener and Seedsman at Brentford-End. 12mo. 2s. Dodsley, &c. 1778.

The chief peculiarity of this little manual of horticulture, consists in the description of the *heights* and colours of about 200 different flowers, with particular directions for sowing, managing,

 and

and arranging them, so as to have those of nearly equal heights by themselves, and that no two flowers of the same colour be seen together; nor that any one kind should be hidden by the other. By this means, you have, at one view, the whole garden painted with a pleasing variety, in the richest array of nature, and executed with very little trouble. These designs are illustrated by seven copper-plates, exhibiting the nature and effect of the several arrangements, by the positions of the flowers, &c. when growing.

The Author has also given a short sketch of the most desirable situation of both the pleasure and kitchen garden; with the respective methods of culture, &c. But these points are to be found in every kalendar and treatise on the subject. What is properly Mr. Swinden's own, in this tract, is ingenious, and may prove very satisfactory to those who have a taste for the improvements abovementioned.

LAW.

ART. 57. *An Alphabetical Epitome of the Common Law of England*; so far as it relates to the Security of the Persons, Property, and Privileges of Individuals: Directing, in a great Variety of Instances, not only to the several Points in which the Law does or does not give a Remedy, but also to the particular Species of Remedy the Law has provided for distinct Injuries and Wrongs: Interspersed with many other useful Articles, necessary to be known for a proper Discharge of the several Duties of public and private Life. With an *Addenda*, shewing the Law respecting Costs in the Prosecution of Actions, and pointing out the Quantum of Costs allowed, &c. By G. Clark, Esq. Author of The Penal Statutes abridged. 8vo. 3s. 6d. sewed. Fielding and Walker. 1778.

The Author of this Epitome has so fully explained his design in the title-page, that he has rendered any thing farther by way of information unnecessary. The extent of the work is much too limited to be of any great use to practitioners in the law; but those whose situation renders some acquaintance with the common law necessary, and a slight knowledge of it sufficient, may occasionally consult such a dictionary as this, with advantage.

NAVIGATION.

Art. 58. *A new Epitome of Practical Navigation; or Guide to the Indian Seas, &c.* The whole illustrated with a Variety of Copper-plates. By Samuel Dunn, Teacher of Mathematics, London. 8vo. 9s. bound, and 8s. boards. Becker, &c.

Beside the rules, &c. to be met with in treatises of navigation in general, this work contains some novelties peculiar to the Author. Particularly, in a dedication to the Directors of the East India Company, Mr. Dunn makes his acknowledgments for the leave given him by them, to take the observations of the variation of the needle from the journals of their ships; from which observations, and the application of the theory of the magnetic needle discovered by him, 'the new variation charts * for those oceans which are

* These were published not long ago by the Author, on nine copper-plates, under the title of *A New Atlas of Variations of the Magnetic Needle, for the Atlantic, Ethiopic, Southern, and Indian Oceans, &c.*

crossed

croffed in Eaft India voyages, have been drawn and publifhed.'— And to fupply their defect, he adds, ' where the variation lines run unfavourable for afcertaining the longitude, I have written this treatife.' The Author likewife inveftigates and corrects the errors incident in fome nice obfervations, which proceed from not attending to the fpheroidical figure of the earth; particularly in taking amplitudes, &c.

RELIGIOUS and CONTROVERSIAL.

Art. 59. *The Rejoinder:* Principally containing, I. Some defenfive Pleas for the Inftitutions and Minifters of the Church of England, illiberally afperfed in two pamphlets lately publifhed by Mr Samuel Medley, of Liverpool, and Mr. James Turner of Birmingham. II. A more particular Refutation of Mr. Medley's falfe Doctrine of the *Effentiality* of *Dipping*. III. The fcriptural Mode of adminiftering Baptifm by *pouring* or *fprinkling* of Water, farther vindicated, from the moft capital Objections of Dr. Stennett, and the other two Anabaptifts aforefaid. By the Rev. Richard de Courcy: Vicar of St. Alkmond's, Shrewfbury. Part I. 8vo. 3 s. Shrewfbury, printed. London, fold by G. Robinfon. 1777.

The Vicar of St. Alkmond's is not yet tired of the conteft: but we apprehend the world will be little interefted in thefe publications. He writes with fpirit, and appears to underftand his fubject; but he makes the moft of fome illiberal reflections of his antagonifts, and dwells longer on them than we think was at all requifite. We have already given our fentiments on this Salopian controverfy *, and apprehend it unneceffary to add many farther remarks. We believe it fufficient to obferve that fome writings of Dr. Stennett's come here under our Author's review, concerning which he fays, ' It requires fome apology to my readers, that I have introduced this gentleman's name in the courfe of my remarks. In taking that liberty, I mean not to infinuate that there fubfifts the fmalleft refemblance between the fpirit and ftyle of this pious and polite writer, and thofe of my opponents. Their refpective performances exhibit a ftriking contraft. But, adds he, as Mr. Medley is apparently a rambling and inconclufive reafoner, I have introduced Dr. S.'s more powerful arguments, as a fupply for Mr. M.'s great deficiency.' *Another volume* on this fubject is preparing for the prefs!

Art. 60. *Remarks on the ancient and prefent State of the Congregational Churches of Norfolk and Suffolk.* With fome Strictures on the Account given of this Denomination in general, in the Ecclefiaftical Hiftory of the celebrated Mofheim. By a Suffolk Minifter. 8vo. 1 s. 6 d, Buckland, &c. 1777.

Church-difcipline and government has been a fubject of great and long debate among Chriftians. The fcriptures which give fufficient inftructions in points of effential importance, are not fo explicit on the forms and offices of Chriftian focieties. It is fully clear from them, that in matters of faith and confcience each man is to judge for himfelf, and there is no human power which has any authority to bind him to a particular belief or conduct as to his faith, and

* Vid. Monthly Rev. Sept. 1776, p. 243—245. Rev. Dec. 1776, p. 487.

manner

manner of worſhip. It is as clear that whatever method of worſhip and Chriſtian communion, is moſt decent, catholic, edifying, free from worldly and oſtentatious pomp, and authoritative claims and uſurpations, is moſt conformable to the ſimplicity and purity of the New Teſtament The *independent* or *congregational* mode, of which we have an account in this pamphlet, is in ſeveral reſpects orderly and agreeable, eſpecially in its fundamental principle, viz. *that liberty of conſcience is to be allowed to all who do not diſturb the peace of civil ſociety.* There have been, perhaps, and ſtill are ſome forms and rules too narrow and reſtricted for ſo broad a baſis. The paſſage in Dr. Moſheim's hiſtory which has offended this writer, is that in which he ſpeaks of the independents as 'a party become very *timid* and *low*, and that *impelled* by *neceſſity* they muſt have come into the opinions of the Preſbyterians in many things, and departed from the tenets of their predeceſſors.' This repreſentation, our author would prove to be very unjuſt, and owing to the imperfect notions Dr. Moſheim had an opportunity of forming on the point. He very properly obſerves in regard to thoſe Diſſenters who are called Preſbyterians, that the term ſeems to be retained merely by way of diſtinction and becauſe they are in general the ſucceſſors of thoſe of the middle of the laſt century, that were for adopting the church government of Scotland. We ſhall only add that this is a ſenſible pamphlet, written by one who well underſtands the ſubject, and wiſhes to have an acquaintance with it more generally diffuſed.

Art. 61. *A Series of Dialogues, addreſſed to the Jews*, in the 25th Jubilee of their Diſperſion and Captivity. In theſe Dialogues, *Jeſus Chriſt* is proved to be that *Man child* revealed to *John*, Rev. xii. 1—5. And that he is the ſame *Son* of *Man* (*Bar Enoſh*) whom *Daniel* ſees brought in the *Clouds* of *Heaven* to the *Throne* of the Ancient of Days, chap. vii. 13. That he is called *Jeſus* of *Nazareth* under the *Goſpel*, becauſe he was *ſeparated* and *kept hid* as it were, *many ages* before he came into *Fleſh*, to redeem the Children of *his Father* and *Mother*, Adam, under the *Fall*. 8vo. 1 s. Wilkie, &c. 1777.

Who is the Author of this pamphlet we know not. From the laſt ſentence of the preface, which ſpeaks of the members of the Philadelphian church and faith we ſhould conclude that he is one of the people called Quakers. He appears to be a man of reading, eſpecially in a particular branch.' His turn is for myſticiſm, recondite and interior meanings, &c. Enquiries of ſuch a nature may ſometimes be made to advantage; but there is ſo much room for chimeras, that little ſatisfaction is to be obtained from the generality of ſuch writings Dr. Henry More, as this Author obſerves, expreſſes his perſuaſion, that the diſcovery of the genuine *ancient Cabbala*, would render the Chriſtian religion more acceptable to the Jews, but while he ſays this, he at the ſame time acknowledges the neceſſity of its being purified from the vaſt heap of droſs under which it now lies buried. How far the remark of the above learned writer may be juſt, we do not preſume to determine, The Jews, no doubt, labour under very ſtrong prejudices and miſconceptions. It is an humane and benevolent act to endeavour to undeceive them, and draw aſide the veil which conceals the truth. They are addreſſed with much compaſſion by our Author. But if he is himſelf bewildered

bewildered amidst types and antitypes, &c. it is to be feared he will not have great success with those to whom he particularly applies. It has been generally thought, and with the appearance of truth, that Rev. xii. 1—5. represents Christianity under the emblem of a beautiful and majestic woman, and that her pregnancy and delivery of a *Man Child* signified the progress of the gospel, its strength and vigour, notwithstanding the efforts made against it. But here we are presented with a very different explication, into which it is not easy to enter.

Art. 62. *A plain and scriptural Account of the Lord's Supper*, collected from every Passage which occurs in the New Testament on that Subject: Together with a most remarkable Hebrew Prophesy contained in the fifth Chapter of Genesis. To which is added, a scriptural Essay on the Advantages arising from the Study of the Sacred Writings; divided into the following Heads: 1. Of the Dispositions of Mankind. 2. Of the Properties of the Word of God. 3. Of the State Mankind are in by Nature. 4. Of the Deliverance God hath proposed to Sinners. 5. How this Deliverance is made known. 6. Of the natural Man not being capable of understanding the Scriptures. 7. The Promises which God hath given for the understanding of the Scriptures. 8. Why the Scriptures are not more generally understood. 9. Of the Charge of the Ministry. 10. Of the New Testament Ministry. 11. Of the Necessity of Regeneration. 12. How the Soul is regenerated. 13. Of the Perfection and Efficacy of the Scriptures. 14. Of Faith being the Gift of God. 15. How Faith is attained. 16. A general Exhortation to Repentance. How Mankind are rendered inexcusable in rejecting the Gospel, with the dreadful Consequences of such Rejection. By a Wellwisher to the Interests of Christianity. 8vo. 1 s. York, printed; London, Matthews.

This voluminous title page sufficiently informs the reader what he may expect to meet with in the perusal of this pamphlet. Yet, beside all this, there is a farther tract, consisting of near twenty pages, on the unity of the Godhead, or the doctrine of *three in one*. This, excepting the introduction, is entirely a collection of Scriptures. The Hebrew prophecy is nothing more than ten names of persons from Adam to Noah, which, in their explication, this honest man supposes to fortell the Christian salvation. The best part of this pamphlet is the account of the Lord's Supper. It employs only ten or eleven pages, and is plain, rational, and scriptural. The Author appears to be a well-meaning man, but the lucubrations of well meaning persons are not always worth publishing

SERMONS.

I. Preached at St. Peter's, Colchester, June 24, 1777, being the Festival of St. John the Baptist. Before the Provincial Grand Master, and the Provincial Grand Lodge of the most Ancient and Honourable Society of Free and Accepted Masons of Essex. By the Rev. William Martin Leake, LL. B. late of St. Peter's College, Cambridge, and Vicar of Fingringhas in Essex. 8vo. 1 s. Sewel, &c.

This reverend Mason begins with praying for those who smile at his fraternity, and it is, therefore, to be hoped they may continue that

that wicked practice without spiritual dread or fear. He sets out with representing benevolence as the great principle by which his Society is actuated; but ill does he practise what he preaches; for no sooner has he announced this than he begins to abuse the poor man after God's own heart. The reason of this is obvious. That prince, not remarkable for his masonry, contented himself with buying a barn of Araunah the Jebusite, which had been built probably before he was born. Solomon he praises to those skies, to which, however, only his temple aspired; but then Solomon belonged to the Grand Provincial Lodge, was a mighty builder, and contracted with King Hiram for an hundred thousand load of timber, and other materials. Another Hiram, the workman, the Preacher calls 'the widow's son of the tribe of Napthali,' and adds, 'with whose private history they only who are Masters among us are acquainted.' What absurd affectation of mystery, as if it were necessary to be a Master Mason to come at the private History of Hiram! or as if the history of that workman lay more obvious to any individual of this strange Society, than it does to the lowest commentator on the Bible!

SERMONS on the late General Fast, Feb. 27, 1778, continued: See our last Number, p. 246.

VI. Before the Hon. House of Commons, at St. Margaret's, Westminster. By William Vise, LL.D. Rector of Lambeth. 4to. 1 s. Cadell.

In this very *loyal* discourse———

Friend: "I beg pardon for interrupting you, Mr. Reviewer, but pray what is *loyalty?*"

Reviewer: Loyalty, Sir!—loyalty is—Will you do me the favour to refer this question to your long-headed Correspondent, the Burgomaster of Amsterdam?

Friend: A *Dutch* definition of *loyalty* must be curious to an English politician: I will certainly write to the Burgomaster.

Reviewer: And, till this answer arrives, let us defer the consideration of Dr. Vise's discourse.

VII. At *Liverpool.* By William Hunter, M. A Fellow of Brazennose College, Oxford, and Minister of St. Paul's, Liverpool. 4to. 1 s. Cadell.

If our Heavenly Father hath not more forbearance toward this sinful nation than Father Hunter seems to have, dreadful, indeed, must be the danger we are in; for, after drawing out an horrible catalogue of our crimes, and adding to it 'the open and avowed infidelity of the age,' he tells the mayor, aldermen, and corporation of Liverpool that 'this last insult offered to heaven is of too shocking a nature to be *tamely endured!*'—We hope this reverend Gentleman of Brazen nose is not disposed to persecute any man for his principles!—He appears to have had some individual infidel in view: Who can it be? Chub is dead, Bolingbroke is dead, Annet is dead, Hume is dead,—and Voltaire is beyond the reach of any Fellow of an English university.—We have it in a note, p. 23 where the pious Preacher expresly 'points at a well-known Sectarian champion in the field of letters, whose name (says he) it is to be wished, were closed up with the rest of the infidel group in the black

 book

book of oblivion. From the extensive range this Writer has taken in the world of science, it might seem (however paradoxical the thought) as if he understood every thing but his own profession—the *salvation of souls.*'—There is more of this *pointed note*; the whole of which we leave to the feelings of Dr. *******, who may possibly deem such language "too shocking to be *tamely endured.*"—But this may depend upon the light in which the *Sectarian Champion* may may happen to view his antagonist.

VIII. *The* LORD'*s Controversy with a guilty Nation.* Two Sermons. By the Rev. Richard De Courcy, Vicar of St. Alkmond's, Shrewsbury; and formerly of Trinity College, Dublin. 8vo. 1 s. Robinson, &c.

This flaming Churchman paints 'the *sins* of a * *rebellious* people, and the judgments of incensed Deity,' in *dark shades* and *strong colouring*,—to use his own words, in describing the penciling of the Jewish prophet, *Jer.* v. from whence Mr. De Courcy has taken his text †. He particularly displays, in all its abominable branches, the criminality of the Jewish nation; and hideous as the picture is, he boldly pronounces that *we* are even *worse* than the Jews of Jeremiah's time; and that 'there is not a single transgression in *their* group of iniquities,' which does not 'abound, with all its aggravations, in this land of guilt.'

Among the enormities enumerated, he considers 'the horrible complacency in *false doctrines*, and the propagation and *national espousal* of *error* [among the Jews] as the most atrocious; and, as there is not a single transgression in their group, with which *we* is not chargeable, he accordingly directs the thunder of his spiritual artillery, point blanc, against those impious wretches, the *philosophers*, the *materialists*, the *anti-subscribers*, and the *anti-trinitarians* of the age.

This is one of your staunch, orthodox divines; but his zeal is not altogether without knowledge; for he, undoubtedly, possesses considerable abilities.

IX. *The Civil War between the Israelites and Benjamites illustrated and applied*,—in the Parish Church of St. Andrew, Canterbury. By John Duncomb, M. A. Rector of that Parish, and one of the Six Preachers in the Cathedral. 4to. 6 d. Law.

Avoiding political topics, as unsuitable to the pulpit, Mr. Duncomb, very commendably, prefers the *conciliatory* strain. Sermons thus conceived, in the spirit of moderation, are most worthy of the Christian character. We have here no common place railing at our own country, no illiberal abuse of those with whom we are, unhappily for both, at variance: such a salutary spirit cannot be too much diffused.

X. *The past Mercies, the great Sinfulness, and the present alarming State of this Nation, a loud Call to humble ourselves sincerely before God.*

* Our Readers must not imagine that the Preacher here points particularly toward the Americans. The rebellious people here meant are to be found nearer *home*: rebels against their God, though, perhaps, loyal to their *earthly* King.

† "Shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as THIS?" Ver. 29.

God.—By John Towers, Minister of the Gospel in Bartholomew-Close, West-Smithfield. 8vo. 6d. Vallance, &c.

A plain discourse, properly adapted, we suppose, to the *devotional taste* of the congregation to which it was delivered; *viz.* "The Members and Friends of the Church of Christ, meeting in Bartholomew-Close:" Vid. DEDICATION.

XI. *The Substance of a Sermon* preached at the Right Hon. the Countess of Huntingdon's Chapel at Bath; with a Dedication to her Ladyship. By the Rev. T. Haweis, LL.B. 8vo. 6d. Dilly, &c.

Not altogether so Methodistical as might be expected from one of the Countess of Huntingdon's chaplains.

XII. *Two Sermons*—preached Dec. 13, 1776, and on Friday, Feb. 27, 1778, &c. Dedicated to his Grace the Duke of Richmond. 4to. 1s. Nicoll.

When sermons are printed, it is not common for the preacher's name to be suppressed; but, if these two discourses were really delivered from the pulpit, there may have been cogent reasons for the omission of the Author's name in the title-page. The personal acknowledgment (to the Public at large) of sentiments which seem rather favourable to the American cause, might appear to be pregnant with possible inconveniences; and the applauses given, in the dedication, to a nobleman who is not supposed to stand in the highest estimation with government, may be a farther reason for concealment.—So far, the Author may have acted with proper caution; but it would have been equally prudent to have moderated the excess of that zeal which has led him to attack the Ministry, in terms of the most unreserved abuse: Vid. Dedicat. p. 1.

CORRESPONDENCE.

To the AUTHORS *of the* MONTHLY REVIEW.

GENTLEMEN,

'YOU have selected an extract from Nicholson and Burn's History of Westmorland in your last Review, respecting the first Quakers, and, by adding the epithet *curious* to it, you have, in some degree, given it your sanction. The account is said to be drawn from some (I suppose before unpublished) memoirs of a Mr. Higginson, formerly Vicar of Kirkby Stephen.

'It seems somewhat extraordinary, that a gentleman of Dr. Burn's great and deserved reputation in the literary world, should have thought it fair to draw from its obscurity a paper, written at a time when the minds of most men were heated with religious prejudice, and when the Clergy, more particularly, were irritated against the Quakers, because their tenets, opposing the venal support of the priesthood, sapped the very foundations of its splendour and authority. Nor perhaps did they scruple to add the epithet of hireling to those who, making a trade of religion, brought it into disrepute amongst the people.

'At the quarter sessions at Appleby in Westmorland, in January 1652, James Naylor, a Quaker, was tried for blasphemy. The trial is still extant, and it appears from thence, that —— Higginson, Vicar of Kirkby Stephen, was a promoter of the prosecution. Naylor was then honourably discharged, nothing of that kind being proved against him,

him, unless it be reckoned blasphemy to oppose Higginson's assertion, repeated in open court, that "Christ is in heaven with a carnal body." Both the temper of the good Vicar, and the complexion of his divinity, may perhaps be inferred from this anecdote.

'It must not however be denied, that the same James Naylor afterwards fell into delusions of the imagination, scarcely short of insanity. He was then disowned by the Quakers. Yet some eminent writers have taken occasion from this instance, and a few others of the like kind, to charge those irregularities upon the principles of the society, for which individuals alone ought to be responsible.

'The evidence of Higginson carries with it all the marks of that wanton exaggeration which characterises personal animosity. The charge is supported by no proof. Gerard Croese, indeed, in his history of the Quakers, mentions a petition from the ministers, and sundry other persons of Lancashire, against George Fox, James Naylor, and their associates, in which they are accused of foaming at the mouth in their conventicles, and of other strange agitations; and George Fox, in particular, of having said that he was equal to God, the only Judge of the World, Christ, the Way, the Truth, and the Life. One James Melver (perhaps Milner) was also charged with saying that he was God and Christ, and with prophesying that the day of judgment was at hand, that there should be no more justices in Lancashire, and that the parliament should be plucked up by the roots. Higginson's narrative and this petition bear striking marks of affinity with each other, and probably sprung from the same source. Croese, however, who was no Quaker, nor is his history partial to the Quakers, acknowledges "that these charges were so completely "refuted, that it was apparent they who invented them were wicked "men, and they who believed in them were fools." He excepts the mad presumption of Melver (or Milner), whom he says the Quakers rebuked. The truth is, that as the Quakers, for the reason above-mentioned, were especially singled out as the objects of priestly indignation, every rumour to their disadvantage was eagerly adopted, and frequently spread with circumstances of aggravation. Thus a Vicar of Wakefield, whose name was Marshall, reported of George Fox, *that he rode upon a great black horse, and was seen within an hour at two places sixty miles distant from each other.* If the papers of this Vicar were narrowly searched into, it might, possibly, be found recorded as his opinion, that the first Quakers were witches. It must, notwithstanding, be acknowledged, that it was not unusual for some of the most zealous to go sometimes into the public places of worship, and after the preacher had finished his discourse, to reprove both priest and people for practices which they considered as superstitious or antichristian.

'Amidst the swarm of sects which distinguished the last century, there was one, of which little is now known, but that the practices of its adherents outraged all decency and order. They were called Ranters. The enemies of the Quakers found it frequently suitable to their purpose to confound them with this ephemeron sect, whose principles were nevertheless totally incompatible with those of the Quakers. There is a paper still extant, written by Edward Burroughs, an active preacher amongst the Quakers, against the licentious practices of these people.

'Hume

'Hume and Voltaire are two remarkable instances of the facility with which reports respecting the Quakers have been received and propagated. The first of these historians cites (from Echard) an odd compound of affectation and rudeness as the address of the Quakers to James the Second, on his accession to the throne, in which there is not one sentence of the real address. The latter relates (*Lettres sur les Anglois*) a story of George Fox's preaching from the pillory to a large auditory, who were so affected with his discourse, that they released him, and put the minister who prosecuted him in his place; which is equally destitute of foundation.

'It is hoped that the learned and respectable Authors of the work alluded to will, in a future edition, do the first Quakers the justice to abate the degree of faith given to Higginson's testimony,' and that, in the mean time, the known candour of the Authors of the Monthly Review will admit these exceptions to the truth of it.' D.

*** J. B.'s first letter (dated March ·) relative to the Author of the Eulogy on the Chancellor *De l'Hospital*, was transmitted to the Writer of that Article, *abroad*; and the answer was not received till the middle of April · which will account, to this very accurate Correspondent, for our not replying to his inquiry, in the concluding page of our last month's Review.—The name of the ingenious advocate, to whom the world is obliged for the Historical Eulogy above-mentioned, is *Gibert*, not 'Guib—t,' as J. B. rightly supposes.—Our Correspondent is equally right in his corrections of several errors of the press; and the Gentleman is requested to accept our thanks.

---

††† A. B. may be assured that the *Two additional Discourses* are not overlooked.

---

‡‡‡ *Observator* must give us leave to manage and *contract* our Correspondence, as best suits our convenience and our *limits*. We are not conscious of deserving the charge of *disingenuity*, which he is pleased to prefer against us, without supporting it by any instance.

---

‡ C. C.'s card, from Truro, cannot be inserted, as we find, by farther information respecting the subject, that, by giving it a place, we might possibly expose ourselves to the trouble of a very unimportant controversy.

ERRATA *in the* Review *for* March.

P. 226, Art. III. in the French title, *for la*, r. *le*.

— 239, l. penult, for *two millions in three*, r. *one million*.

— 242, Art. 38, l 7, for *Eutellus*, r *Entellus*.

N. B. P. 216, par. 2, the sum of 139l. Sterling, is, no doubt, an *error*; the sum paid, we apprehend, must be much greater;—but the passage is printed exactly from the book; and we find no *errata* at the end.



THE
MONTHLY REVIEW,
For MAY, 1778.



ART. I. *The true Principles of Gunnery investigated and explained:* Comprehending Translations of Professor EULER's Observations upon the new Principles of Gunnery, published by the late Mr. BENJAMIN ROBINS, and that celebrated Author's Discourse upon the Track described by a Body in a resisting Medium, inserted in the Memoirs of the Royal Academy of Berlin, for the Year 1753. To which are added, many necessary Explanations and Remarks, together with Tables calculated for Practice, the Use of which is illustrated by proper Examples; with the Method of solving that capital Problem, which *requires the Elevation for the greatest Range with any given initial Velocity.* By Hugh Brown. 4to. 15s Boards. Nourse. 1777

THE treatise of Mr. Robins, intitled, *New Principles of Gunnery*, first printed in 1742, and since (in 1761) published in a collection of his tracts by Dr. Wilson*, contains a great variety of important experiments and observations, which introduced a new theory very different from that which had been taught by his predecessors. Beside many other inquiries concerning the nature and quantity of the force of gunpowder, its increase by heat, the law of its diminution as the vapour set loose in the explosion is dilated, and the velocity generated by a given charge in balls projected from different barrels, this excellent tract contains a particular investigation of the resistance of the air, and the difference of its effects on swift and slow motions. In the course of this laborious and accurate investigation Mr. Robins discovered that the resistance to swift motions, such as those of bullets and shells shot from cannon and mortars, is much greater than any preceding writer had apprehended or stated; and tho' Mr. Huygens, Sir Isaac Newton, Bernouilli, and others had observed, that a curve described by a projectile in the air is very different from a parabola, and had

* See Monthly Review, vol. xxv. p. 332.

 also

also investigated the nature of this curve, yet Mr. Robins was the first mathematician who applied this discovery to useful purposes in practical artillery. His experiments and speculations were very favourably received both at home and abroad; and the treatise already mentioned was translated by M. Euler into the German language: the translation was accompanied with a large commentary, in which he investigated each proposition, corrected what he thought to be defective, extended the subject, and illustrated most of the theorems by examples. Of this commentary Dr. Wilson, the biographer of Mr. Robins, and the editor of his tracts, observes, that it was printed at Berlin in 1745, "and Mr. Robins (says he) soon after informed me, that M. Euler's principal objections arose from mistakes; the source of which having found out, he intended to publish an answer; but from that time continual interruptions prevented him." Editor's Preface to Robins's Tracts, p. 28.

The remarks of Mr. Euler, together with a paper published in the Memoirs of Berlin, are here translated into English: and 'accompanied (says the Translator) with explanatory notes, where they were thought necessary. To which are added a set of new tables, calculated from Mr. Euler's theory, for finding the length of the curve described by a projectile in a resisting medium, together with the ordinate and abscissa answering to every point of the curve, and also the time of describing the whole, or any part of it, and the angle which the curve makes with the horizon in any point. The use of these tables is illustrated with proper examples, in what is necessary for an officer of artillery to be acquainted with. By the common theory, the projectile will return to the horizontal plane with the same velocity as that with which it issues out of the piece, and the angle which the track makes with the horizontal plane, is the same at the exit from the piece as at the fall; but they both differ greatly, unless the initial velocity be very small.'

Mr. Robins inferred, from an experiment on ignited gunpowder, that its elastic force is 1000 times greater than that of common air, but M. Euler adopts the opinion of M. Daniel Bernouilli, in his *Hydrodynamie*, printed at Strasburgh in 1738; who makes it 10,000 times greater. Mr. R. had also observed, that air confined in any space, and heated to the degree of red-hot iron, will be four times more elastic than air in its natural state; upon which M. Euler remarks, that, though this may be the case with natural air, "yet there is great reason to question whether the same thing will hold in air some hundred times denser, such as that which is confined in the powder, namely, whether its elasticity will, by the heat, become four times greater. It still appears uncertain whether air some hun-

dred

dred times denser than natural air, and possessing the same degree of warmth, will be just as many times more elastic; and it is still more uncertain whether, if air so many times denser than the common air, and heated to the degree of red-hot iron, will, by being so heated, have its elastic force increased so as to be just four times greater, notwithstanding this is found to be the case with air in its natural state of density.'

In estimating the velocity with which a ball quits the piece, Mr. Robins lays down two principles; one of which is, that all the powder of the charge is fired and converted into an elastic fluid, before the bullet is sensibly moved from its place. M. Euler, after suggesting several circumstances which are omitted, and which ought to have been taken into the account in forming this estimate, expresses his entire dissatisfaction with the fore-mentioned principle; and his objections against it have unquestionably great weight. After endeavouring to evince that the Author's reasoning, from his own experiments, is not sufficient to establish this principle, and accounting for the agreement of this theorem with the conclusions drawn from his experiments, he appeals to other experiments, whence it appears that the total explosion is not instantaneous. These were made by General Gunther at St. Petersburgh in 1728. 'Amongst others, there was one made with a piece whose cylinder was $7\frac{7}{10}$ English feet long: it was fired vertically with different charges. The time from the explosion till the ball's return to the ground was exactly observed by means of a pendulum; from which Mr. Bernoulli computed the velocity with which the ball issued out of the piece: notwithstanding that he calculated upon the Newtonian principle of the resistance, that makes not against our present enquiry; he found that the piece being loaded with 1, 4, and 8 ounces of powder, the ball must have ascended in vacuo 541, 13694, 58750 feet. Then $1\frac{7}{10}$ foot was sawed off the piece, so that the cylinder was exactly 6 feet long; the piece was then fired vertically with the same charges of 1, 4, 8 ounces, and he found that, in vacuo, the ball must have ascended only 274, 2404, and 6604 feet; so that the 8 ounces carried the ball near 9 times higher before than after the shortening the piece: therefore the velocity with which the ball issued out of the piece must have been about three times greater in the first case than in the last. But according to Mr. Robins's theory, the difference must have been scarcely perceptible: hence it appears that, before the cannon was shortened, a good part, indeed the greatest part of the powder fired whilst the ball moved through the last foot and a half of the cylinder. The same conclusion follows in the lesser charges, although the difference is not so great; and hence it appears likewise, that the greater the charge is, the more time

will be employed before it all fires; which, of itself is almost self-evident.

'The riffled barrel, which is known to carry much farther than a barrel not riffled, is another proof that the powder does not fire all at once; for, if it did, the riffled barrel would not carry near so far as the other. For considering the great resistance the ball has to overcome in a riffled barrel, even if we neglect the motion of the ball round an axis, which requires a force to effect it, there cannot be the least doubt entertained about it: yet, notwithstanding this great resistance, a ball acquires a greater velocity when fired out of a riffled than when fired out of a common barrel, when every thing else is the same. There must therefore be a much greater force exerted in a riffled than in a common barrel, to overcome the resistance, and also to communicate a greater velocity to the ball. This force is generated by the powder only, which is in both cases the same. There can be no cause assigned why the force should be greater in one than the other, except that in the riffled barrel all the powder, or at least the greatest part, fires before the ball quits the piece; and a smaller quantity fires in a common barrel. The last argument seems to give the greatest light into the matter in hand, as it proves not only that the powder does not fire all at once, but that only a small portion of it commonly fires before the ball is out of the piece. For which reason the afore-mentioned opinion of Mr. Bernoulli's becomes the more probable, namely, that the elastic fluid generated by the explosion of the powder, has an elastic force near 10000 times greater than the pressure of the atmosphere, notwithstanding that our author makes it only 1000 times greater.'

On the supposition, the truth of which he had already contested, Mr. Euler allows with Mr Robins that no particular form of chambers in guns or mortars can be of any advantage with respect to the increase of the impelling force. But on the contrary supposition, that the powder does not fire all at once, 'the question (he says) comes to this, whether the figure of the space which contains the powder may not contribute to a quicker or slower explosion? For if this question be answered in the affirmative, there can be no doubt but the figure which causes the quickest explosion is the best. For the quicker all the powder fires, the greater and of the longer continuance will the force which acts upon the ball be, and the quicker will its motion be. That the figure of the chamber contributes not a little to the quickness of firing is easy to be proved. Consider a very long and narrow tube filled with powder, and fired at one end. In this case the fire will not extend so soon to the other end as if the tube were shorter. It is easy to conceive, that if the chamber of a piece consist of such a long and narrow

row tube, the ball will be impelled from the piece with a much less degree of velocity than if the chamber were shorter and wider, the charge of powder continuing the same. Hence, also, it is easy to conceive, that the powder fires the quicker the less distance the grains lie from each other. Now since of all figures under the same circumference, the globe contains the greatest space, so that the particles or grains of powder it contains will lie nearer to each other than in any space of the same magnitude; therefore there can be no doubt but the same quantity of powder will fire sooner in a globular space than in a space of any other form. It should therefore be endeavoured to make the cavity behind the ball as near as possible globular. For if it could be made exactly so, the velocity of the ball would receive a considerable increase from such a figure. The effect would be so much the greater if the powder could be fired in the middle, since in this case the fire would extend sooner to all the extremities. There seems to be many difficulties which render this method impracticable. Perhaps some experienced practitioner may find means to overcome these difficulties, and put these things in practice. It is sufficient for our present purpose to have pointed out the circumstances which contribute particularly to the making a chamber to advantage, and to judge of their advantage and disadvantage. It is to be observed, that the more the force of powder may be increased in this manner, the cannon ought to be the stronger in the part where its greatest force is exerted.'

M. Euler afterwards proceeds to examine what diminution of velocity should be allowed on account of the powder's not firing at once: and to shew, by an analytical process, how the gradual firing of the powder may be estimated by calculation: but the extracts we have already given must serve as specimens of this diffuse and elaborate performance. We shall only observe, that, as Mr. Robins's other engagements and immature death, at the age of 44, prevented his adding the geometrical illustrations and proofs which he intended, and executing his design of publishing an enlarged edition of his *New Principles of Gunnery*, the present work will, in some measure, supply the loss: and mathematicians, conversant with this subject, will have an opportunity of examining the calculations of M. Euler, of comparing them with Mr. Robins's experiments and theory, and of refuting any objections which he urges against them, so far as they are erroneous and insufficient. The subject of the initial velocity of a ball projected from a given barrel with a given charge, is peculiarly important to the improvement of artillery, and deserves accurate investigation. M. Euler has many remarks on this problem, on the resistance of the air, on the cause of the doubly incurvated motion of a ball, which he sup-

poses to be its figure, and not, as Mr. Robins conceived, its rotatory motion; on the composition of gunpowder; on the quantity of charge for producing the greatest velocity; on the length of pieces, and on a variety of other particulars, tending to the improvement both of the principles and practice of gunnery: the tables annexed to this work will serve to facilitate the investigation of the true path of a projectile; more especially if it should be found, upon trial, that all cases in gunnery may be solved by them with little more trouble than by the vulgar hypothesis of Galileo.

ART. II. *Two Cases of the Hydrophobia, with Observations on that Disease, together with an Account of the Cæsarian Section, as it was lately performed at Leicester.* By J. Vaughan, M. D. 8vo. 2 s. 6 d. Payne. 1778.

THOUGH both the cases here related terminated fatally; and though no *nostrum* for the cure of the *hydrophobia*, or even successful method of treating it, is to be found in this little treatise; the Public are nevertheless obliged to the Author for the information which may be collected from these two histories of an obscure and dreadful disease. The symptoms are here minutely described, as they occurred; together with the methods which the Author pursued, in attempting to relieve the patients; as also the appearances which were observed after death, on examining those parts which seemed to have been more peculiarly affected in the living subject.

The first of these patients had undergone all the severities attending the sea bathing usually practised on these occasions; he had likewise taken the celebrated *Ormskirk medicine*: nevertheless, in about a month after the bite, the *hydrophobia* appeared. The progress of the disease does not seem even to have been retarded (excepting a short seeming suspension) by the exhibition of *musk*, *mercury*, and *opium* in combination, and given in very large doses. Of the latter, particularly, from which much advantage might be expected as an antispasmodic, 57 grains were swallowed in the space of 14 hours, without producing any lasting sedative effect.

It is highly worthy of observation, that though between 20 and 30 persons were bit by the same dog that wounded this patient, some of whom took the Ormskirk medicine, others only bathed, and the rest employed no remedy whatever, not one of them felt the least ill effect but himself. This uncertainty of the infection's taking place, after the bite of a mad animal, has doubtless greatly contributed to the temporary reputation which various prophylactics, or supposed preservatives against this disease, have successively acquired, and to which there is perhaps

perhaps too much reason to fear that not one of them may be justly intitled.

The other patient felt no symptoms of the *hydrophobia* till nine months after he had been bit. The disease, treated nearly as before, was still more rapid in its progress, and equally fatal in its termination.

On dissecting the first of these patients, the Author attentively examined all those parts of the body from which he could expect to derive any information, with respect to the nature or seat of the distemper. The abdominal muscles, and *viscera*, were found in a perfectly sound state; nor did the stomach, liver, or contents of the *thorax*, shew the least signs of disease. The pain felt at the *scrobiculus cordis*, and the difficulties and horror attending deglutition, could by no means be accounted for on an inspection of the parts concerned. The *diaphragm* had not undergone the least change: no vestige of inflammation could be perceived in the *œsophagus*; nor upon the *velum pendulum palati*: nor could any morbid appearances be perceived either in the interior surface of the *fauces*, nor in the superior part of the *larynx* and *pharynx*, nor in the *glottis*.—The brain was not examined.

As a prophylactic, or preventive, it has been judiciously proposed to cauterize the part with a red-hot iron, immediately after the bite. On this head the Author offers what we consider as an improvement on this practice. He recommends a dilatation of the wound, if it should be small, and then filling it with gunpowder, and setting fire to it.—Independent of the *possible* good effects which may result from the chemical action of the vitriolic acid or phlogiston on the poison, we should think that the *instantaneity* of the combustion is likely, in general, to excite less horror and pain than the comparatively slow and protracted torture produced by a hot iron.

To these two unfortunate cases a third, of a different kind, is added, which relates to the *Cæsarian section*, performed on a woman at the Leicester infirmary. On making the incision, though the *placenta* immediately protruded, the child was extracted, without the least injury, in the course of a few seconds, and with very little loss of blood. The mother however died on the fourth day:—'a consequence,' says the Author, 'that, I believe, will very generally follow such a wound of the *uterus*, with its unavoidable exposure to the *air*.'—The child, who was baptized under the name of *Julius Cæsar*, 'is a healthy fine boy, now four months old, and likely to live.'

ART. III. *The Incas; or, the Destruction of the Empire of Peru.* By M. Marmontel. 12mo. 2 Vols. 6 s. Nourse, &c. 1777.

IT has been justly objected to the mode of writing which this universally admired Author has adopted in this work, as well as in his Belisarius, that it requires an union of fiction and truth which is attended with material inconveniences. Unless the reader be perfectly master of the true history with which the fictitious narrative is blended, he will be in continual danger of confounding them in his ideas, and mistaking the one for the other. As it will require no uncommon share of judgment and impartiality in the writer, to adhere strictly to the true characters and manners of the persons of his drama, while he allows his fancy free scope in forming the incidents of the narrative; so it will be necessary for the reader to exercise perpetual caution, that he be not led to entertain ideas of persons and events which have no foundation in history: and the apprehension of this will, in a great measure, prevent the effect which the work is designed to produce. It will perhaps tend more to obstruct the natural operation of just sentiments and passions in the mind of the reader, than all the writer's powers of genius and fancy can do to produce them.

For these reasons we cannot but be of opinion, that our Author would have been more likely to accomplish the end with which he professes to write, by adhering to the character of an historian, and relating real facts, than by following his fancy into the regions of fiction and romance. This remark is, however, by no means offered with a view to depreciate the merit of this work; which bears such evident marks of superior genius and original invention, is written in a style so truly elegant and rhetorical, and above all is enriched with such a variety of just and manly sentiments, and breathes so liberal and catholic a spirit, that it cannot fail of being read with approbation by all judges of good writing, and obtaining the warmest applause from every true lover of liberty and friend of mankind.

The great object of this work the Author declares to be, 'to expose the horrid effects of fanaticism, and to bring into universal detestation, that spirit of intolerance and persecution, of hatred and vengeance, which men entertain in behalf of a Deity whom they suppose to be incensed, and whose ministers they pretend to be; to guard mankind against the artifices and fury of this spirit, and to infuse into their minds those great principles of humanity and universal concord, those maxims of indulgence and love, which religion, in concert with nature, hath made the abridgment of her laws, and the essence of her morality.'—To this laudable and meritorious design every true friend

to

to human nature muſt wiſh ſucceſs; in the execution of it, every one who merits the name of a man will heartily concur *.

The tranſlation of this work is, on the whole, well executed.

* See, farther, the account of the *original* of this work, as a *Foreign Article*, in the Review for March, 1777, p. 216.

Art. IV. *A Walk in and about the City of Canterbury, with many Obſervations not to be found in any Deſcription hitherto publiſhed.* By William Goſtling, M. A. a Native of the Place, and Minor Canon of the Cathedral. 8vo. Second Edition. 10 s. 6 d. Boards. Canterbury printed by Subſcription, and ſold by Johnſon in London. 1777.

THE local nature of ſuch hiſtorical deſcriptions as that which is now before us, induced us to paſs over this work, at its firſt publication, with only a ſlight notice. This ſecond edition has, however, received the laſt hand of its worthy Writer, who died while it was in the preſs; and it is but an act of juſtice to declare, that though from the confined nature of the ſubject, Mr. G.'s book may ſeem dry, and tediouſly minute, to thoſe who are unacquainted with the city, and the ſeveral objects deſcribed; yet it contains many incidental paſſages, which, while they ſhew the extenſiveneſs of the Author's knowledge, will occaſionally enliven the narration, even to the *general reader*.

Canterbury is a city of great antiquity; and, as the Author collects from the variety of Britiſh and Roman remains, was probably a place of conſequence at the time of Cæſar's arrival in this iſland. From its metropolitical dignity, the cathedral is a rich fund of inveſtigation for the ſtudent in eccleſiaſtical antiquities; and we intend no cenſure on the induſtrious inquiries of Mr. Goſtling, when we add that he has made the moſt of them. This part of his *Walk*, becomes the more intereſting, by calling to our remembrance the manner in which our cathedrals were ſtripped at the Reformation, and the brutal ravages made in them by the ignorant zealots of the laſt age.

Among the ancient treaſures of this cathedral, or more properly the baits that drew treaſures to it, were the bodies of St. Dunſtan, and St. Thomas Becket; concerning which Mr. Goſtling gives us the following anecdotes:

'Near the high altar was that of St Dunſtan, whoſe body was had in ſuch high account by Archbiſhop Lanfranc, that he removed it hither with great ſolemnity from its firſt ſepulchre when he new-built the church. It ſeems fated not to have lain long undiſturbed in one place. He died about the year 988, and Lanfranc's coming hither was about 1070: when the fire happened in 1174, his remains were again removed with thoſe of St. Alphage, to the altar of the Holy Croſs in the nave of the church; and after being newly habited,

habited, were brought back again to tombs prepared for the reception of them at the opening of the church after the repair.

'The veneration paid to St. Dunstan was so great, and the offerings made to him so beneficial to the place where his relics were preserved, that the monks of Glastonbury (where he was educated) gave out that they were in their possession, and had been translated thither from Canterbury in 1012. They built him a shrine, and by such means turned that stream of profit from hence to their monastery.

'This occasioned so much trouble, that in the reign of King Henry VII. it was resolved his tomb should be opened, and on his remains being found there, Archbishop Warham sent letters to the Abbot and monks of Glastonbury, strictly charging them to desist from such pretensions, which order he was forced to repeat before they would pay obedience to it.

'Mr. Somner, in his *Appendix*, gives the record of that scrutiny as "a pretty relation, and worth reading." It is so long and circumstantial, that an abstract of it may be more entertaining than the whole. It says, that April 20, 1508, by order of the Archbishop and Prior, three or four of the fraternity, men of distinguished ability for the work, and zeal, went about it in the evening after the church doors were shut up, that none of the laity might interfere; and before day-light discovered a wooden chest, seven feet long and about eighteen inches broad, covered with lead inside and out, and strongly guarded with iron bands and very many nails, immersed in the stone-work; and of such bulk and weight, that though six of their brethren were by the Prior added to their number, and they had called in other assistants, the chest was the next night with great labour raised above the stone-work; that when with much difficulty they had forced open this, they found a leaden coffin of elegant workmanship containing another leaden coffin almost perished, which was supposed to be the coffin in which he was first buried: within these two coffins they found a small leaden plate lying upon the breast of the body, inscribed with these words in Roman characters, HIC REQUIESCIT SANCTUS DUNSTANUS ARCHIEPISCOPUS: *Here rests St. Dunstan, Archbishop*; and under that a linen cloth, clean and entire spread over the body.

'Other circumstances I omit, thinking it enough to add, that they closed him up again and left him to rest till the Reformation; when King Henry the Eighth sent commissioners to seize and destroy such remains of superstition; who demolished his altar and monument, and probably disposed of his bones as they did of St. Anselm's and St. Thomas's. Some remains of this monument are hidden by the new wainscotting on the South side of the altar.'

The particulars relating to Becket occur in the account of his chapel:

'This fine chapel may be looked on as a separate building, adjoining indeed to that so lately repaired, and equally lofty, but in a different stile, and by no means inferior in beauty.

'Here by the way we may observe, how perfectly well skilled the monks were in the art of raising contributions. For seven years

their

their building had gone on very well; but on the eighth (the ninth from the fire, for the firſt was ſpent in making preparations) they could proceed no farther for want of money. This might be true; but if not, the ſtopping of the work was an excellent ſtratagem for raiſing ſupplies.

'A freſh tide flowed in, and brought ſo much more than was neceſſary for the repair they were engaged in, as encouraged them to ſet about a more grand deſign: which was to pull down the eaſt end of Lanfranc's church, with a ſmall chapel of the Holy Trinity adjoining, to erect a moſt magnificent one inſtead of it, equally lofty with the roof of the church, and add to that another building in honour of the new object of their devotion.

'And in this they acted very prudently, for while they were thus employed, votaries continued to bring their oblations in abundance, and St. Thomas had viſitors who ſoon enabled the monks to erect a chapel on purpoſe for the reception of his relics.

'Though Mr. Somner juſtly obſerved, that this chapel appears leſs ancient than the choir, by the manifeſt difference of one ſtructure from the other, Mr. Battely tells us, "all the work at the eaſt end of the church (except the chapel of King Henry IV.) is one entire building of the ſame age with the choir," which he ſays was burnt down, and rebuilt in ten years, viz. in 1184; and that in 1220* "the ceremony of removing the Saint was performed on July 7, with the greateſt ſolemnities and rejoicings; the Pope's Legate, the Archbiſhops of Canterbury and Rheims, with very many Biſhops and Abbots, carrying the coffin on their ſhoulders, and placing it in his ſhrine.

"King Henry III. graced the ſhow with his preſence, and the Archbiſhop, Stephen Langton, was ſo profuſe on the occaſion, as to leave a debt on the ſee which his fourth ſucceſſor could hardly diſcharge;" for as to the oblations, the diſpoſal of which was

---

* 'The delay of this ceremony for ſo many years ſeemed ſtrange, till my correſpondent W. and D. in ſome meaſure accounted for it, from "the monks being obliged to wait till they had an Archbiſhop ſo zealouſly attached to their intereſts, as to be willing to fill their coffers, though in ſo doing he impoveriſhed his ſee.

"Richard, the Prior of Dover, he obſerves, died before the chapel was finiſhed: Baldwyn was involved in perpetual diſputes with the members of the convent: Reginald did not live long enough to hear of his election being confirmed by the Pope: and Hubert, though he was not ſo inveterate againſt the monks as Baldwyn, revived the obnoxious ſcheme of eſtabliſhing a college of ſecular canons at Lambeth.

"But as Stephen Langton was a creature of the Pope, and raiſed to the primacy by his Holineſs's arbitrary nomination, it is no wonder that he ſhould be well diſpoſed to pay this high honour to the precious remains of the martyr to the pretended rights of the Roman Pontiff, but might judge it expedient to poſtpone the ſolemnity till Henry III. was upon the throne; for though that monarch graced it with his preſence, King John would never have attended."

looked on as a primitive right of Bishops, the monks had here got the management of them into their own hands.

'In this sense therefore we must understand his expression, "that all this work was done at the proper costs and charges of the convent;" otherwise he seems to agree with Mr. Somner, who says, in page 19, "the expences of finishing and rebuilding the choir appear plainly to have been supplied from the many and liberal oblations made at the tomb of St. Thomas, so that the church was for some time called by his name."

'But if any of them thought the money laid out in repairing and adorning their church so much out of their own pockets, they might comfort themselves, that the cost was not greater than the worship; devotees to the Saint increased every day, and offerings came in so fast that his shrine grew famous for its riches as well as its holiness.

'Erasmus, who visited it, tells us, "a coffin of wood which covered a coffin of gold was drawn up by ropes and pullies, and then an invaluable treasure was discovered; gold was the meanest thing to be seen there; all shined and glittered with the rarest and most precious jewels, of an extraordinary bigness; some were larger than the egg of a goose."

'At the east end of the chapel of the Holy Trinity, another very handsome one was added, called Becket's crown; some suppose from its figure being circular, and the ribs of the arched roof meeting in a centre, as those of the crown royal do; others, on account of part of his skull being preserved here as a relic †. Two very large newel staircases of stone lead to the top of this building, and probably were designed to have been finished in spires or handsome turrets; the chapel itself also was carried on above the first design of it, and might have made a noble room. The windows of it were so far finished, that the iron grates for the glazing were fixed, and most of their arches turned, when King Henry VIII. put a stop to the works and oblations at once, seizing on the treasures and estates of the monastery, and providing for the members of it as he pleased; establishing the cathedral on a new foundation of a dean, twelve prebendaries, with other officers and servants, many of which preferments were bestowed on the monks, while others had pensions or provision assigned to them elsewhere.'

The book is a very creditable specimen of the Canterbury press; it is illustrated with a good map of the city, and several perspective views of different objects described; together with an head of the Author.

---

† 'This must have been a counterfeit relic, if what Mr. Somner tells us from Stow's Annals of Henry VIII. is true, that "when by order of Lord Cromwell, his bones were taken out of the iron chest which contained them, that they might be burnt to ashes; they were found, scull and all, with the piece that had been cut out of it, laid in the wound. So must also the whole face of the blessed martyr, set in gold, and adorned with jewels, which Erasmus says was shown here, unless he speaks of a copy or picture of it.'

Art. V. *A Discourse on the impressing of Mariners; wherein Judge Foster's Argument is considered and answered.* 8vo. 2 s. 6 d. Cadell. 1778.

IF ever there was an act of disinterested patriotism, it is that of defending the cause of poor enslaved mariners: because those who undertake this benevolent office, are above the danger, and are only interested by their humanity in the sufferings of men who can neither plead their own cause, nor resist the oppression. When we consider the dangerous nature of the service into which seamen are pressed, where the hazards of war, are accumulated on those of the sea; when we consider that a man's being bred on shipboard, by no means forfeits his claim to the constitution of his country; when we consider the noise and bustle made some few years since by an association who on a particular occasion assumed the high-sounding title of Supporters of the Bill of Rights! a man might be tempted to exclaim with Prig in the Cozeners, "D—n me, Jack Wilkes's affair is but a flea-bite to this?"

It is generally acknowledged that there is no legislative act which expresly justifies the impressing seamen into the government service. The statute 2 Richard II. c. 4. is the earliest authority cited to justify the practice; but this, as the Author shews, contains nothing relating to it: that statute being only calculated to punish a species of fraud no longer in the power of any seaman on board a king's ship to commit. In those old-fashioned days it was the custom, when government hired seamen, to advance part of their wages beforehand; with which the seamen, who were not much more scrupulous then, than they are at present, used frequently to run away: the real object of this act therefore was to impose penalties on mariners, who having contracted to go a voyage, had received pay in advance, without fulfilling their engagement.

The Author contends that this statute, which is only consulted in the translation, has been warped to justify impressing, by being ill rendered into English. The words in the original are these: "Item pur ceo qe plusours mariners apres ce qils sont *arestuz* & retenuz pur service du Roi sur la meer en defence du roialme, & en ont receux lours gages appurtenantz senfuent hors du dit service sanz conge." The great mistake, says the Author, consists in rendering the verb *arestuz*, by the English one *arrested*; which latter signifies detaining a person contrary to his will: whereas the French verb has a variety of other significations beside that implied by the English *to arrest*. Among others, one very obvious, and in general use, especially in former times, was to bargain with, to hire, or agree for; thus *arreter un domestique* is currently used for hiring a servant:

but

but in tranſlating this, we cannot ſay *to arreſt* a ſervant! Yet the above paſſage is rendered in our ſtatute books,—"Becauſe that divers mariners, after that they be *arreſted* and retained for the king's ſervice upon the ſea, in defence of the realm, and thereof have received their wages pertaining, do flee out of the ſaid ſervice without licence." This is the act Judge Foſter begins with, arguing from the current Engliſh tranſlation; the ſubſequent ſtatutes he refers to, are only declarations of exemption, which evading the queſtion of right, leave it juſt as they found it. Foſter's argument, ſays this ſhrewd Remarker, "is indeed a very long one, and he has loaded it with what I look upon as no better than lumber, collected from all quarters of law, records, precedents, commiſſions, warrants, and I know not what beſide: of which materials, if he could collect none better, a thouſand cart loads would not have the weight of a ſtraw in the deciſion of this queſtion." From theſe precedents, he adds, of admiralty commiſſions and warrants, Foſter pretends that the right of iſſuing them is veſted in the crown by common law; and as this right is veſted in the crown, therefore ſuch warrants and commiſſions muſt be legal; that is, impreſſing is legal: and thus he argues round in a circle, without gaining any ground, becauſe he proves nothing. Thoſe who wiſh to ſee the particular points of Foſter's argument examined, will be gratified by peruſing the pamphlet itſelf; of which our limits will only allow us to give this out-line.

ART. VI. *The* AYIN AKBARY, *or the Inſtitutes of the Emperor Akbar.* Tranſlated from the original Perſian. 4to. 5 s. Boards. Longman, &c. 1777.

THE *Ayin Akbary* is a deſcription of the Indian empire, which was written in the ſixteenth century, by a ſociety of ſkilful men. It was drawn up by order of the Emperor Akbar, who was himſelf a man of curioſity and learning; and the immediate ſuperintendence of it was committed to his ſecretary Abul Fâzel, who has univerſally been conſidered as an ornament of the age in which he lived.

Beſide a particular deſcription of each province in the Moghol dominions, under the title of *the Hiſtory of the Subahs*, it contains a full account, and liſt, of the Emperor's army; the wages, ſalary, and duty of each particular ſervant or officer about him; the attendants ſalaries, and daily expences allowed for the Haram; the different ſorts of weights, meaſures, and coins throughout the empire; the charges and method of refining gold and ſilver in the royal mint; and the ſeveral inſcriptions, weight, and value of the ſeveral coins. It comprehends, likewiſe, an account of all the herbs, fruits, flowers, and grains at the

the different seasons of the year: to which is added the ceremonies of marrying in the royal family, their feastings, &c.; the Emperor's manner of holding a divan and receiving his people; the honours they do him; and his method of employing his time. These, with a variety of other curious particulars, form the two first parts. The third part contains a full account of the Gentoo religion, their books, and the subjects of them, the several sects, and the points in which they differ; with the particulars of their worship, purifications, eating, drinking, marrying, &c.

The utility of this performance will be sufficiently apparent from the above recital of its contents. But it comes farther recommended by the encomium bestowed upon it by Mr. Jones, in his Persian Grammar. That learned and ingenious writer hath inserted it in his catalogue of the most valuable books in the Persic language: and he observes, that a translation of it would be extremely useful to the European companies that trade in India.

These circumstances have engaged Mr. Gladwin, a gentleman in the service of the East India Company at Bengal, to undertake such a translation. What is here published by him is only a specimen of the work, including the subah or viceroyalty of Bengal. Mr. Gladwin accompanies his translation with explanatory notes, from the accounts of other writers, joined to what may have occurred within the compass of his particular knowledge and observation. He hath made a very considerable progress in the execution of his design, and is forming a collection of drawings of the most remarkable men, animals, cities, fruits, and flowers, as well as representations of the principal ceremonies described in the *Ayin Akbary*, in order to illustrate the work as much as possible.

The completion of this undertaking will be so evidently serviceable in a political, commercial, and literary view, that we hope it will meet with proper encouragement.

To the present publication, Mr. Gladwin hath subjoined a specimen of an Asiatic Vocabulary, intended to be printed by subscription, in three volumes, quarto. The first part, containing the words of the Arabic, Persic, and Hindostany, or Moor's languages, is to be comprized in two volumes. The contents of the second part, which will include the Shanscrit, Bengàly, and Nagry, are to be engraven on plates. The languages are arranged in such order as to shew how the Arabic is incorporated with the Persic, and the Persic with the Hindostany, or Moorish; as well as to discover some traces of the Shanscrit language, both in the last-named tongue and also that of Bengal. The whole is to be printed in the characters proper to each language, except the Moorish; which, being of most general use,

use, will be added in Roman characters, for the benefit of those who are unacquainted with the Persian.

ART. VII. *Dr.* WILLIAMS's *History of the Northern Governments,* concluded: See last Month's Review.

IN our Numbers for the two preceding months, we gave a brief character of this performance; with a sketch of the plan; and short extracts from the Author's account of; I. The Trade and Commerce of Holland. II. The great Revolution in the Government of Denmark, in the year 1660. III. The extraordinary Story of the late unfortunate Queen-consort of Denmark, Sister to the present King of Great Britain; including the wretched Catastrophe of the Counts Struensee and Brandt: we shall now conclude with the Writer's remarks on the causes of the various revolutions in Poland.

When we reflect, says our Author, on the history of the rise and progress of this government, 'it will clearly appear that it was originally founded upon the most just and equitable principles, like all the rest of the ancient Gothic governments, and was well calculated for those days when mankind dealt honestly at least with their fellow-subjects, and united to support each other against their enemies. That wicked and ambitious clergy, who under pretence of propagating and supporting the just, benevolent, merciful, and humane doctrines of Jesus Christ, endeavoured to enslave, oppress, and impoverish their fellow-creatures, did not then disquiet this country; joint-tenants of the same soil, the Poles knew no master but him whom they had elected to be their prince and their general, and submitted to no laws but those which they made themselves; animated by the love of liberty and of his country, every member of the community was ready to sacrifice his life in the service of the state, and his most ardent wishes were to fight for and fall in her defence. But when the Roman Catholic clergy gained a footing in this kingdom, the face of things was immediately changed; instead of preaching the religion of Jesus Christ, founded upon the principles of charity, humanity, and brotherly love, they joined with those who called themselves nobles, to oppress and gain an ascendancy over the bulk of the people, not only by depriving them of their property by intrigues and artifices, and afterwards excluding them from their right of voting in all public affairs, but, as soon as these poor people were denied the enjoyment of their just and legal rights, they concurred with the nobles in passing laws to reduce them to a state of slavery, as they have done to the Diffidents in our days; however, fearing that this martial people, thus humbled and oppressed, should resist their measures, they not only threatened public

public excommunication and all the thunders of the Vatican to those who disobeyed them, and took every measure to keep the bulk of the people in a ſtate of ignorance, but they refuſed abſolution to thoſe who came to confeſs their faults, and ſhewed the leaſt inclination or deſire to regain their liberties or privileges. Finding themſelves oppreſſed on every ſide, and ſeeing no means whereby they could redreſs themſelves, the common people, from being bold, active, and enterprizing, fell into a ſtate of idleneſs and deſpair; their country was no longer dear to them; they regarded their fellow-ſubjects as tyrants, and themſelves as the moſt wretched of all the human race. But although the nobility and clergy had ſo far gained their point, and reduced their fellow ſubjects to a ſtate of poverty and diſtreſs, they were fearful leſt ſome future king, dictated by the principles of juſtice and humanity, ſhould attempt to redreſs the wrongs of theſe poor people, and reſtore them to their legal rights and privileges, and therefore they now directed their attacks againſt the authority of the crown, and before they would permit any future king to be crowned, they forced him to ſwear to ſupport and to defend them in all their uſurped rights and privileges, and to obſerve faithfully all the laws which they had unjuſtly made, and which they called the fundamental laws of the ſtate. Thus did theſe wicked and abandoned clergy, and theſe tyrannical nobles, inſenſibly reduce their fellow-ſubjects to that ſtate of poverty and abject ſlavery in which they are at preſent, limit the power of the crown, pave the way to independency, and change the form of government from an elective monarchy to an ariſtocracy without controul, the moſt defective and tyrannical of all governments. We muſt look back to this ſource for the great cauſe of all the troubles, civil wars, and revolutions which for two or three centuries paſt have almoſt deſolated this kingdom, and reduced her to the mean and wretched ſituation in which ſhe is at preſent. Diſmembering the provinces of the kingdom, and veſting the ſovereign authority of different diſtricts in different perſons, which was heretofore practiſed by ſeveral kings of Poland, likewiſe contributed greatly to weaken the power of the crown and to increaſe the authority and independency of the nobles and clergy. Whenever there is a number of little independent governments, which are bordering upon ſovereignties, in a ſtate, the government of that ſtate will be always weak and enervated, and as thoſe little governors are generally ſo many tyrants, who are jealous of each other, the ſtate will always be agitated like a troubled ſea, and exhibit a ſcene of confuſion and oppreſſion. This has always been the caſe in Poland, and will continue ſo to be as long as the preſent form of government exiſts in this kingdom; for ſo long as confederacies are tolerated,

and there are great numbers of ſlaves ready to obey the confederates, there will always be ambitious and ill-deſigning people enough to keep the government in a conſtant ſcene of confuſion and diſcord. A ſtate in ſuch a ſituation will always be like a general whoſe army is ready to mutiny; he never will be in a condition to defend himſelf againſt an enemy, whilſt his army is in this diſpoſition, neither can a kingdom ſubſiſt whoſe government is undermining itſelf. Poland has experienced this great truth; her own diviſions and a viciouſneſs of a part of her inhabitants, who would trample under foot the juſt rights and privileges of the others, have rendered her the prey of her ambitious enemies. In the year 1648, when this ſtate appeared to be very formidable in Europe, her government would have been totally deſtroyed by the Coſacks and Tartars, if thoſe robbers had not quarrelled about their plunder. Charles Guſtavus and Charles the Twelfth of Sweden conquered this kingdom with great facility with a handful of troops, and if they had taken prudent meaſures might have eſtabliſhed what government they thought proper, notwithſtanding the boaſted forces of the nobility; and we have lately ſeen a ſmall body of Ruſſian troops diſperſe all the idle parade of their aſſociations. Though they have always been ſurrounded with enemies, the nobility and clergy would never ſuffer any regular military forces to be maintained and properly diſciplined in the kingdom, fearing that they ſhould be a check upon their illegal meaſures and tyranny: theſe ſons of infamy and rapine would rather ſee their country deſtroyed by the Tartars, Turks, or by any other foreign ſtate, than do juſtice to their injured fellow-creatures and ſubjects: notwithſtanding the brave Sobieſki ſo often ſaved them when they were at the brink of deſtruction, and again placed them upon a reſpectable footing among the other European ſtates, to ſuch a degree of degeneracy and corruption were they then arrived, and ſo great were their diviſions and animoſities againſt each other, that they refuſed the crown to his ſon in order to give it to a ſtranger with whom they were almoſt totally unacquainted; and when Auguſtus, from a principle of generoſity, attempted to reſtore the ſtate to its ancient ſplendor, they joined his enemies to dethrone him, after he had ſhewn his benevolent diſpoſition towards them in the government of the ſtate, and ſpent ſeveral millions to ſave both them and their country from plunder and devaſtation.

'This is an exact portrait of the Poliſh nobility and clergy, to whom we may juſtly apply the words of the Holy Evangeliſt, "that a kingdom divided againſt itſelf can never ſtand."

Theſe reflections may ſerve to prove the Author's zealous and laudable attachment to the cauſe of civil and religious liberty; a cir-

a circumſtance which is, indeed, ſtrongly marked in all parts of the work; and which, no doubt, will greatly recommend it to many readers in this, as yet, FREE country.

ART. VIII. *Diſquiſitions relating to Matter and Spirit. To which is added, the Hiſtory of the Philoſophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Chriſtianity, eſpecially with reſpect to the Doctrine of the Pre-exiſtence of Chriſt.* By Joſeph Prieſtley, LL.D. F. R. S. 8vo. 4 s. Johnſon. 1777.

ON republiſhing *Dr. Hartley's Theory of the Human Mind*, Dr. Prieſtley, in one of the three Introductory Eſſays prefixed to that performance, expreſſed ſome *doubts* of the truth of the common hypotheſis, according to which man is ſaid to poſſeſs a *ſoul*, or a ſuppoſed immaterial ſubſtance, diſtinct from his body; or to conſiſt of two ſeparate, independent, and heterogeneous principles, intimately connected together, in ſome unknown and incomprehenſible manner. Though theſe *doubts*, he obſerves, were expreſſed with the utmoſt heſitation and diffidence; a great alarm was taken, and he was repreſented as an *unbeliever*, and a *favourer of atheiſm*.

The odium, he adds, 'which I had thus unexpectedly drawn upon myſelf, ſerved to engage my more particular attention to the ſubject of it; and this at length terminated in a full conviction, that the doubt I had expreſſed was well founded. Continuing to reflect upon the ſubject, I became ſatisfied that, if we ſuffer ourſelves to be guided in our inquiries by the univerſally acknowledged *rules of philoſophizing*, we ſhall find ourſelves intirely unauthorized to admit any thing in man beſides that *body* which is the object of our ſenſes; and my own obſervations, and my own collection of opinions on the ſubject, preſently ſwelled to the bulk that is now before the public.'

The doctrine propoſed in the paſſage which we have above alluded to, is thus expreſſed in different terms, in the preſent treatiſe. After having obſerved that the Scriptures uniformly ſuppoſe the ſyſtem of *materialiſm*, which is clogged with none of the difficulties attending the common opinion, he adds—'Man, according to this ſyſtem, is no more than what we now ſee of him. His being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the ſame ſubſtance, grow, ripen, and decay together; and whenever the ſyſtem is diſſolved, it continues in a ſtate of diſſolution, till it ſhall pleaſe that Almighty Being, who called it into exiſtence, to reſtore it to life again.'

The Author commences theſe diſquiſitions by an inquiry into the nature and eſſential properties of *matter*; and endeavours to prove that the *ſolidity* or *impenetrability*, and conſequently the

 vis

vis inertiæ, imputed to it are founded only on superficial appearances: -that the *physical points* of which it consists are possessed of certain *powers* of attraction and repulsion; and that the *resistance*, in particular, to which we owe the idea of its impenetrability, is caused only by a power of repulsion inherent in it: This part of the Author's doctrine, relating to the *penetrability*, and the *powers* of matter, is founded on the theory of Mr. Michell, and Father Boscovich, of which we formerly gave a pretty full account, in our review of the Author's *History of Discoveries relating to Vision, Light, and Colours*, to which we refer the Reader. [See Monthly Review, vol. xlvii. Oct. 1772. p. 315.]

Availing himself of the advantage to his main argument, derived from this theory, the Author observes, that the considerations suggested by it 'tend to remove the *odium* which has hitherto lain upon matter, from its supposed necessary property of *solidity*, *inertness*, or *sluggishness*; as from this circumstance only the *baseness* and *imperfection*, which have been ascribed to it are derived.'—It ought therefore 'to rise in our esteem, as making a nearer approach to the nature of spiritual and immaterial beings, as we have been taught to call those which are opposed to gross matter.'

With the same view he afterwards observes, that 'since the only reason why the principle of thought, or sensation, has been imagined to be incompatible with matter, goes upon the supposition of impenetrability being the essential property of it, and consequently that *solid extent* is the foundation of all the properties it can possibly sustain; the whole argument of an immaterial thinking principle in man, on this new supposition, falls to the ground: matter, destitute of what has hitherto been called *solidity*, being no more incompatible with sensation and thought, than that substance, which, without knowing any thing farther about it, we have been used to call *immaterial*.

Having thus in some degree, as it were, *spiritualised* matter, by *animating* it, if we may so express ourselves, with *powers*, to the activity of which we owe all that we know concerning it;—the Author proceeds to shew that this substance, divested of its supposed *solidity*, and possessed of the *powers* of *attraction* and *repulsion*, and the property of *extension*, may likewise possess the properties or powers of *sensation* or *perception*, and *thought*, superadded to the former; in consequence of a certain *organisation*, whatever that may be. These last mentioned powers, he observes, as belonging to man, have never been found but in conjunction with a certain *organised system of matter*; and he adds that, as we have a very imperfect idea of what these powers are, our ignorance should make us cautious of denying that they may be capable of being associated with certain other powers, or of belonging to a substance or *substratum* possessing the properties

perties of extenſion, attraction, and repulſion. He proceeds to ſhew that theſe properties—thoſe of the *thinking*, and thoſe of the *material*, ſubſtance—are not inconſiſtent with each other; and takes a review of ſome of the *phenomena* in the human ſyſtem, which ſeem to prove their connection as properties of *one and the ſame ſubſtance*; particularly of the *nervous ſyſtem*, or rather of the *brain*.

'Thus,' he obſerves, as far as we can judge, the faculty of thinking, and a certain ſtate of the brain, always accompany and correſpond to one another.'—'Whenever that faculty is impeded or injured, there is ſufficient reaſon to believe that the brain is diſordered in proportion; and therefore we are neceſſarily led to conſider the latter as the ſeat of the former.'—'As this faculty, in general, ripens and comes to maturity with the body, it is alſo obſerved to decay with it.'—It is true, he acknowledges, that, in ſome diſeaſes, the mind preſerves its vigour, while the body decays: but in theſe caſes, the brain is not much affected by the general cauſe of weakneſs. On the other hand, a morbid affection of the brain produces a perverſion of the mental faculties.

'That the perfection of thinking,' the Author adds, 'ſhould depend on the ſound ſtate of the body and brain *in this life*, inſomuch that a man has no power of thinking without it; and to ſuppoſe him capable of thinking better when the body and brain are deſtroyed, ſeems to be the moſt unphiloſophical and abſurd of all concluſions. If *death* be an advantage with reſpect to thinking, *diſeaſe* ought to be a proportional advantage likewiſe; and univerſally the nearer the body approaches to a ſtate of diſſolution, the freer and leſs embarraſſed might the faculties of the mind be expected to be found. But this is the very reverſe of what really happens.'

Of the various other arguments or conſiderations, more or leſs cogent, which the Author produces to evince that the ſoul is only a particular modification of the body or matter, we ſhall only take notice of the following:—'If the mental principle was, in its own nature, immaterial and immortal, all its particular *faculties* would be ſo too; whereas we ſee that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct before death. Since, therefore, all the faculties of the mind, ſeparately taken, appear to be mortal; the ſubſtance, or principle, in which they exiſt muſt be pronounced to be mortal too. Thus we might conclude that the *body* was mortal, from obſerving that all the ſeparate *ſenſes*, and *limbs*, were liable to decay and periſh.'

In anſwer to this and ſome of the preceding arguments, it will doubtleſs be alleged, by thoſe who conſider the body and ſoul as diſtinct principles, that it is eaſy to conceive that, during

their union, the ftate of the former may in various manners affect or determine that of the latter, and *vice verfa.* In the cafe of a temporary lofs of *memory* from difeafe, for inftance, it may be faid, that this faculty of the foul is not actually become *extinct*, nor the foul partially *dead*; but that, in confequence of fome depravation, or derangement in the corporeal organs, the foul is, for the prefent, difqualified from exerting that faculty; which may however be reftored to it, on a ceffation of the caufe which obftructed or barred up the communication between the two principles.

But the Author is provided with a ready anfwer to this and other obfervations, which are founded on the fuppofed connection of the foul and body (confidered as diftinct principles), and on their phyfical influence on each other; by utterly denying the *poffibility* of fuch *influence* fubfifting between two fubftances fo *heterogeneous* as they are reprefented to be by the Immaterialifts:—the one *folid* and *extended*;—the other, *penetrable*, and *not occupying fpace.* He maintains that two fubftances, having *no one property in common*, cannot poffibly act upon, or be affected by, each other: *action* and *reaction* being univerfally allowed to be *equal*, the fubjects of fuch action and reaction muft neceffarily be *fimilar.* Further, how can a fubftance, for inftance, that is *extended*, act upon, or be acted upon by, another fubftance which bears no relation to *fpace*, and is properly *no where?* And though a body that is *hard* may *refift*, or be affected by, another hard or even foft body; how can it be affected by a fubftance that can make *no refiftance at all*; nay which cannot, with any propriety of fpeech, be faid even to be *in the fame place* with it?

But granting that there is no *impoffibility* in this cafe, and reducing it to a *difficulty* only; the Author contends that it is a difficulty of fuch magnitude, as greatly to exceed that of conceiving matter to be endowed with the principle of fenfation; and that of thofe two difficulties it is certainly moft philofophical to adopt the leaft.

It has been but too ufual, in the difcuffion of philofophical queftions, in which religion feemed to be interefted, for thofe who are termed the *orthodox* party, to ftrengthen their arguments, and bring an odium on their antagonifts, by deducing certain fuppofed horrid and dangerous confequences from their doctrines. Thus Cudworth and Clark were charged with atheifm by their opponents. In the prefent cafe, particularly, it may be alleged that if fpirit and matter cannot poffibly act upon each other, as having *no common property*; not only the human foul, but the *Divine Being* muft be material.—A propofition, which in former days would have drawn down the anathemas of the church and the vengeance of the ftate upon the hardy propounder!

The

The Author, in a particular section appropriated to this subject, endeavours to shew the perfect innocence of his doctrine, and of the consequences which may be fairly deduced from it, by a variety of considerations. With the most awful reverence for the Supreme Being, he confesses, that as we know little of *ourselves*, we know much less of our *Maker*. We know little even of the *works* of God; and therefore, *a fortiori*, much less of his Essence. We know not even the *essence* of matter, divested of its *properties* and *powers*; nor have we a proper idea of any *essence* whatever. He observes that the *Divine* Nature or Essence is thus not only necessarily unknown to us, but that it must have properties most essentially different from every thing else: so that no proof of the materiality of the human mind can, by any just analogy, be extended to a proof or evidence of a similar materiality of the *Divine* Nature: for the properties or powers being different, the *substance*, or *essence* (using the terms merely as helps to *expression*, but not at all to *conception*), must be different also. And though, according to the Author's own *postulatum*, there must be *some common property* in all beings that act upon each other; yet we have no evidence that the Divine Nature is possessed of the properties of other substances, *in such a manner* as to be intitled to the same appellation. Thus the Divine Essence cannot, like matter, be the object of any one of our senses, &c.

The Author proceeds however to observe, that 'should any person, on account of the very few circumstances in which the Divine Nature resembles other natures, think proper to apply the term *material* to both; his hypothesis—which excludes impenetrability or solidity from being a property of matter (by which, as we may say, the *reproach of matter* is wiped off) makes this to be a very different kind of *materialism* from that grosser sort, which, however, has been maintained by many pious Christians, and was certainly the real belief of most of the early fathers.'

He afterwards adds, that it has been deemed dangerous to ascribe *materiality* either to a finite, or to the infinite mind, merely on account of the notion that matter is necessarily *inert*, and absolutely incapable of intelligence, thought, or action;—'but when this reproach is wiped away, the danger vanishes of course. It is the powers of supreme intelligence, omnipotence, unbounded goodness, and universal providence, that we reverence in the Deity; and whatever be the essence to which we believe these powers belong, it must appear equally respectable to us, whether we call it *material* or *immaterial*: because it is not the *substance*, of which we have no idea at all, but the *properties*, that are the object of our contemplation and regard.'

In a distinct section the Author produces the most irrefragable arguments for the being and perfections of God, principally taken from his *Institutes of Natural Religion.* These arguments, he shews, are not affected by the question of materiality or immateriality: the Divine unity and perfections standing upon the same ground in either of these hypotheses. He shews that the hypothesis of the *materiality of the Divine Nature* is not a dangerous one; and produces the testimonies of some of the most pious and respectable writers in favour of its innocence. He observes, that it is the idea that all the vulgar actually form of God, whenever they think of him at all.—'If the idea could do harm, almost all mankind must have received that harm; and notwithstanding all our laboured refinements, the evil, with respect to the bulk of mankind at least, is naturally irremediable. But no harm whatever has come from it, nor is any to be apprehended.'—To these and other arguments the Author, to prevent all possible cavil with respect to his religious sentiments, subjoins the following declaration:

'If, after this candid, explicit, and I hope clear and satisfactory view of the subject, any person will tax my opinions, according to which the Divine Essence is *nothing that was ever called matter*, but something essentially different from it (though I have shewn that the belief of all his attributes and providence is compatible with *any* opinion concerning his essence), with *atheism*, I shall tax him with great *stupidity* or *malignity*. In my own idea, I have all the foundation that the nature of things admits of, for a firm belief in a first, eternal, unchangeable, and intelligent cause of all things; and I have all the proof that can be given of his almighty power, infinite goodness, and constant providence. And this system of *natural religion* affords all the foundation that can be had in support of *revealed religion*, the history of which is contained in the books of Scripture, which I most cordially and thankfully receive; and the truth of which I have endeavoured, in the best manner I have been able, to prove, in the second volume of my *Institutes of Natural and Revealed Religion.*'

The length to which we have already extended this article prevents us from taking notice of several interesting particulars, contained in this treatise. Before we conclude it however we shall observe, with regard to the Author's doctrine, both with respect to the Divine Essence and the human soul, that he appeals to the Scriptures to shew that it is not only not repugnant to them in any respect, but that it is perfectly consonant to the doctrines of revelation. He describes likewise the origin, and traces step by step the progress, of the opinion of *a soul distinct from the body of man*; which was first established in the Oriental

part

part of the world, and was thence diffused throughout Europe, though with considerable variations. From this doctrine he derives all the capital corruptions of Christianity; particularly the pre-existence and divinity of Christ, purgatory, the worship of the dead, with their endless subdivisions and appendages, including almost the whole system of popery.

The doctrine of the *natural immortality* of the soul, considered as a substance distinct from the body, evidently afforded a foundation to the two last mentioned parts of that system; and accordingly Luther, the Author observes, opposed this dogma to the last moment of his life, and ranked it among "the monstrous opinions to be found in the *Roman Dunghills of Decretals.*" He accordingly maintained the *sleep*, as it has been called, or utter *insensibility*, of the soul after death;—an opinion which was indeed violently opposed by Calvin, but which has lately been revived, and has been ably supported by the present learned Bishop of Carlisle. This doctrine, the Author remarks, very materially affects the hypothesis of the *immateriality*, or *separate existence* of the soul. It certainly, says he, takes away all the *use* of the system of the Immaterialists:—'for though we should have a *soul*, yet while it is in a state of *utter insensibility*, it is in fact as much *dead*, as the *body* itself, while it continues in a state of death. Our calling it a state of *sleep*, is only giving another and softer term to the same thing; for our *ideas* of the state itself are precisely the same, by whatever *name* we please to call it.'

Thus the Author's 'EXTINCTION *of the whole man*, at death,'—(by which phrase, however, he appears to have meant only a decomposition, or temporary derangement, and dispersion of his *material* component particles) at which so much offence has been taken by many persons, and some by *ourselves*, may be considered as analagous to, and as venial a trespass against *orthodoxy* as, the doctrine of the *soul-sleepers*, and may be allowed to stand or fall with that hypothesis.

The originality of the Author's system with respect to the nature of *matter*, and the novelty of many of the arguments and considerations proposed in this treatise, will render it highly interesting to those who choose to make the difficult subject discussed in it the object of their meditation. With respect to the main question we shall be silent; leaving it to the reader to suppose that we may not perhaps be quite *unanimous* concerning it;—it would indeed be strange enough if a *jury*, composed of critics and philosophers, were to agree perfectly in their decision of so recondite and litigious a subject.—In the opinion of their present *foreman*, the modestest and safest verdict they can bring in, is IGNORAMUS.

ART.

Art. IX. *The Doctrine of Philosophical Necessity illustrated; being an Appendix to the Disquisitions relating to Matter and Spirit. To which is added an Answer to the Letters on Materialism, and on Hartley's Theory of the Mind* By Joseph Priestley, LL.D. F. R. S. 8vo. 4 s. Johnson. 1777.

If man be a simple and wholly *material* being, as the Author has endeavoured to prove in the preceding treatise, he must be subject to the laws of *mechanism*; and all his actions must be the mechanical and therefore *necessary* results of certain causes, which must operate on his mind in the same invariable manner, when the circumstances are the same, and with the same certainty, as is observed in the action of bodies on each other. Accordingly the doctrine of *Necessity* is considered by the Author as a direct inference from that of *Materialism*; and the present Essay is very naturally given as a proper sequel to the foregoing *Disquisitions* on Matter and Spirit †.

The *philosophical necessity*, however, for which the Author here contends, is very different from the *fate* of the ancients, and the *predestination* of the Christians and Mahometans. Our countryman *Hobbes*, was, in the Author's opinion, the first who understood and maintained the proper doctrine of *philosophical necessity*. The obscurity in which *Locke* involved this subject in his chapter on *Power*,—where he ascribes *liberty* to man *, 'after writing a long time exactly like a *Necessarian*'—'was effectually cleared up by *Mr. Collins*, in his *Philosophical Inquiry concerning Human Liberty*, published in 1717. By the study of this treatise the Author was convinced of the truth of the doctrine of Necessity; and was afterwards confirmed in this principle by his acquaintance with *Dr. Hartley's Theory of the Human Mind*: though, like Dr. Hartley himself, he was not a ready convert, but 'gave up his liberty with great reluctance.'

As Dr. Priestley does not offer the present as a complete treatise on the subject, he refers those who have not yet entered on the discussion of this difficult question, to the writers abovementioned; and likewise recommends to them the perusal of the writings of *Dr. Jonathan Edwards*, *Mr. Hume*, and *Lord Kaims*, particularly in his *Sketches on Man*. His plan is only to discuss those particular topics on which he imagined he could throw

† Both the volumes are, accordingly, sold together; not separately. Price 8s. in boards.

* The unsettled state of Mr. Locke's mind, with respect to this subject, may be collected from the following quotation extracted from a letter written by him to his friend Mr. Molyneux, dated January 20, 1692-3. It appears, from it, that Mr. Locke at that time doubted whether liberty *could* be communicated by the Deity to man. We cannot at present recollect from what particular publication the extract was taken.—" *If it be possible* for God,' says he, ' to make a *free agent*, then man is free, though I see not the way of it."

some

ſome new light; either by ſuggeſting new conſiderations on the ſubject, or by illuſtrating the arguments of his predeceſſors, as well as clearing the doctrine of neceſſity from the ſuppoſed dangerous conſequences, with reſpect to religion and morality, with which it has been clogged. He ſhews likewiſe, pretty much at large, the eſſential difference between this doctrine, and the tenets of the Calviniſts with reſpect to *predeſtination*; and finally inquires how far the Scriptures are favourable to the doctrine of neceſſity.

As a great part of the diſputes relating to the queſtion of Liberty and Neceſſity—properly enough denominated by Hume, " the moſt contentious queſtion of metaphyſics, the moſt contentious ſcience."—have been occaſioned by the diſputants affixing different ideas to the ſame words, and by not accurately ſtating the ſubject of diſpute; the Author begins with ſome obſervations explaining the terms of the queſtion, or what he, as a *Neceſſarian*, means and contends for, when he affirms that man *is*, or *is not*, poſſeſſed of a *liberty* of doing certain things.

Thus he acknowledges in man a *liberty* or power of *doing whatever he* WILLS, or pleaſes. As he can move his *body* or limbs at his pleaſure, provided he is not prevented by any foreign obſtacle; ſo likewiſe, in the abſence of all extrinſic impediments, he is at liberty to turn his *thoughts* to any ſubject, to weigh the reaſons for or againſt any propoſition, and to reflect upon them as long as he ſhall think proper.

In this conceſſion the Author obſerves that he grants ' not only all the *liberty* that the generality of mankind have any idea of, or can be made to underſtand; but alſo all that many of the profeſſed advocates for *liberty*, againſt the doctrine of *neceſſity*, have claimed.'

" Surely it is in a man's power,' ſays Wollaſton [*Religion of Nature*, p. 112.] ' to keep his hand from his mouth. If it is, it is alſo in his power to forbear exceſs in eating and drinking. If he has the command of his own feet, ſo as to go either this way or that, or no whither, as ſure he has, it is in his power to abſtain from vicious company or vicious places, and ſo on."—Theſe forbearances and motions, he adds, " depend ſolely upon the *will*, and *begin* there."

This laſt aſſertion of the advocate for philoſophical liberty our Author denies. Though the motion, for inſtance, depends upon the will, or is the immediate conſequence of it, he affirms that it does not *begin* there: the *will* itſelf being determined by ſome *motive*, which acts upon it as an efficient and neceſſary cauſe.

Further, the Author acknowledges likewiſe that man has a liberty of *ſuſpending a former determination*; but this is only a conſequence of another new *volition*; and the volition itſelf is the

the conſequence or *effect* of ſome motive or reaſon, which is its proper *cauſe*, as we have juſt now obſerved.

Having explained the nature of that liberty of which man *is* poſſeſſed, the Author proceeds to ſhew, on the other hand, that the *liberty*, or rather *power*, which he is *not* poſſeſſed of, '*is that of doing ſeveral things*'—(not only *different*, but *contrary*, for example), *when all the previous circumſtances* (including the *ſtate of his mind*, and his *views of things*) *are preciſely the ſame*'—When every circumſtance is exactly ſimilar, man would always *voluntarily* (and yet *neceſſarily* *) make the ſame choice, and come to the ſame determination.

'A man indeed,' ſays the Author, on another occaſion, 'when he reproaches himſelf for any *particular action* in his paſt conduct, may fancy that, if he was in the ſame ſituation again, he would have acted differently. But this is a *mere deception*; and if he examines himſelf *ſtrictly*, and takes in *all circumſtances*, he may be ſatisfied that, with the *ſame inward diſpoſition of mind*, and with preciſely *the ſame views of things*, that he had then, and excluſive of all others that he has acquired by reflection *ſince*, *he could not have acted otherwiſe* than he did.'

The Author, in ſhort, maintains that 'there is ſome *fixed law of nature* reſpecting the *will*, as well as other powers of the mind, and every thing elſe in the conſtitution of nature; and conſequently that it is never determined without ſome real or apparent *cauſe*, foreign to itſelf, i. e. without ſome *motive of choice*; or that motives influence us in ſome *definite* and *invariable* manner, ſo that every volition, or choice, is conſtantly *regulated*, and *determined*, by what precedes it.'—'This *conſtant* determination of mind,' he adds, 'according to the motives preſented to it, is all that I mean by its *neceſſary determination*. This being admitted to be the fact, there will be a neceſſary connection between all things paſt, preſent, and to come, in the way of proper *cauſe and effect*, as much in the *intellectual*, as in the *natural* world; ſo that, how little ſoever the bulk of mankind may be apprehenſive of it, or ſtaggered by it—according to the eſtabliſhed laws of nature, no event could have been otherwiſe than it *has been*, *is*, or *is to be*; and therefore all things paſt, preſent, and to come, are preciſely what the Author of nature really intended them to be, and has made proviſion for.'

* The clearing up the ſeeming contradiction between theſe two terms may throw light on the Author's argument. '*Voluntary*,' he obſerves, as hath likewiſe Mr. Locke, 'is not oppoſed to *neceſſary*, but only to *involuntary*, and nothing can be oppoſed to *neceſſary*, but *contingent*. For a voluntary motion may be regulated by *certain rules* as much as a mechanical one, and if it be regulated by any certain rules, or laws, it is as neceſſary as any mechanical motion whatever.'

Having

Having fully explained what is meant by the doctrine which is maintained in this treatise, the Author proceeds to prove the truth of it, first from the consideration of *cause and effect*, or the observation that the same events necessarily and certainly follow the same preceding circumstances; and in the next place from the *Divine prescience*, which attribute of the divine and surely *omniscient* Being some zealous advocates for the liberty of man have been hardy enough to give up, on account of its inconsistency with their system.—Following the proper rules of philosophizing, according to which the *causes* of things are to be deduced from observations of the *appearances*, he finds that *motives* are the proper *causes* of volitions and actions; or, in other words, that the *will* or choice, and the *motive*, correspond precisely to an *effect* and its *cause*.

Thus, says he, nothing can act more invariably, or mechanically, than motives in producing human actions.—'Strengthen the motive, and the action is more vigorous; diminish it, and its vigour is abated: change the motive, and the action is changed; intirely withdraw it, and the action ceases; introduce an opposite motive of equal weight, and all action is suspended, just as a limb is kept motionless by the equal action of antagonist muscles. As far as we can judge, *motives* and *actions* do, in all possible cases, strictly correspond to each other.'—In short, he afterwards adds, 'determinations must be directed by certain invariable laws, depending upon the previous state of mind, and the ideas present to it, at the moment of forming any resolution; so that, in no case whatever could they have been otherwise than they actually were.'

The Author next considers that *consciousness of liberty*, or of a *self-determining power*, which all men certainly *feel*, and which he analyses in the fifth section; where he shows that, according to the constitution of the mind of man, his thoughts can be turned to different subjects, according to the motives that occur to him; and that a consciousness of this *property* of the human mind is all that we properly *can* feel in what is called a consciousness of liberty.

In the two next sections the Author considers whether liberty be essential to practical virtue, as hath been affirmed by those who maintain man's *self determining power*; and who likewise deny that there can be any propriety in rewards and punishments, or indeed any *responsibility* or *accountableness*, on the scheme of *necessity*. He endeavours, on the contrary, to shew that virtue can only be properly established on the *necessary influence of motives* on the mind of man; and that it is this necessary influence that makes him the proper subject of reward and punishment, praise and blame. Mankind in general, says he, even the vulgar as well as the philosopher, 'have no idea of volition but as preceded

preceded and directed by motives; and if they were told of any determination of the mind *not produced by motives*, good or bad, they would never be brought to think there could be any thing *moral*, any thing *virtuous* or *vicious* in it, any thing that could be the proper object of *praise* or *blame*, reward or punishment.'—On the other hand he contends, that the doctrine of philosophical liberty, or of an arbitrary *self determining power*, uninfluenced by *motives*, intirely disqualifies a man from being the proper subject of blame or approbation.—An apposite example with which he enforces and illustrates his arguments on this head deserves to be given entire. We shall transcribe the greater part of it.

'Let us suppose,' says the Author, 'two minds constructed, as I may say, upon the principles of the two opposite schemes of *liberty* and *necessity*; all the determinations of the one being invariably directed by its previous dispositions, and the motives presented to it, while the other shall have a power of determining, in all cases, in a manner independent of any such previous disposition or motives; which is precisely the difference between the systems of necessity and liberty, philosophically and strictly defined. To avoid circumlocution, let us call the former A. and the latter B. I will farther suppose myself to be a father, and these two my children; and, knowing their inward make and constitution, let us consider how I should treat them.

'My object is to make them virtuous and happy. All my precepts, and the whole of my discipline, are directed to that end. For the use of discipline is, by the hope of something that the subjects of it know to be good, or the fear of something that they know to be evil, to engage them to act in such a manner as the person who has the conduct of that discipline well knows to be for their good *ultimately*, though they cannot see it.—'

'Now, since motives have a certain and necessary influence on the mind of A. I know that the prospect of good will certainly incline him to do what I recommend to him, and the fear of evil will deter him from any thing that I wish to dissuade him from; and therefore I bring him under the course of discipline above described with the greatest hope of success. Other influences, indeed, to which he may be exposed, and that I am not aware of, may counteract my views, and thereby my object *may* be frustrated; but, notwithstanding this, my discipline will, likewise, have its *certain* and *necessary effect*; counteracting in part, at least, all foreign and unfavourable influence, and therefore cannot be wholly lost upon him. Every promise and every threatening, every reward and every punishment, judiciously administered, works to my end. If this discipline be sufficient to overcome any foreign influence, I engage my son in a *train of proper actions*, which, by means of the *mechanical*

structure

structure of his mind, will, at length, form a stable *habit*, which insures my success.'

'But in my son B. I have to do with a *creature of quite another make. Motives* have no necessary or certain influence upon his determinations; and in all cases where the principle of *freedom* [or exemption] *from the certain influence of motives* takes place, it is exactly an equal chance whether my promises or threatenings, my rewards or punishments, determine his actions or not. The *self-determining power* is not at all of the nature of any mechanical influence, that may be counteracted by influences equally mechanical; but is a thing with respect to which I can make no sort of calculation, and against which I can make no provision. Even the longest continued series of proper actions will form no *habit* that can be depended upon; and therefore, after all my labour and anxiety, my object is quite precarious and uncertain.'

'If we suppose that B. is, *in some degree*, determined by motives, in *that very degree*, and no other, is he a proper subject of discipline; and he can never become *wholly so*, till his *self-determining power* be intirely discharged, and he comes to be the same kind of being with A. on whom motives of all kinds have a certain and necessary influence.'—'Had I the making of my own children,' says the Author, 'they should certainly be all constituted like A. and none of them like B.'

With respect to the *trimming scheme*, if we may so call it, alluded to in the last paragraph—which is adopted by some, who, at the same time that they are constrained to allow that motives have an influence on the human mind, allege nevertheless that it is possessed likewise of a *self determining power*, which acts arbitrarily, and independently of motives—the Author observes that the two schemes, of *liberty* and *necessity*, admit of no medium between them;—'that all the *virtue* and *merit*, all the foundation for *praise*, take place *just so far* as *necessity* takes place; and fail just so far as this imaginary *liberty of choice*, acting independently of motives, interferes to obstruct it.'

As this question hath, as the Author observes, been rendered more obscure than perhaps any other in the whole compass of philosophical discussion, by an unfair and improper manner of stating it; we shall present our readers with another view of it, in which Dr. Priestley undertakes to shew that 'there is all the foundation that we can wish, for a proper *accountableness*, and for *praise* and *blame*, on the doctrine of *necessity*; and not so much as a shadow of any real foundation for them upon any other supposition.'

'When I, or the world at large,' says he, 'praise my son A. we tell him we admire his *excellent disposition*, in consequence of which all good motives have a certain and never-failing in-

 fluence

fluence upon his mind, always determining his choice to what is virtuous and honourable; and that his conduct is not directed either by *mere will*, or the *authority of any other person*, but proceeds from his own virtuous disposition only; and that his good habits are so confirmed, that neither promises nor threatenings are able to draw him aside from his duty.

'In this representation I am confident that I keep back nothing that is essential. The ideas of mankind in general never go beyond this, when they praise any person, nor, philosophically speaking, *ought* they to do it. Praise that is founded on any other principles is really *absurd*; and if it was understood by the vulgar, would be reprobated by them, as intirely repugnant to their conceptions of it. This will clearly appear by considering the case of my son B.

'We have supposed that A has done a virtuous action, and has been *commended*, because it proceeded from the *bent of his mind to virtue*; so that whenever proper circumstances occurred, he *necessarily** did what we wished him to have done. Let us now suppose that B does the very same thing; but let it be fairly understood, that the *cause* of his right determination was not any bias or *disposition of mind* in favour of virtue, or because a good *motive* influenced him to do it; but that his determination was produced by *something within him* (call it by what name you please) of a quite *different nature*, with respect to which, motives of any kind have no sort of influence or effect, a mere *arbitrary pleasure*, without any reason whatever (for a *reason* is a *motive*) and I apprehend he would no more be thought a proper subject of praise, notwithstanding he should do what was *right in itself*, than the dice, which, by a fortunate throw, should give a man an estate. It is true the action was right, but there was not the *proper principle*, and *motive*, which are the only just foundations of *praise*.

'In short, where the proper *influence of motives* ceases, the proper foundation of praise and blame disappears with it; and a *self-determining power*, supposed to act in a manner independent of motive, and even contrary to every thing that comes under that description, is a thing quite foreign to every idea that bears the least relation to praise or blame. A good action produced in this manner is no indication of a *good disposition of mind*, inclined to yield to the influence of good impressions, and therefore is nothing on which I can depend for the future. Even a series of good actions, produced in this manner, gives no se-

* Such seems to have been the *necessity* of acting virtuously, ascribed to *Cato* by *Paterculus*, as quoted by Hobbes and the Author. Patercules praises him because he was good *by nature—et quia aliter esse non potuit.*

curity

curity for a proper conduct in future instances; because such actions can form no *habit*, i. e. no necessary tendency to a particular conduct; but every thing is liable to be reversed by this *self determining principle*, which can turn a deaf ear to all motives, and all reasons.'

Among the objections to the doctrine of necessity, it has been urged, that men firmly persuaded of the truth of it, or convinced that no action or event could have been, or can possibly be, otherwise than it *has been*, *is*, or *is to be*, must be wholly indifferent with respect to their conduct in life. The Author answers that this would be the case 'if their *own actions* and determinations were not *necessary links* in this chain of causes and events, and if their good or bad success did not, in the strictest sense of the word, *depend upon themselves*.'—Nay, he affirms that, 'in fact, the system of necessity makes every man the *maker of his own fortune*, in a stricter sense than any other system whatever.' The following example is given to illustrate this part of his doctrine.

The Author premises that, according to the *established laws of nature*, our provision for the next year and all the events relating to it, are, in fact, *absolutely fixed*, and nothing can interfere to make them otherwise than they are to be.—'But will a farmer,' says he, believing this ever so firmly, 'neglect, on this account, to sow his fields, and content himself with saying, "*God knows how I shall be provided for the next year. I cannot change his decrees, and let his will be done?*" We see, in fact, that such a persuasion never operates in this manner, because, though the chain of events is necessary, our *own determinations* and *actions* are necessary links of that chain. This gives the farmer the fullest assurance, that if it be decreed for him to starve, it is likewise decreed for him to neglect to sow his fields; but if he *do* sow his fields, which depends entirely upon himself, that then, since the laws of nature are invariable, it will be evident that no such unfavourable decree had gone forth.'

After shewing the moral advantages derived from a belief in the doctrine of necessity, the Author answers an objection to it, the solving of which Mr. Hume considered as 'having been found hitherto to exceed all the skill of philosophy," that is, to use his own words, "to explain distinctly how the Deity can be the mediate cause of all the actions of men, without being the author of sin, and moral turpitude" [Essays, vol. ii. sect 8, page 114, edit. in 8vo.]—'But did not this writer know,' says Dr. Priestley, 'what is known to all the world, that the *motive* or *intention* with which a thing is done, is the circumstance that principally constitutes its *morality*? Men who act from a bad intention are certainly vicious, but though God may be the ultimate cause of that bad disposition, yet, since he produces it from a *good motive*, in order to bring good out of

it, he is certainly not vicious, but good, and holy in that respect.'—It should be considered too, he adds, that upon any scheme that admits of the divine *prescience*, God must appear the proper cause of evil, as much as on the scheme of necessity:—'for still God is supposed to foresee, and *permit*, what was in his power to have prevented, which is the very same thing as *willing* and *directly causing* it.'—Indeed they who have attempted to account for the *origin of evil* in general, either by shewing that it is, in the end, productive of *greater good*, or in any other manner, have by their solutions anticipated this difficulty; at least, the necessarian scheme does not increase it.

In the remaining sections the Author shews how far the scriptures are favourable to the *doctrine of necessity*, and in what respects the latter differs from the *predestination* of the Calvinists; closing the performance with an answer to the author of the *Letters on Materialism, &c.* *—With respect to the treatise itself—the pretty large extracts which we have given from it will be sufficient to afford our Readers a general notion of some of the Author's arguments and illustrations, and of the popular or familiar manner in which he has treated this abstruse subject. We have declined making any observation with respect to the question itself;—especially as we learn that Dr. Price and the Author have entered into an amicable controversy on the subject, the result of which will soon be presented by them jointly to the Public.

ART. X. ANDERSON'S *Observations on the Means of exciting a Spirit of national Industry*, concluded. See Review for last Month.

IN two former numbers we explained the outlines of that plan for the improvement of his native country, sketched out by our patriotic Author. In the twelfth and following letters he answers several objections that had been made to some facts which he had mentioned; and is at great pains to show that it was not from inadvertence that he had asserted that English wool is now of a quality much inferior to what it was in former times. To prove that this is actually the case, he gives a succinct review of the trade in wool, and of the progress of our woollen manufacture from the earliest period to the present time. This part of the book will be particularly interesting to our English readers; as he here brings to light some facts which have been overlooked by political writers in general, and corrects many erroneous opinions adopted by historians on this subject. It is indeed but of late that historians have lent much if any attention to the progress of useful arts, so that it is no wonder if they sometimes fall into mistakes, or adopt with too little caution, vulgar prejudices that have been generally received.

---

* For an account of those *Letters*, see the first Article in our Review for February, 1777.

Instead

Instead of having received from Spain the first sheep that produced fine wool in this island, as hath been often asserted, he shows, from undoubted authorities, that in the time of the Romans our wool was held in such an high degree of estimation, as to be employed for making cloth for the emperor's own peculiar use; that it was equally esteemed by the Venetians, and other Italian states, while the woollen manufacture was in a great measure confined to Italy; that it was held in equal estimation by the Flemings, when the woollen manufacture was established in the Netherlands; that during the 15th and 16th centuries English wool sold at a much higher price, in every market, than Spanish, and was universally allowed to be more valuable, in every respect; that not an ounce of Spanish wool entered into the fabric of English cloth till after the reign of Elizabeth, but that since the reign of James I. the quality of British wool has gradually declined, till at length it has fallen to such a state of degradation, as to be unfit to enter at all into the fabrication of superfine cloths.

He next enquires into the cause of this very interesting revolution in arts, and endeavours to show that it ought to be entirely attributed to the law prohibiting the exportation of British wool. This prohibition, he contends, was not enacted into a law either in the days of Edward III. or of Elizabeth, as historians have asserted, but began first to be introduced in the reign of James I. and his unhappy son Charles, both of whom made some proclamations against it, with a view to extort money for licences; but it never, Mr A. affirms, received the sanction of law till after the restoration, nor was the law ever attempted to be strictly put in force till the revolution. No sooner did the restraint produced by this law begin to be felt, than the quality of our wool began to decline; and thus continuing to decrease as the law pressed more and more severely, Spanish wool at length obtained a decided superiority over English wool, and we were forced either to import Spanish wool, or to renounce our fine woollen manufactures. But as other nations can buy Spanish wool as cheap as ourselves, the Author observes, that we no longer possess any advantage over them in the manufacture of *fine* cloth; hence, says he, the decline of our trade in fine cloths to Turkey and other places in the Levant, as well as on the borders of the Baltic, &c. To the same law he ascribes in a great measure the rise of the French woollen manufacture; as the people of that country have been furnished with our wool by a pernicious smuggling trade, at a much lower rate than they could otherwise have obtained it. The manner in which this law operates in forwarding the French manufactures, he thus explains in a note:

 'When

'When a nation adopts any iniquitous plan, to advance its own prosperity at the expence of others, it is impossible to foresee half the bad effects that may result from it.—It was vainly imagined by some short-sighted politicians, that in consequence of the low price of wool in England that would result from the law prohibiting the exportation of wool, the English manufacturer would be enabled to undersell all others, and would thus obtain a monopoly of the woollen trade to all the world; and it would be no difficult matter to produce many authors who seriously believed in such a visionary project. How different was the result of that experiment! At that time France had almost no woollen manufacture; and it would have been long before she would have been able to cope with England, had she been obliged to purchase her wools at the former price. But when the prices of wool were so much reduced in England, the French found themselves able to purchase it, by a contraband trade, so much below its old rate, that they were enabled not only to manufacture cloths for themselves, but to export them to others to a great amount. Thus, by endeavouring to grasp too greedily at more than our own, we furnished a weapon to our most dangerous rivals, by the aid of which they were enabled successfully to attack us.

'Since the former part of this note was written, I find some persons have a difficulty to comprehend, how it was possible for the French to purchase their wool cheaper after the exportation of our wool was prohibited than before it, as it now must come to them loaded with the whole charge of smuggling, which it is imagined will at least be equal to the former duty on exportation. There are, however, several reasons why they should get it much cheaper than before, and even perhaps cheaper than the British manufacturers themselves.

'In the *first* place, As foreign merchants are now excluded from the commerce of wool, it has fallen prodigiously in its price, being at a medium not above half the price it used formerly to be sold at;—so that although France should be at the whole charge of smuggling it, the original purchase is so much below what it formerly was, or ever would have been without that absurd law, that her manufacturers can buy it at home at a much lower price than formerly. But,

'*Secondly*, France does not in reality pay for the charge of smuggling our wool. For by the many prohibitory laws against the commerce of France, our smugglers are ready to run the risk, or at least to meet them half way, for the profit they are enabled to make by the goods they receive in return. And,

'*Thirdly*, As the price of those French goods prohibited by the laws of Britain are prodigiously enhanced in our market above their natural value, a very small quantity of these will amount to a much greater price to the smuggler at home, than the home market price of his wool; so that in this way, by a very advantageous barter, the French may, and I believe really do, get our wool, from Ireland especially, cheaper than the British manufacturers themselves.

'It is by attending to circumstances of this sort, that we are enabled to explain many seeming paradoxes in trade; among which

the

the following may be reckoned one.—A very sensible manufacturer lately assured me, that for many years past, English wool of equal fineness may be bought at Amsterdam cheaper than at London; and that he himself would probably have bought it there, and brought it to Scotland, had it not been that the general course of his trade led him more naturally to the London market.—It is thus that Avarice almost always counteracts her own purposes; and our endeavours to obtain an unjust ascendency over others, for the most part turn out in the end to their emolument, and the detriment of ourselves.—Hoping to obtain an ascendency over all others by the monopoly of our wool, we have thus essentially hurt our own manufactures, and encouraged those of our rivals, to a degree that no efforts of their own, unaided by our folly, could ever have effected.'

Such being the consequences of this law, it is no wonder that he warmly presses that it should be instantly repealed.

It having been objected that cheapness of living is unfavourable to manufactures, and might deprive Scotland of one advantage he had ascribed to it, he is induced to examine this point at some length. He agrees, indeed, with the advocates for this system, in allowing that a temporary fall in the price of necessaries of life in any country tends to discourage manufactures; but he, at the same time, shows that if the price be permanently high it must operate as a perpetual bar to their progress. He likewise, proves that every variation in the price of the necessaries of life is destructive of national industry; on which account great care ought to be taken to prevent every such variation; and as he thinks the British system of corn laws tends to keep the grain nearly at one price, he very much applauds the spirit with which they have been framed.

Finding, however, that he here differs in opinion from the celebrated Author of *An Inquiry into the Nature and Causes of the Wealth of Nations*, he enters into a very minute examination of the arguments advanced by that writer against the bounty on corn; but is obliged to draw conclusions in every respect the reverse of what Dr. Smith has done. Whether our Author has misunderstood the doctor's arguments, as he modestly intimates his fear that he *may* have done, or whether Dr. Smith may, through inadvertency, have advanced arguments in one part of such a long work that are contradicted by his reasoning in other parts of it, we will not at present enquire; but we think it is incumbent on this ingenious author either to reconcile the seeming contradictions and inaccuracies of reasoning here pointed out, or to give up the argument entirely. In hopes, therefore, of having occasion to resume this subject in future, we shall content ourselves at present with quoting our Author's general conclusion:

'To conclude, says he, It is certain, that if no over-ruling influence had prevented it, the price of grain would have risen in England, in the same proportion with that of all other commodities, in consequence of the general decrease in the value of money:—but the price of grain has not only not risen since the bounty was instituted, as has been the case with all other commodities, but has even fallen since that period: therefore it has been kept thus disproportionately low by the powerful over-ruling influence of some cause.

'If this effect had been produced by the general security, as to property, that the subject now enjoys in Great Britain, the same cause would have operated still more powerfully in moderating the price of labour and manufactures—But the price of labour and of manufactures has encreased since that period,—it must therefore be attributed to some other cause.

'If "the bounty had always raised the *nominal* price of grain*," that article of produce must have had its nominal value augmented, not only as much, but even more than that of any other commodity, since the bounty took place.—But the *nominal* value of that commodity has decreased since that time, while that of all other commodities has encreased; therefore the bounty on corn has not encreased its nominal value.

'If "the price of corn had absolutely regulated the price of all other commodities," the price of every other commodity must by consequence rise or fall, as the general average money-price of corn rises or falls in any country. But the average money price of corn in England has been lower since the bounty took place, than it was before that period, although the price of all other commodities is now higher than formerly; therefore the price of corn does not absolutely regulate the price of labour and of all other commodities.

'If "it is impossible to alter the *real* price of corn by any contrivance," and if "the real price of any commodity be the quantity of labour it can maintain or procure;" it must follow, that the price of one determinate quantity of corn will, at all times, and in all places, be capable of purchasing an equal quantity of labour:—but as it requires a much greater quantity of money *now* to purchase the same quantity of manufactures, or of labour, than it did fifty years ago; and as the same quantity of corn cannot at this time purchase so much money as before the bounty took place;—it follows, that the *real* price of corn is much lower at present than it was at some former period;—therefore it *is* possible to augment or diminish the *real* value of corn, as well as of every other commodity.

'But if the *nominal* value of corn has decreased since the bounty was established; and if, in consequence of that, its *real* price be not now much more than one half of what it formerly was; and if no other probable cause can be assigned for this but the operation of the bounty, and the other corn laws; and if these laws explain in a satisfactory manner all the phenomena above enumerated; we shall

* The passages inclosed within inverted double commas are quoted from Dr. Smith, and have each of them been answered more fully in the preceding parts of this essay.

then

then be obliged to acknowledge, that instead of being "an absurd regulation of commerce," it is perhaps the wisest and the best political institution that has ever graced the annals of any nation.'

He closes this very interesting digression with some severe animadversions on the spirit of the corn laws of Scotland, which he says have been evidently framed with an intention to advance the interests of agriculture at the expence of the sister arts. But to aim at separating the interest of manufactures from that of agriculture, is in his opinion like endeavouring to separate the shadow from the substance. He deems it both foolish and unjust; he thinks that it must end in the disappointment of its projector, and prove detrimental to the interests of those very persons whom it was most intended to serve.

In order to obtain a more equitable system of corn laws for that country, he ascertains what are the circumstances that ought, in all cases, to regulate the amount of the bounty, as well as the price at which it ought to be granted. This we do not remember to have seen attempted before; and therefore we are sorry that as our limits are insufficient for any satisfactory extracts from this part of the work, we can only, in brief, observe, that the corn laws are here discussed on a more liberal, more enlarged plan, than any that we have met with in other treatises, on the subject; and we doubt not that if Dr. Smith shall resume the argument, it will be the means of our arriving at a greater degree of certainty, with regard to this very important branch of civil polity than has ever yet been obtained: for we agree with our candid Author in thinking that it is of no moment to the public who it is that shall be right, or who wrong, but it may be of high importance to the nation that the truth in this case should be with certainty discovered.

This digression being finished, the writer animadverts on the vulgar English for their absurd prepossession against the Scots; and shows what little cause there is for their entertaining any jealousy of that part of the country, as a rival in manufactures. He proves that by encouraging the plan of improvement proposed, England might regain her former superiority in the woollen manufacture, which she cannot hope to recover by any other means.

'You cannot, says he, but have remarked, that as England has already lost a great part of her trade for fine cloths to many parts of the world, in consequence of having lost her fine wool, and runs a great risk of losing that share of it which still remains; if she continues to depend on Spain for that necessary article, it becomes necessary to look around her to try if she can obtain it elsewhere at a more moderate rate.—From the present political situation of England, there is but little hope that ever she could regain such a pre-eminence in rearing fine wool as she once enjoyed. But every thing concurs at present to favour the attempt in Scotland; and

 should

should it succeed, there is no doubt but that Britain might again recover that pre-eminence in the woollen manufacture she once possessed.—For as there is no other kingdom in Europe, except Spain, that could produce such fine wool as might be reared in Scotland, the manufacturers of other nations would be under the necessity of resorting to Spain, or more distant countries, for that necessary article, which we could have within our own island; which would give us such an advantage over them in this respect as would ensure the prosperity of this branch of our manufacture.—In this view, therefore, it is greatly the interest of the state to promote the plan for improving our wool above recommended.'

Having thus proved that there are no natural impediments to prevent the establishment of manufactures in Scotland, he takes a retrospective view of those political institutions that have tended to retard their progress in that country. Among other particulars he animadverts with great warmth upon the pernicious tendency of entails, and traces the influence of that mode of transmitting property upon the national character of the people. He likewise complains that the mode of trials for civil causes in Scotland is less friendly to liberty and a spirit of independence, the only sure foundation of national industry, than in England; and he closes the volume with remarks on the nature of the fisheries of Scotland.

'I have purposely, says he, avoided, till this time, saying any thing about the fisheries on the coast of Scotland, about which you are so anxious to be informed; because I foresee, that till some plan is adopted to mitigate those evils that depress the lower rank of people in Scotland, and to bestow upon them riches and activity, all attempts to reap benefits from thence must be poor and inconsiderable; and because I am sensible, that if ever these beneficent purposes shall be effected, the fishings, without almost any exertion of those in power, will become a great and astonishing object of national wealth and industry. As this, therefore, must naturally rather follow than lead the way in the improvement of Scotland, I have hitherto kept it out of sight.'

Then follow some observations on the salmon and cod fisheries, which we pass over as of less moment, to come to the herring fishery, which he thinks has never yet been attempted in a proper manner.

'The great point wanted to give stability to the British herring-fishery, is to diminish the expence incurred by those who engage in it.—For till this shall be accomplished so far as to bring the British herrings cheaper to a *foreign* market than those of Holland can be afforded, the business must be carried on in a languid manner, that can be attended with little benefit to the nation. But this expence can only be diminished by the frugality and industry of the persons actually engaged in the fishery; which can be accomplished in no other way, than by giving to those individuals engaged in it the certainty of reaping for themselves, and not earning for another, the *whole* profits that shall be derived from that industry and frugality.

No

No labour that is carried on by slaves, can ever be done at so little expence as by freemen.—Nothing that is performed by hirelings, can ever be performed so cheap as by men who are working immediately for their own behoof.

'This fundamental axiom in politics, the justness of which is confirmed by the experience of all nations, ancient and modern, seems to have been entirely overlooked by our legislators in their attempts to establish the herring fishery; in consequence of which their efforts, after thirty years experience, have been found to have produced hardly any beneficial effect.—And by adhering to this political axiom with invariable steadiness, the Dutch, who have many natural impediments to surmount that we have not, do still continue to carry on a successful fishery upon our very coast, and undersell us in foreign markets by the fish caught sometimes by our own people, even in our own harbours.

'The laws that have been at different times enacted in Great Britain with regard to this grand fishery, seem to have been framed directly in opposition to this axiom. And I have no hesitation in saying, that a Dutchman who should read these laws, would be perfectly satisfied, that if they were intitled, acts for *discouraging*, instead of *encouraging*, the herring fishery, the title would correspond much more perfectly with the laws themselves than it does in its present form.—He would say, that to encourage the herring-fishery effectually, the British legislature ought to have aimed at diminishing the expence of that fishing to the several undertakers as much as was in their power:—instead of which they have endeavoured all they could to encreale it, by loading the several undertakers with an unnecessary apparatus of nets and instruments, that they can hardly ever have occasion to employ. He would say,—that if they had really aimed at diminishing this expence, instead of confining the premium to those only who were rich, and capable of forming great equipments; by which circumstance the poor, who must of necessity be the operators in that great work, are effectually deprived of any immediate benefit from thence; they would have devised some method of bestowing a premium that should have extended its influence to the meanest individual, in proportion to his industry.—He would say, that if the success of the fishery had been the principal object aimed at, rather than the enriching some powerful undertakers, the premium ought not to have been so considerable as to indemnify these for almost their whole adventure, without any industry on their part, and to extend equally to the idle as the industrious; but should have been in itself more moderate, and so contrived as to encrease with the industry and skill of the respective undertakers. In short, he would say, that if the English had been jealous lest the Scots might at some time or other engage in the herring fishing themselves, and from their natural advantages be enabled to outrival the Dutch in this branch of commerce, which they wished to prevent; and had they been afraid to avow this design openly, but resolved to effect it by an underhand round about way, they could not have fallen upon a plan more effectually to have done this than that which they have adopted; because it effectually excludes the natives from reaping any benefit directly from the premium, who were the only persons that,

that, from local situation, and other circumstances, could carry on that fishing cheaper than any others;—and because it puts it out of the power of enterprising individuals from diminishing their expence of tackle and equipments, and from supplying that deficiency by ingenuity and industry, seeing they must have these, whether they use them or not.

'The consequence of these laws has been nearly in fact what might have been expected from the foregoing reasoning. In hopes of obtaining the bounty, many vessels are annually fitted out by rich individuals in England or elsewhere, which meet at the general rendezvous at the proper season, and make a great figure annually in a news paper. These are commanded by men in general, who have no other interest in the adventure, than to draw their pay for the time; and are navigated by persons who know no more about fishing, than I do about directing the manœuvres of an army; and who are usually engaged at as low a rate as possible, being wanted merely to make a show at the general rendezvous.—The preservation of the nets, and other expensive articles of equipment, in order that they may make their appearance at the next annual rendezvous, is the principal care of the master, who accomplishes his end most effectually, by locking them up, and hardly suffering them to be wetted: and while they remain on the station, which they are obliged to do for a certain time to intitle them to the premium, instead of applying themselves with assiduity to catching of fish, like skilful fishermen, they parade about like wanton idlers,—break and disperse the shoals of fish where-ever they meet them; and, not content with this in the open sea, even enter into the creeks and bays, where small boats only could fish with propriety, and in which the natives, even without any aid from the bounty, would, if uninterrupted, make a reasonable profit to themselves. Thus these premium vessels produce as much mischief as they can where-ever they go, to the great annoyance of the industrious fishermen, who are from this cause obliged in some measure to desert an employment that they would naturally follow with profit, if freed from this intolerable nuisance.'

To remedy these defects he proposes that a reasonable bounty should be allowed on every barrel of herrings properly cured; and that the bounty upon busses per tun should be lowered, and these vessels be prohibited from fishing within a limited distance of the coast. This would allow the natives to fish in their creeks with freedom; it would likewise allure merchants to come and purchase the fish when fresh caught, and cure them for themselves.

By this means, he observes, 'the fishermen would be necessarily freed of all the expence that would be required in providing casks and salt, nor would they be obliged to learn the nicer operation of curing them: from which circumstances they would be at liberty to exert themselves to the utmost of their power in their own calling, without taking any concern about other matters, which do not so naturally belong to their business—Thus each party would move in his own sphere with

with pleasure and profit, and mutually contribute to the good of the whole.'

Other means of encouraging this great national fishery are pointed out, among which we are not surprized to find a premium proposed for the discovery of a new and better manner of curing herrings than any yet known; but we were sorry to find Mr A. so far forget himself as to give this a dash of ridicule which might well have been spared, as it must tend to counteract the intention he aimed at. As this is a matter of real moment, every thing that has the smallest appearance of levity ought to have been avoided.

But the greatest improvement which he proposes, is to make the Herring and Greenland whale-fisheries go hand in hand, and mutually assist one another. The whale-fishery, he observes, has been greatly retarded by the large size of the vessels which have been usually employed in it, and the mismanagement that always attends public companies in matters of trade. To prevent this, in some degree, for the future, he proposes, that the bounty should be granted to vessels of a smaller size, and that all restrictions with regard to the number of hands, provisions, tackle, &c. should be entirely abolished *, in lieu of which the vessels

* 'In all the laws hitherto enacted in Britain for granting a bounty on vessels employed in any kinds of fishings, the legislature seems to have been extremely solicitous to prevent any person from claiming the bounty, unless they were provided with every thing that could be thought necessary for carrying on these fisheries in every possible situation of things and hence they have been at great pains to prescribe the number of nets, lines, salt, casks, men provisions, &c. to be on board of every such vessel before it could be entitled to the bounty, and also to regulate the ports from which they are to sail, and many other particulars, which seem quite unnecessary, as they only operate like so many clogs to retard the business they seem evidently intended to encourage, and to enhance the price of the articles that they ought to diminish

'The design of a bounty in all cases of this sort ought to be to encourage inexperienced adventurers to engage in a particular branch of business with which they are unacquainted, but which it is supposed might be carried on without the bounty, with profit, as soon as it came to be fully understood, and the business conducted with oeconomy.

'If that bounty, therefore, is not so high as to be alone sufficient to defray the expence of the equipment, and thus to tempt a man to fit out a vessel merely with a view to obtain the bounty, without attending at all to the business, there seems to be no reason to fear that any person would send a vessel a voyage of this sort, without an apparatus proper for the purpose, as they must otherwise inevitably be losers by the business, and therefore quickly give it over, so that in this case there would be no necessity for prescribing particular rules for their conduct.

'And if an adventurer finds that he cannot be fully indemnified by the bounty, and therefore must exert himself when in the proper station for fishing, he will find, that his profits will be so much diminished, if he wants a proper apparatus, as to be obliged of his own accord either to provide a proper apparatus, or give over the business.

'But if he is at liberty to chuse for himself, he will always make choice of that apparatus that will effect the purpose required at the *smallest possible* expence.—Ingenuity will be exerted to discover new methods of saving money, as every such contrivance will augment his profits; by which means the undertakers will in time be able

vessels should be only obliged to pursue the fishing for a certain limited time (if not sooner loaded) without following any other employment. This, he thinks, would induce private adventurers to fit out small vessels for this fishery in times when trade was dead, rather as a bye jobb than as a capital object: and as the commanders in these cases might probably be part owners, and diligent in business as well as sparing of expences, they would often find a reasonable profit where ships belonging to larger companies would be considerable losers. This with some other obvious regulations which he enumerates, would not fail, he thinks, to enable the British whale fishers to carry on the business as successfully as the Dutch or the New-Englanders.

As these small vessels would be equally proper for the herring fishery as for that in the Greenland seas, and as the number of hands required for both fisheries is nearly equal, it would be easy for these adventurers, on their return from Greenland, to put ashore their loading, with the fishing apparatus, as soon as they returned, and taking on board the tackle, &c. necessary for the herring fishery, proceed immediately to the proper seas in search of that kind of fish. But to prevent all unnecessary waste of time, which he observes must be attended with a very heavy expence to the undertakers in these fisheries, where so many hands are necessarily employed, he proposes that instead of fixing the rendezvous for the herring fishery precisely to the 22d of June and 1st of October, as at present, ships might be entitled to receive the bounty if they began fishing on any day between the two periods above-mentioned; the ships being obliged to continue three months from the time of their entry, or to the end of the fishing season following, if they have not sooner completed their lading.

'This, he says, would have the good effect to allow such vessels as were intended to be employed in the herring-fishery during the proper season, to pursue any other profitable employment at other times without restraint; and not lose any time, after having completed any other voyage, before they proceeded directly to the fishery, if at the proper season. In this manner the profits of the several owners of vessels, adventurers in this trade, would be greatly encreased; and by consequence, they could afford to sell their fish

able to catch the fish at as small an expence as any other nation, and by consequence will afford them as cheap at foreign markets as any others can do. This surely is, or ought to be, the aim of every bounty whatever.

'For these reasons, it appears to me a self-evident truth, that it is altogether superfluous in the legislature to express such anxiety, lest their bounty should be bestowed on undeserving persons; as all the conditions invented to prevent this, only tend to retard the improvement of the fishery, which might be more perfectly effected by moderating the bounty, where it is too high, a small degree.

'The only circumstances that seem to be reasonably eligible are, that the vessels be British built, and that they remain a proper time upon the station: all other particulars might perhaps, with safety, be left to the choice of the persons concerned.'

much

much cheaper in any market than they can do at present; which is the great point that ought ever to be aimed at. The law ought to aim at encouraging every œconomical saving, and should therefore studiously remove every unnecessary bar out of the way of the adventurers.

'If this liberty should be granted, it would be a strong encouragement to every adventurer; but it would be in a particular manner favourable to those employed in the Greenland fishery. For they would be at perfect liberty to remain in the northern seas as long as they found it profitable and safe for themselves to continue there; and as soon as they could unload at home, and take on board their fishing-tackle, could proceed immediately to the herring-fishery without losing a day, (and the loss of time to them who are obliged to have such a number of hands is of great moment). There they could employ themselves till they had completed their loading, or till the time was elapsed which entitled them to the bounty, and then would be at liberty to proceed on any profitable voyage without loss of time.

'To facilitate both these trades, it would be found extremely convenient to establish a sort of *entrepost* or staple at Brassa sound in Shetland, which would be directly in the road of the Greenland ships to the herring-fishery. There they might conveniently unload their whale fins, blubber, &c. where it might be refined by the natives, while the ships were employed in the fishery. This would give spirit and activity to the natives of these northern isles; and would soon make that a great and flourishing place, as it would be here that the Greenland herring fishers could most œconomically take on board their nets and stores for the herring fishery; and here also it would be most convenient for the Greenland ships universally to rendezvous, and to take on board their stores before they proceeded on their voyage. I need not point out the manifold advantages that would result to that part of the country from this arrangement.

'According to this plan, not an hour would be lost from the time that the Greenlandmen proceeded on their voyage to the northern seas, till they had completed their herring fishery for the season. And whenever that fishing was over, these stout vessels would be immediately at liberty to take on board a cargo of herrings, and, without returning home, they might (having put on shore their superfluous hands, who could during winter be employed in mending nets, repairing their fishing tackle, harpoons, &c. to be ready by the time the vessel returned) proceed directly to Portugal, Spain, or the Straits, to dispose of it. From whence they could return with their loading just in time to take in their stores, and proceed again on their Greenland voyage.

'Thus would begin anew their never ceasing round of useful employment, which could not fail to benefit the country in the highest degree, and breed up an amazing number of hardy seamen, who would be ready to carry the British thunder 'round the globe whenever the exigencies of the state might require it, and make our little spot the envy, the astonishment, and the terror of all surrounding nations.'

In this manner does our beneficent Author, forgetting for a time the many obstacles that unavoidably clog the way of every generous undertaking, indulge himself in contemplating the pleasing prospect that this proposal suggests; but quickly recollecting himself he closes the volume with the following pathetic reflections:

'Would to God she (the British nation) could thus acquire power without ambition; and that, contented with her own territories, and with availing herself to the utmost of her own internal advantages, she should neither covet the dominions of another, nor endeavour to cramp their trade by unjust restrictions, or to disturb their quiet by unnecessary exertions of power. Then would she be beloved and revered by all mankind, and promote in the highest degree the common felicity of the whole inhabitants of the globe! But vain are these wishes. Sooner shall the shadow be driven from its substance, than the heart of man, when elated by power, submit to be circumscribed by the feeble dictates of beneficence and humanity. Pride will ever trample the weak in the dust; and ambition aspire at extended dominion. Thus does man pervert the blessings of Heaven, and employ them on all occasions to the hurt of his fellow-creatures. The sympathetic heart turns with aversion from this scene of criminal enjoyments, and unsatisfactory delight, and says to itself, If this is the perfection of that rational nature which exalts man above the other creatures of God, all is indeed vanity and vexation of spirit.'

We have thus, in a cursory manner, given a slight sketch of the principal matters contained in this volume, and are sorry that the nature of our journal will not allow us to be more particular. It is at all times our desire to extend our remarks in proportion to the utility of the works that come before us, but our plan, which we must endeavour, as much as possible, to adhere to, will not permit us, invariably, to follow that rule. Had we strictly observed it, in the present instance, this article would have been extended to a length which must necessarily have excluded many other publications. We must therefore conclude with our thanks to the ingenious Author for the pleasure and information which he has afforded us. In return, we warmly recommend his book to such of our readers as have a desire to contribute to the ease and felicity of their fellow-creatures, being assured that they will find themselves both entertained and instructed by the perusal of it.

The language of this performance, though interspersed with idiomatical expressions, or what we commonly understand by *Scotticisms*, is in general intelligible, in some places flowing, frequently energetic, and sometimes pathetic and tender. The style is, indeed, far from faultless. It is extremely unequal, sometimes prolix and embarrassed, often too highly figurative, and in general careless and inaccurate. Of these defects we

take notice in this place, because we are apprehensive that the Author may have deemed this inattention very pardonable in an epistolary correspondence, and because we are satisfied that with a small degree of care, these blemishes, might have been avoided: We would not, however, recommend that extreme and studied attention to an easy flow of language which begins to be discoverable among the literati of the present age, as we think this produces a smooth monotony of uniformly rounded periods, which is contrary to the rules of judicious composition, and diverts the attention from matters of greater importance. Where the thoughts are bold, the language naturally will and ought to be strong, and in some degree unequal. The mind, when fully intent upon the subject, ought not to sacrifice too much time to all the *minutiæ* of ornament: but there is a correctness of outline, to borrow a figure from the painter, that will be always observable in works of true taste; and it requires much time and assiduity to give an artist such facility in practice as to ensure correctness while he works with rapidity: if he attempts it before his hand has been sufficiently exercised, even where genius is not wanting, instead of the graceful ease of a Raphael, we shall find, at best, the harsher touches of a Julio Romano. Yet these bold touches, though in some degree imperfect, are infinitely superior to the faultless unmeaning labours of inferior artists.

ART. XI. *Reply to Mr. Wales's Remarks.* By George Forster, F.R.S. Naturalist on the late Voyage round the World, by the King's Appointment. 4to. 1 s. 6 d. White. 1778.

IN this Reply to Mr. Wales's pamphlet *, Mr. Forster sets off with insinuating that *envy*—because ' *Dr. Forster's salary exceeded his own*,'—added to, what he calls, ' another *weighty* consideration, of a *yellow* complexion, suggested to him by a *certain nobleman*—have been the principal motives of Mr. Wales's attack on his father and himself: though Mr. Wales chose to avow a very different motive, or a certain personal provocation, as the cause which produced his Remarks. He likewise, in contradiction to Mr. Wales, asserts that ' *every line*' of the *Account of the Voyage round the World*, which Mr. W. in his " *Remarks*," considers as the undoubted production of his father, ' was undoubtedly drawn up by himself, according to his own circumscribed ideas;' and immediately subjoins, though surely somewhat unnecessarily, that ' the manner of writing, and the turn of the expressions, is [are] likewise intirely his own,' excepting certain grammatical and other corrections furnished by a friend.'

* Of which some account was given in our Review for February.

a friend.'—The world, he adds, will soon be in possession of another proof, more decisive than his simple assertion, of the difference between his own and his father's manner of expressing himself, by the publication of those *Observations* which his father has drawn up,—' and which were intended to be printed along with Capt. Cook's narrative, but rejected by the Earl of Sandwich, with a superiority of knowledge, and an equity, of which his Lordship alone can determine the propriety.'

It would afford very little entertainment or edification to our Readers were we to enter into the particulars of this controversy. Justice however seems to require that we should give the Author's answer to those particular charges against him which we happened to extract from Mr. Wales's *Remarks*; in the first of which we must however observe, we ourselves happened to be somewhat interested.

Supposing our Readers to recollect, or to have reperused, our extract of Mr. Forster's relation of the horrid adventure of the *boat-hook*, at the *Friendly Isles*, given in our *Review* for June, 1777, p. 462, and Mr. Wales's very different account of the same transaction, contained in our *Review* for February, 1778, p. 128:—we shall simply, and without any comment, give them Mr. Forster's reply to the charge, in his own words.

Having spoken to a preceding accusation, he adds—' Close to this follows a second instance of my supposed malevolence, if possible *yet more cruel* than the former. Another thief was observed escaping out of the ship, and pursued. Mr. Wales spends three pages to prove that the boat-hook was not darted *at* the man but thrown *over* him, and so hooked him afterwards; and that he was but slightly wounded by accident. The barb of the boat-hook is as blunt, says he, as one's finger; and thence follows that the thief could not be much hurt by it. Mr. Wales might have remembered that one of our seamen was wounded in the cheek at *Irromanga* by a dart, the point of which, according to Capt. Cook's own words, " was as thick as his finger, and yet it entered above two inches." The truth is, that this action was owing to a most unpardonable want of reflection, if it be not more properly called wanton cruelty. One who was in the boat affirmed that the poor man bled very much. Upon the whole, I presume to hope, that whoever considers my book, without prepossession, will see no impropriety in my remark, prefixed to these two transactions: " the harmless disposition of these good people (of *Tonga-Tabu*) could not secure them against those misfortunes, which are too often attendant upon all voyages of discovery."—The natives were doubtless a harmless good-tempered people, but addicted to pilfering. The voyagers indeed could not be blamed if the natives were thieves; but the latter were to be *pitied*, as persons suddenly

suddenly led into temptations greater than they ever felt before; but too severely resented by the strangers.'

The other subject of which we took notice, was the *confinement* of Dr. Forster, twice in the course of the voyage; in consequence of wanton and unprovoked acts of cruelty to the natives, very inconsistent with his repeated professions of humanity [M. R. Feb. 1778. pag. 130.]. From the Author's account of the first of these incidents, all that we can learn is, that in consequence of a conversation between Captain Cook and Dr. Forster, at *Uliatea*, at or before supper, the purport of which however is not here mentioned, and in the course of which, as 'was not unusual, both parties supported their opinion with warmth, till the dispute became very violent'——Captain Cook 'very *rashly* insisted on Dr. Forster's leaving his apartment.——'This was so far from implying a confinement, that my father went to the island of *O-Taha* the next morning at five o'clock, &c.'

The story of the second confinement, says the Author, is not better supported. While Dr. Forster was expressing his indignation at one of the natives of *Tanna*, for having attempted to deceive him, by shewing him a pretended nutmeg-tree;——'Lieutenant Clerke,' says the Author, hearing the natives about us very loud, asked my father, *rashly*, "What disturbance he was raising?" The answer was re-echoed in the same tone, "that he made no disturbance." Whether Mr. Clerke had previously conceived some animosity against my father, or whether his disagreeable duty, on an unsheltered beach in the heat of noon, made that good-humoured man extremely waspish at the time; true it is, he forgot himself so far, as to *command* my father to leave off making a disturbance, which did not exist, nor had ever existed. A free man is not so easily commanded: my father denied the Lieutenant's power over him. "If you disobey my orders, was Mr. Clerke's reply, I shall bid the sentry to SHOOT you." A pistol, which my father drew from his pocket, and levelled at the man who thus defied him, put an end to these extravagant heroics, and finally closed the whole dispute.'

Having done this piece of justice to the Author, we shall make no farther extracts from his pamphlet, in which we must say, we have found very few traces of that animated sentiment and diction which we observed, and commended, in the account of his *Voyage round the World*. Accordingly we think we cannot more properly conclude the present Article than by saying,—in the very words of the Author, at the end of an *advertisement* prefixed to this Reply——'The paths of controversy lead through a desart: they are dry, uninteresting, and uninstructive.'

ART. XII. *A Letter to the Right Reverend the Lord Bishop of Durham, containing some Observations on the Climate of Russia, and the Northern Countries, &c.* From John Glen King, D.D. F.R.S. and A.S. 4to. 2 s. Dodsley. 1778.

THOUGH this publication contains very few observations that will be new to the philosophical reader; yet it may not be improper to extract from it the substance of some of the Author's remarks relating to the cold in Russia; the effects of which he must have had frequent opportunities of observing, during a residence of eleven years in that country.

We learn from it that, at Petersbourg, during the winter months, Fahrenheit's thermometer usually sinks from 8 to 15 or 20 degrees below 0; —— that when it has stood at 25° below 0, boiling water thrown up into the air by an engine, so as to spread, falls down perfectly dry, formed into ice; —— that a pint of water in a bottle was frozen into a solid piece of ice in an hour and a quarter; and some strong ale, in an hour and a half, except about a tea-cup full of the spirituous and concentrated part of the liquor, which continues fluid in the middle of it; —— that by means of their stoves, or ovens, the Russians suffer no hardships from the cold within doors; nay that, 'in the severest weather, a Russian would think it strange to sit in a room where the cold condensed his breath sufficiently to render it visible, as it commonly does in England in frosty weather;'— and that notwithstanding the coldness of their apartments, and the confined air which is breathed in them, 'Petersbourg is reckoned as wholesome a place as any city in Europe.'

Among the many advantages derived from the cold, are the great ease and expedition with which travelling is performed, in sledges shod with iron, like skates; one, in particular, made for the late Empress Elizabeth, contained two complete little rooms, in one of which was a bed. The preservation of provisions is another advantage derived from the extreme cold. In the Capital, the markets contain vast stacks, or piles, consisting of whole hogs, sheep, fish, and other animals, frozen. Good housewives, at the beginning of winter, kill their poultry, 'and keep them in tubs packed up, with a layer of snow between them, as one would put salt to pickle pork or beef, and then take them out for use, as occasion requires: by this means they save the nourishment of the animal several months.'

The principal novelty contained in this letter, is the Author's description of a singular winter-amusement of the Russians, and of which they are exceedingly fond. It consists in sliding, and descending, with astonishing velocity, down a steep hill, the little inequalities of which are filled up and smoothed, by means of fresh snow or ice. —— 'The sensation,' says the Author,

'is

'is indeed very odd; but to myself, for I have often had the curiosity to try it, I cannot say it was agreeable; the motion is so rapid it takes away one's breath: nor can I give an idea of it, except desiring you to *fancy* you were *to fall from the top of a house* without hurting yourself, in which you would probably have *some mixture of fear and surprize.*

We cannot possibly overlook this singular *illustration*, which seems to us to have a near affinity to the *lucus a non lucendo*, as likewise to the *ignotum per ignotius*. We apprehend it to be highly probable that, among the Author's readers, the number of those who have actually partaken of the diversion here described, is at least as great, distant as is the scene of this amusement, as of those who have experienced '*the mixture of fear and surprize*' supposed to attend the *falling from the top of a house.* Among all our *living* acquaintance, at least, we do not recollect one that ever had a fall of this kind, or who consequently could describe the compound sensation here supposed to attend it.

The late empress Elizabeth was so fond of this diversion, that at one of her palaces she had five artificial mounts constructed, the highest of which is full thirty feet perpendicular altitude. The carriage, containing two or four persons, and running on castors and in grooves, descends from the top of this first mount; at the bottom of which it has acquired such rapidity or *momentum*, as is sufficient to enable it to ascend, and go over the top of, the second mount, which is about five or six feet lower than the first. Thus it proceeds, with an alternately accelerated and retarded motion, to the top of the fifth and last mount, from which it descends in a gentle slope, with nearly an uniform velocity, over a piece of water, into a little island. A drawing of these *flying mountains*, as they have been called, is prefixed to this letter.

ART. XIII. *Digests of the general Highway and Turnpike Laws, with the Schedule of Forms, as directed by Act of Parliament, and Remarks.* Also an Appendix on the Construction and Preservation of Roads. By John Scott, Esq. 8vo. 5 s. sewed. Dilly. 1778.

THE perplexed and complicated state of parliamentary law gives the highest sanction of utility to all publications of this nature, provided they are, like this, properly executed. Dr. Burn's Digest of the Poor Laws was received with the respect very justly due to it, and Mr. Scott has followed the same laudable plan, with regard to his Digest of the Road Acts; at the same time he has given additional merit to his book by his very valuable observations, setting forth, in a variety of lights, the possible improvements which the legislature might make, in this capacity of its power.

This

This ingenious Gentleman, well known to the world by his poetical reputation, and not lefs known in his amiable and benevolent character, feems to be a powerful rival (in point of fame) to THE MAN OF ROSS;—a rival, who, notwithftanding, like the hero of Virgil, will open his arms for his friends, and fhoot his arrow into the air.

In fuch an age as this, too much cannot be faid in favour of a worthy and public-fpirited man; for the poet's obfervation is certainly applicable to the times———

———' An age,
' When diffipation reigns, and prudence fleeps.'

Dr. Burn has obferved, and he has well and wifely obferved, that it would be a proper object of parliamentary attention, to appoint fome perfon, with the mere ability of a clear head, to bring the perplexity of the ftatutes into a regular and lucid form. —So many have been fuperfeded, fo many altered, fo many half-altered, fo many new ones have taken place, while the old ones have been fuffered to remain unrepealed, that the magiftrate, who is to put them in execution, muft, frequently, ' difquiet himfelf in vain' to come at the proper line of his duty.—In the matter of woodftealing, for inftance, a juftice of the peace may convict on the feveral acts of Charles the Second, George the Second, and George the Third, &c. This certainly throws too much power into his hands, and the legiflature ought to have confolidated the feveral acts, or at once to have fuperfeded all before the laft, by a claufe of repeal.—But thefe matters we fubmit to the fuperior wifdom of parliament.

The Appendix contains very fenfible obfervations on the conftruction and prefervation of roads; but nothing more diftinguifhes this work than the humane and benevolent fpirit that breathes through all the worthy Author's obfervations.

*** *For the firft edition of this* Digeft, *fee Review, vol.* xlix. *p.* 498.

XIV. FOREIGN LITERATURE.
(By our CORRESPONDENTS.)
HOLLAND.
ART. I.

LETTRES Phyfiques et Morales, fur les Montagnes, et fur l'Hiftoire de la Terre, et de l'Homme, &c. i. e. *Letters, Philofophical and Moral, concerning Mountains, the Hiftory of the Earth, and* (its inhabitant) *Man.* Addreffed to the Queen of Great Britain by J. A DE LUC, a Citizen of Geneva, Reader to her Majefty, F. R. S. and Correfpondent of the Royal Academies of Paris and Montpellier. 8vo. Hague. 1778.

Readers of different taftes will find entertainment and inftruc-

tion

sion in these interesting Letters; the Author of which has already acquired a well established reputation in the learned world. We see here an ingenious philosopher, whose profound researches have not diminished his lively impressions of the happiness that is enjoyed in the humble cottage of the untutored peasant, presenting to MAJESTY the rural scenes of primitive equality, domestic love, and serene obscurity, as the true residence of felicity and contentment.—An aukward compliment this—will perhaps some courtly critic say!—No, Sir, no such thing—the good man well knew *to whom* he was writing, and he has fallen upon an effectual method of making his court, without either departing from the simplicity of his character, or suppressing, even for a moment, the genuine feelings of the heart.

We have never met with such a passionate lover of mountains as Mr. DE LUC, and certainly he had grand and tremendous objects for the indulgence of this passion in the icy summits of *Lutterbrun* and *Grindelswald*: accordingly he seems to have enjoyed them with transport during his travels through a part of Switzerland, which gave occasion to the present performance.

The work contains several fragments of a treatise of *cosmology*, (confined to the description of our terrestrial globe) which Mr. DE LUC intended to publish, but which he despairs of being able to complete, on account of the difficulty of collecting the materials that he judged necessary to the execution of his plan. What therefore he had proposed to digest into a regular system, he has here (and in one or two more volumes yet unpublished) inserted occasionally in a series of letters, without observing that strict order and method that would be improper in an epistolary correspondence, in which entertainment and instruction must be mingled, incidents and digressions admitted, and the traveller must describe the aspects of nature, as they are exhibited to his view, and catch the *manners living as they rise*.

The *history of the earth* is the subject of these Letters, and also the *history of man*, which is inseparably connected with it. They contain the fundamental principles on which a solid system of cosmology can only be built, both those that are well known, as appertaining to natural philosophy in general, and those which result from particular phenomena. The main design of our ingenious Author in these Letters is, to communicate to the Public the observations he has made; to point out the paths and methods of inquiry which he has followed, and the lights they have afforded in explaining the actual state of our globe; and also to examine, by the cosmological principles here laid down, the respective merit of the systems which have been formed for that purpose. The execution of this design is

more especially reserved for the succeeding volumes; and we propose to give a fuller account of this publication in a future Review.

FRANCE.

II. *Entretiens sur l'Etat de la Musique Grecque, vers le milieu du IV. Siecle avant l'Ere Vulgaire:* i. e. *Concerning the State of Grecian Music about the Middle of the Fourth Century before the Christian Æra.* Paris. 8vo. 1778. In this ingenious and elegant work, which though small in volume, contains, nevertheless, a great deal of erudition, the Author introduces a stranger, who had been at Athens in the 105th olympiad, giving an account of two conversations concerning music, which he had held with Philotimus, the disciple of Plato. The first of these conversations turns upon the theory of music and the technical part of that art, relative to sounds, intervals, concords, genuses, modes, and rythmus: – the second relates to the moral tendency of music, its influence upon the manners, passions, and character of a people, and more especially its marvellous effects on the sensibility of the Greeks.

III. *Nouveaux Voyages dans l'Amerique Septentrionale, &c.* i. e. *New Travels into North America, containing a Collection of Letters, written on the Spot, to the Chevalier Douin, the Author's Friend,* by M. BOSSU, Knight of the Order of St. Lewis. 8vo. Paris. 1777. If there were as little confidence to be placed in the veracity of this French Author as in that of certain French ministers, the Travels now before us would naturally be considered as a collection of stories. There are, indeed, here some narrations, which require, in order to be believed, a degree of evidence superior to the authority of M. BOSSU; that of a Princess of Wolffembuttle, who was married to the unworthy son of the Czar Peter the Great, is singular and interesting in the highest degree, and deserves to be authenticated. That worthy Princess (according to our Author's recital) had endeavoured in vain, by her mild and graceful manners, and her amiable virtues, to soften the savage ferocity of her brutal husband; at three different times he attempted to poison her, but she escaped by the use of proper remedies. At length, one day the conjugal monster meeting her in one of his inhuman fits, when she was in the eighth month of her pregnancy, gave her repeated kicks in the belly, left her for dead, and having feasted his eyes with the horrid spectacle, retired satisfied to one of his country-seats. Some of the friends of the unhappy Princess, and particularly the Countess of Konigsmarck, formed a plan for her deliverance. With this view they reported her death, received orders from her husband to bury her without ceremony or noise, and putting in a coffin a log of wood, for which all Europe went into mourning, they conveyed secretly the unfortunate

tunate Princess out of the country. She arrived at Paris, went from thence to Louisiana, with a colony of Germans, and after various adventures and sufferings in America, came back to Paris, set out from thence with a French nobleman (whom she had married at New Orleans) for the isle of Bourbon, and after his death returned to Europe, where she lived a retired life, supported by a pension from the court of Brunswick. Some say the place of her residence was Montmartre, others, Brussels.

The other materials that form this work are abundant, and have also the merit of variety. They are contained in nine letters, written between the 25th of July, 1770, and the 25th of August 1771. We find in them an account of the events that accompanied the cession made by France to Spain of Louisiana, in 1762, a short description of the government of Mexico, and a great number of plans for the improvement of the police and well-being of the colonists in these countries.

IV. *Histoire Politique des grandes Querelles entre l'Empereur Charles V. et le Roi François I.* i. e. *A Political History of the Animosities and Quarrels that subsisted between the Emperor Charles V. and Francis I.* 8vo. 2 Vols. Paris. 1778. This work comprehends a period of time, and an assemblage of objects, which have been already treated by masterly hands. It may, however, be affirmed that the subject is not yet exhausted, with respect, at least, to the character, reign, conduct, intentions, and policy of the first of these two crowned heads. The anonymous Author of the performance before us, has, indeed, drawn his materials from the best *printed* sources that are extant; but this is not sufficient to raise him above his predecessors. He has placed at the head of his book an *introduction*, relative to the state of the *military*, and the art of war, in the times of which he writes.

V. *Recueil Historique et Chronologique des Faits memorables, pour servir à l'Histoire generale de la Marine et à celle des Decouvertes, &c.* i. e. *An Historical and Chronological Collection of memorable Facts, which exhibit an universal History of Navigation, and of maritime Expeditions and Discoveries.* 8vo. 2 Vols. Paris. 1778. This work is instructive and entertaining. It takes in a vast compass, and comprehends a great variety of objects. The maritime expeditions of the Egyptians, Phenicians, Sidonians, Persians, Portuguese, Danes, Venetians, Genoese, English, French, and Spaniards, furnish our Author with a rich variety of interesting relations, and give him an occasion of investigating the origin, enlarging upon the political views and interests, and pointing out the causes of the great revolutions of the maritime states, ancient and modern. He has also indicated the principal discoveries of travellers and adventurers in both hemispheres, the degrees of longitude and latitude thro'

which they directed their courses, the dreadful tempests which assailed them in distant seas, and the various remarkable phenomena which they observed during their voyages. In a word, this book affords pleasant reading; but it might have been made more useful to seamen; for it is chargeable with many omissions relative to the art of navigation, which can scarcely be excused in a work of this kind: we find not here a single word about the mariner's compass, the attempts to determine the longitudes at sea, the methods that have been employed to prevent or cure the diseases incident to seamen, and other matters of similar importance.

VI. *Histoire generale de Hongrie, depuis la premiere Invasion des Huns jusqu' à nos Jours, &c.* i. e. *A general History of Hungary, from the first Invasion of the Huns to the present Times.* 12mo. 2 Vols. By M. DE SACY, Royal Censor, Member of several Academies. Paris. 1778. The first thing we meet with in this work is a *preliminary discourse*, in which the Author draws, with no mean pencil, the character of the Hungarians, enumerates their virtues, their defects, and their prejudices, and points out, not only what has been done, but also what yet remains to be done, to render their state still more happy and flourishing. This is succeeded by an *introduction*, in which the Author gives an historical summary of the events that happened in the period which begins with the invasion of the Huns, and ends with the settlement of Stephen I. on the throne; and here we see, as in a moving picture, different tribes of barbarians succeeding and destroying each other, sometimes confounded, sometimes dispersed: and the Author points out those among them from whom the Hungarians derive their origin. The *History* begins with the reign of Stephen I. and ends with the peace of Aix-la-Chapelle in 1748. There is, undoubtedly, a great variety of objects presented to the reader during that space of time: he will see here the destruction of idolatry (*Pagan* we mean); the changes that have been brought about in laws, religion, and manners; the tumults of elective government; the contests and cabals of rival competitors; the ravages of the Tartars; the conquests of the Hungarians; their victories and their defeats; their situation with respect to the Turks, who were alternately their protectors and enemies; their insurrections and conspiracies against the house of Austria; their final subjection to that house; and the masculine spirit and national vigour the inhabitants of both sexes discovered in all the revolutions that have happened in their country.

VII. *Essais Botaniques, Chymiques, et Pharmaceutiques sur quelques Plantes indigenes, substituées avec Succes à des Vegetaux Exotiques, &c.* i. e. *Botanical, Chymical, and Pharmaceutical Essays concerning certain* indigenous *Plants substituted with Success in*

Medical

Medical Practice, in the Place of exotic *ones, with Medical Observations*, by Messrs. COSTE and WILLEMET (whose literary Titles and academical Honours are too numerous to be inserted here.) Printed at *Nancy* and *Bouillon* in 1778. This is a most curious work; deserving, in a particular manner, the attention of the medical faculty, in every country.

ITALY.

VIII. *Introductione alla Chimica:* i. e. *An Introduction to Chymistry.* 4to. Pistoria. 1777. Accuracy and precision, method and perspicuity are united in this work, in which the reader will find the nature and properties of terrestrial fossils, minerals, acid, alkaline, and neutral salts, exposed in a very satisfactory manner—the composition, decomposition, and analysis of different substances elucidated—and the various processes of distillation, sublimation, precipitation, chrystallization, calcination, revivification, rectification, &c. unfolded with the greatest simplicity and clearness. The table of *chemical affinities* is remarkable for its exactness, and is more complete than that of Geoffroy.

IX. *La Vita de Diogene Cynico, &c.* i. e. *The Life of Diogenes, the Cynic*, by the Marquis F. A. GRIMALDI. 8vo. Naples. 1778. This is a very ingenious though paradoxical defence of the doctrine, morals, *manners*, and conduct of a dirty, disgusting fellow, who has retained the name of a *philosopher*; and why should he not retain it, since it is given to many, even in our days, that do not deserve it much better than Diogenes? We hope the Marquis does not resemble his hero.

X. *Corporis Historiæ Byzantinæ Nova Appendix, &c.* i. e. *A New Appendix to the Body of Byzantine History, comprehending the Works of George Pisid, Theodosius the Deacon, and Corippus the African Grammarian.* Folio. Rome. 1777. This work, which was begun and finished by the Abbot JOSEPH-MARIA QUERCI, has been published by *Mons. Foggini*, since the death of the Compiler. The notes, both of the Author and Editor, are full of erudition, although they do not always come up to the standard of perfection.

SPAIN.

It is rare to see this country making a figure in a literary journal. The following works, however, shew that the spirit of erudition, and the desire of promoting the useful arts, are not entirely extinguished in Spain:

XI. *Memorias Instructivas, &c.* i. e. *Useful, curious, and instructive Memoirs, relative to Agriculture, Commerce, Industry, Oeconomy, Chemistry, Botany, and Natural History, drawn from the Works of eminent Authors of all Nations, and more especially from the learned Academies in England, France, Germany, Sweden, &c.* Volumes I.—VI. 8vo. Madrid. 1778.

XII. *Hij-*

XII. *Historia Literaria de España, &c.* i. e. *A Literary History of Spain, or an Account of the Origin, Progress, Decline, and Restoration of Spanish Literature, under the Domination of the Phenicians, Carthaginians, Romans, Goths, Arabians, and also under the Government of the Catholic Kings of that Country. To which are added, the Lives of the learned Men that Spain has produced, Extracts and a critical Review of their Writings, &c.* By the Rev. Fathers RAPHAEL and PETER RODERIGO MOHEDANO. The five first Volumes. Madrid. 1778.

G E R M A N Y.

XIII. *C. G. A. Oldendorp Geschicht der Mission, &c.* i. e. *A History of the Mission of the Evangelical* (i.e. Lutheran) *Brethren, to the Caribbee Islands of St. Thomas, St. Cruza, and St. John.* By Mr. OLDENDORP. Published by Mr. *J. Boissart.* 8vo. 2 Vols. Berlin. 1777. The Author of this interesting work was sent to the West Indies in the year 1767, and, beside the principal end of his mission, made there several important observations relative to the natural history of the islands mentioned in this title, and delineated, himself, the animals and plants which are peculiar to that region, or unknown in ours. From these materials, and a judicious review of the papers of our traveller, Mr. Boissart has published the work before us. It is divided into two parts. The first contains the observations of Mr. OLDÉNDORP on the Caribbees, their characters, traffic, natural productions, climate, with some curious remarks on the crimes, punishments, death, funerals, and religion of the negroes, and the odious traffic that is made of these unhappy and injured creatures. The second part contains the history of the mission, which displays the zeal and humanity of the *evangelical brethren*, and the success of their well-meant and well-directed labours. It appears from this account that, in the year 1768, they baptized in these islands 1561 young negroes, 1985 adults, and 1014 children. The whole business of this mission was confided to 79 persons, brethren or sisters of the Evangelical Society.

XIV. *Lexicon et Commentarius Sermonis Hebraici et Chaldaici post J. Cocceium et J. H. Maium, longe quam antehac correctius et emendatius Edidit* JO. CH. FRIED. SCHULZ. 8vo. 2 Tom. Leipsig. 1777. The merit of this new edition of the Hebrew and Chaldaic Dictionary, published by Cocceius, is undoubted, and answerable to the pains and erudition which Mr. SCHULZ has employed on this useful work. He has suppressed all the Dutch and German words, deeming them superfluous, as the Oriental languages are rarely studied by any who have not acquired a previous knowledge of the Latin tongue. It is proper to observe that Mr. SCHULZ, in determining the signification of each Hebrew word, consults previously the meaning of the

 equivalent

equivalent term in Arabic and the other Oriental languages; he has alſo reſtored to their true place, to their native ſoil, ſeveral ſcattered roots, together with their derivatives, and if he as rectified ſeveral defective paſſages and readings in the Hebrew text, it is not without alledging the reaſons that engaged im to take this liberty. The two volumes contain 1690 pages, and it muſt be acknowledged that the typographical part of the work, whether we conſider its correctneſs or beauty, does honour to the publiſher.

XV. *Einleitung in die Bucherkunde, &c.* i. e. *An Introduction to the Knowledge of Books.* By M. DENIS, Librarian to the Empreſs Queen. Part I. Containing *Bibliography.* 4to. Vienna. 1777 This is in reality a work replete with erudition, and will be read with pleaſure and profit, not only by the beginner but by the adept in literature—provided they underſtand German. The Author divides his *Bibliography* into three periods: the firſt relates to the book buſineſs, or the ſtate of book writing, previous to Chriſtianity:—the ſecond comprehends the ſtate of Bibliography from the introduction of Chriſtianity to the reſtoration of letters, or the invention of printing;—and the third extends from this latter period to the preſent times. Each of theſe periods contain an hiſtorical and mechanical account of book making. The hiſtorical account of the firſt period exhibits the origin, progreſs, and decline of the art of writing and preſerving books in different nations; and the other part of this ſame period contains a deſcription of the alphabets, paper, and inſtruments employed in writing, and of the form of books in theſe early times. In the ſecond period we find the hiſtory of printing; and, in the third, an account of the moſt celebrated libraries of that time.

XVI. CAII PLINII SECUNDI *Hiſtoria Naturalis, cum Interpretatione et Notis integris* J. Hardouini, *itemque cum Commentariis et Annotationibus* Hermolai Barbari, Pintiani, Rhenani, Gelenii, Dalechampii, Scaligeri, Salmaſii, If. Voſſii, J. F. Gronovii, et *Aliorum.* Vol. I. We have here the firſt volume of a new edition of Pliny's Natural Hiſtory, publiſhed at Leipſic by the learned FRANZIUS, and augmented by him with various readings. This new Editor has followed the text of Harduin, as it ſtands in the edition of Paris of the year 1723, and not in that of Baſil, which is in no repute. This firſt volume, which is to be followed by five more, contains the three firſt books of Pliny; to which is prefixed a life of that author, the prefaces of Gronovius and Hardouin, the teſtimonies of celebrated writers in his favour, and an enumeration of the manuſcripts and editions that were uſed by Hardouin. The various readings are collected with care, and the notes are elegant and judicious. The laſt volume will contain corrections and remarks, and in this

this part of the work the Editor has made ample use of the *Disquisitiones Pliniana* of Count Rezzonico, a Venetian nobleman, who published, not long ago, an excellent Italian translation of Pliny. The whole will be concluded by three tables. The first will contain the names which Pliny has given to the different productions of nature, and, in a parallel column, the names that are appropriated to the same productions in the system of Linnæus: and the second and third will exhibit a list of the ancient authors which have been illustrated in the notes, or quoted by Pliny.

MONTHLY CATALOGUE,
For MAY, 1778.

Mathematics and Philosophy.

Art. 15. *Mathematical Principles of Natural Philosophy.* By Sir Isaac Newton, Knight. Translated into English, and illustrated with a Commentary. By Robert Thorp, A. M. Vol. I. 4to. 1l. 1s. Cadell. 1777.

THIS first volume of Mr. Thorp's translation of the *Principia* comprehends the first book of that immortal work. The commentary with which he has enriched this version, part of which is extracted from the works of Maclaurin, Saunderson, Keil, and some other writers, is added with a view to supply those demonstrations which the Author had omitted, on the supposition that they were previously known;—'to point out the extent and limits of problems; and to shew their practical use and application to the system of the world.'

That the Reader may receive benefit from this commentary, the Editor requires only that he should be perfectly well acquainted with the geometry of Euclid, the elementary parts of algebra, and a few of the primary properties of the conic sections. With a view to elucidate the use and tendency of the most abstract propositions, several corollaries and philosophical *scholia* are added: and as the *synthetic* form of demonstration is best suited to those for whose use the commentary is intended, Mr. Thorp has, in his notes, adopted the geometrical style of the Author. He has, however, occasionally made use of the Author's method of fluxions, which he has employed in a few *analytical* demonstrations of some of the principal propositions.

Art. 16. *The Elementary Parts of Dr. Smith's Complete System of Optics,* selected and arranged for the Use of Students at the Universities. To which are added, in the Form of Notes, some Explanatory Propositions from other Authors. 4to. 10s. 6d. sewed. Nourse, &c. 1778.

The scarcity of *Dr. Smith's Complete System of Optics* having been long a subject of complaint, particularly at the universities; and there being no appearance of a speedy republication of the whole of that excellent treatise: the present Editor, who dates his preface from St. John's College, Cambridge, was induced to abridge and digest the elementary parts of that work into a regular system; and to

to arrange them in such order as should best correspond with the plan of lectures given by the tutors in that university; not without a view, at the same time, of adapting his performance to the use of others who may wish to be instructed in the first principles of optics. The Editor appears to have executed this task with judgment; and his demonstrations are sufficiently perspicuous to be understood by those who are acquainted with the mere rudiments of geometry.

Art. 17. *Description of an Engine for dividing Mathematical Instruments.* By Mr. John Ramsden, Mathematical Instrument-Maker. Published by Order of the Commissioners of Longitude. 4to. 5 s. Nourse. 1777.

The Commissioners of Longitude having, on certain conditions, paid Mr. Ramsden the sum of 615 l. as a reward for the improvements made by him in the art of dividing mathematical instruments, by means of a particular engine, and for assigning over to them the right and property of the said engine, for the use of the Public: Mr. Ramsden has, in this pamphlet, given a full description of the machine, and of the manner of using it; together with a description of another engine, by which the endless screw, which is a principal part of the dividing engine, is made. These descriptions are illustrated by four plates, in which the different parts of the apparatus are delineated on a very large scale.

Art. 18. *A Discourse on the Invention and Improvements of the Reflecting Telescope, delivered before the Royal Society, Nov.* 30, 1777. By Sir John Pringle, Baronet, President. 4to. 1 s. 6 d. 1778.

Sir Godfrey Copley's prize medal having been adjudged to Mr. Mudge for his excellent paper containing directions for making the best composition for the metals of reflecting telescopes, and for grinding and polishing the great *speculum*, and giving it the true parabolic form; the President gives a concise history of the invention of that noble instrument; and fails not to bestow on Mr. Mudge those praises to which he seems so justly intitled, for the improvements he has made in the different processes that relate to it, and for his disinterested and liberal communication of them to the Public.

Art. 19. *A Treatise concerning Porisms.* By Robert Simson, M. D. In which the *Author* hopes that the *Doctrine* of *Porisms* is sufficiently explained, and, for the future, will be safe from Oblivion. Translated from the Latin by John Lawson, B. D. 4to. 2 s. 6 d. Printed at Canterbury, and sold in London by Nourse. 1777.

The porisms of Euclid, contained in three books, were a curious collection of many things which related to the analysis of the more difficult and general problems, and were distinguished, according to Pappus's account of their nature, from theorems in which something was proposed to be demonstrated, and from problems in which something was proposed to be constructed, as in these something was proposed to be investigated. Nothing remains in the works of the ancient geometers concerning this subject besides what Pappus has preserved in his mathematical collections. The celebrated D. Gregory, in the last page of his preface to Euclid's works, expresses his opinion, "that it would not be difficult in some measure to restore the porisms, when the Greek text of Pappus should see the light;" but

but Dr. Halley, after having published this Greek text in as correct a state as possible, despairs of applying the information it contains to any important and useful purpose. Pappus's general proposition is very imperfectly and obscurely stated; the first porism of the first book is the only one which he has preserved entire; and on this account mathematicians were discouraged from pursuing an inquiry into a subject, of which there were only some few confused traces remaining. However Dr. R. Simson undertook the difficult and laborious investigation, and succeeded beyond his own expectations. The first specimen of his labour in this way was published in the Phil. Trans. for 1723, No. 377. See Abridg. vol. vi. part 1, p. 76, &c. He afterwards pursued the inquiry, and in a posthumous work which, among other pieces, was printed at the private expence of the Earl Stanhope, premised some easy porisms to the explication given of them by Pappus, and subjoined such of Euclid's porisms as he could distinguish to be his; to which he added several other propositions of a similar nature. The publication before us is a translation of part of this work, which Mr. Lawson has undertaken with a view of making it more generally known: and he proposes to compleat his design in three other numbers of the same kind, if he meets with sufficient encouragement merely to defray the necessary expence attending the publication.

GEOGRAPHY.

Art. 20. *Geographical Exercises*, calculated to facilitate the Study of Geography, and by an expeditious Method to imprint a Knowledge of the Science on the Minds of Youth. With a concise Introduction, explaining the Principles of Geography. By William Faden. Folio. 15 s. Printed for the Proprietor, Successor to the late Mr. Jeffries, near Charing-Cross.

These Exercises consist of nine maps, judiciously selected and neatly engraved; and of as many corresponding sheets, with the scales of longitude and latitude, together with the meridians and latitudes upon them; which are to be filled up by the scholar with the coasts, boundaries, rivers, provinces, &c. of the opposite map. The utility of exercising young persons in drawing maps is sufficiently evident: and this performance may contribute much to facilitate the acquisition of a science which it is shameful to be ignorant of.

POLITICAL.

Art. 21. *Two Letters from Mr. Burke to Gentlemen in the City of* Bristol on the Bills now depending in Parliament, relative to the Trade of Ireland. 8vo. 1s. Dodsley. 1778.

Mr. Burke having concurred with administration, in favour of the bills above alluded to, on general [perhaps too general] principles of fair, open, *national* commerce, (considering the Irish as a part of ourselves) and regardless of the particular objections * made to those bills by the merchants of Bristol, Liverpool, Glasgow, &c.—Murmurs were, consequently excited amongst his constituents, of the first mentioned

* What those objections are, does not particularly appear in these Letters; but they may be seen in every news-paper; and they seem to have weight sufficient to merit Mr. B.'s utmost attention.

city,

city, who complained that *they could not have him for their advocate.* On this occasion, Mr. B. deemed it necessary, not only to assert the independency of his opinion, and to evince the rectitude of the vote he had given, but to endeavour, also, to convince the gentlemen of Bristol, that the natural tendency of the Bills in question, would be for *their* † benefit, on the whole, as well as that of Ireland: Since Bristol, from its peculiarly advantageous situation for commerce with Ireland, must ever find its best account in the prosperity of that Island,—in proportion as it is better to trade with a rich and flourishing country than with a poor one.—Mr. B. has thrown out a variety of remarks drawn from more general considerations; especially from the present critical situation of government, &c. for which we refer to the letters, at length.

Art. 22. *A Letter to the Worshipful the Dean of Guild, and the* Merchants and Manufacturers of the City of Glasgow, upon their Opposition to the Irish Bills. 8vo. 6d. Fielding and Walker.

A sharp invective against the "Men of Glasgow," for their opposition to the Irish Bills. The writer takes the liberty to remind them of,—what he supposes them to have forgotten,—the former poverty of Scotland, till that country experienced the benefit of those laudable principles of free, unrestrained trade, to which the merchants, &c. of Glasgow now seem to have so many objections, when it is proposed that *other parts* of his majesty's dominions should, in their turn, receive the like advantages.—There is more of satire than of argument in this little piece; the author of which has contrived to introduce the following story, of a proclamation made, in *former times*, by the Town-Cryer of *Innerkeithing*, viz.

"Awe ye gude fowk o' the toun of Innerkeithen; this is to let ye wat that there is cum to this toun the day, a beast called a lamb: the laird o' the manor is to ha' the first quarter, the provost is to ha' the second quarter, and the minister is to ha' the third quarter: the heed and the harigals gaes to the baillie. I Johnny Bell is to ha' twa sma' puddings for cawing; but if nae body spiers for the lave o' the beast, it will no' be kill'd the day."

The author says he was furnished with the foregoing notable oration, 'by respectable authority;'—but he modestly adds, 'I vouch not for its truth.'—How many good jests are spoilt by that ugly word *fact!*

Art. 23. *A Letter to the Hon. Mr. Ch——s F—x*, upon his proceeding in P———t, on that memorable Day, Feb. 17, 1778. 8vo. 1s. Fielding and Walker.

Arraigns the conduct, and questions the abilities of Mr. Fox; grounding his impeachment principally on what the Letter Writer terms the '*miserable*' speech of this celebrated young orator, 'in reply to the minister, when the latter publicly made that full and memorable *recantation* of his political errors, in the unhallowed chapel of St. Stephen.'—Good heaven! says he, what materials were *there here* [you see, reader, it is but an *here and there*' kind of style in

† 'It is for *you*, and for *your* interest, as a dear, cherished, and respected part of a valuable whole, that I have taken my share in this question.'

which

which this gentleman writes] for one of the most masterly *Philippies* that ever touched or acted upon the heads and hearts, of men! And the ground, throughout so strong and obvious, it seems to have needed but small ability or art to seize it. *Real patriotic* feelings *could not* possibly have resisted taking it. Your private line of interested pursuit, one cannot but think, of course, would dictate it: and your personal animosity to the man could leave no room to doubt, how much you wished him down: and yet you let this great occasion slip. To what can we ascribe this?—How possibly account for the strange *congratulating* strain, for *acquiescing language* and *promised support* in the very moment of all others that called for your most powerful invigorated exertions, that *demanded* the most animated, *violent*, *redoubled* efforts of opposition. Instead of this, it is remarked, Mr. F. actually, himself, most unaccountably *aided* the very minister, whose removal had been the single object of his (Mr. F.'s) political life, and concurred in suffering OPPOSITION to be the dupe of ministerial *jockeyship*, to a degree beyond all power of belief.—The author concludes, 'your letting go bye so palpable an opening, [to push the minister from his station] can only be imputed to the want of necessary, quick, political, discernment, to your incapacity, your *unfitness* for that character and part which your puny, ill-supported ambition led you vainly to *assume*.'—

On this point, and on the politics of the times, particularly the American revolt, the author enlarges, through forty pages, in which we meet with some notable observations, expressed in a manner singularly uncouth and unpleasing. In principle, he is anti-ministerial, but not violent. He condemns the conduct of administration, as unhappily founded on one or both of the following capital deficiencies—the want of *information*, with respect to the state of America, or, what is still worse, an *ignorance of human nature*: which he endeavours to evince by arguments drawn from notorious facts.—With respect, however, to the gentleman to whom these observations are immediately addressed, he takes leave of him in the following terms:

'Abilities, Sir, undoubtedly you possess—but I cannot say that you have *convinced me* you have to *that degree*, or to that *general extent*, which your friends would seem to give you credit for. Appearing *earlier* than most characters, and the education you had received having been directed principally to the line of parliament, and under the immediate controul of *one* who felt not only a warm interest in directing it, but who was fully competent to the task of giving it, being himself both an able politician, and a successful speaker in parliament—men were well and favourably disposed to receive you upon the *mere credit* of your *master*, and you came forth with uncommon expectations and eclat—with every advantage too, for many of the old respectable speakers were gone off—the remainder few retiring fast—and the dissipated manners and idle turn of the times furnished no supply to these;—and thus standing in a manner *alone* and *single*—you appeared with unusual lustre—was regarded as a prodigy of parts. Your style of speaking marked evidently the school in which you studied—and proved the wonderous pains and care with which you had been taught. But circumstances, partly of your own producing, partly in the course of nature, soon left you to yourself; and

and I do not think you are improved from being so. I do not mean that practice and further experience may not have rendered you more ready, more perfect in the *same* style of speaking—assuredly they would,—certainly have done so. But I mean, that it is a *partial* style of speaking—it wants enlargement—and without which, you cannot be rated either as an able or a good *political* speaker. I have often compared you in *speaking*, to Mr. Wilkes in *acting*—who, if you examine his *public* line throughout, has never done any thing *from himself*; but in every instance has derived all his consequence throve entirely by a happy power which he possesses of catching at the *weak erroneous* parts of conduct in those with whom he is in contest—and by a masterly exposure and turn of these—not by any self superiority or excellence—has constantly worked out his own private advantage, has established his political importance In like manner speaking in P———t, — your power and weight of parts consist not in the mass of information and force of argument thrown by you upon the question, or into the debate—but in an art you have of twisting to your purpose, and shewing the weak side of argument in those who have spoken before you, giving no proof on your own part either of uncommon reach of thought, or superior intelligence of mind. In a word, you seem generally to have gathered your knowledge of the subject in discussion, from those who have previously delivered their sentiments, and almost always appear to speak *upon* the debate rather than *to* it.

With such a House of Commons as the present, this may succeed; —was it composed of such characters, as this country in former days saw sitting there—you could not fail of very soon *feeling* the *insufficiency* of this. What I have just remarked, is peculiarly observable in that reply you made to the minister, which has given rise to this Letter I have the honour to address to you. And unless you correct it—unless you practice—give your abilities a wider range—which can only be done by the directions laid down in the motto I have taken from Lord Bolingbroke—you shortly will be outstript and quite lost in the political race:—for there is a character that started it is true, at great distance from you, but is now coming fast up, gains considerably upon you. He has to force him forward all those advantages which you have played away—and besides *ample possessions* and *good name*, has to proof, excellent judgment—and though perhaps not the greatest brilliancy, yet a solidity of parts, which while they reflect lustre upon himself, give his country every promising hope.—As your glare of flashy ones wears off—he with that conscious dignity true merit gives, will rise rapid in opinion—will gain the nation's confidence, and win himself the *general* esteem. You must have anticipated me here, and already have repeated Mr. *Grenville's* name.'

The passage alluded to from Bolingbroke, in the preceding extract, is this: "They who affect to head an opposition, or to make any considerable figure in it, must be equal at least to those whom they oppose; I do not say in parts only, but in application and industry, and the fruits of both, information, knowledge, and a certain constant preparedness for all the events that may arise. Every admini-

stration is a system of conduct: Opposition, therefore, should be a system of conduct likewise; an opposite, but not a dependant system.'

BOLINGB. on the Spirit of Patriotism.

Art. 24. *A Letter to his Grace the Duke of Buccleugh on National* Defence; with some Remarks on Dr. Smith's Chapter on that Subject in his Book entitled, An Enquiry into the Nature and Causes of the Wealth of Nations. 8vo. 1 s. 6 d. Murray. 1778.

The general object of this letter is to display the utility of a national militia: Its more immediate design appears to be, to recommend the establishment of a militia in Scotland. On these topics the writer makes many sensible observations; and, in the course of his remarks endeavours, but we think without success, to discover some inconsistencies in Dr. Smith's reasonings on this subject.

Art. 25. *An Appeal to the People of England, on the present* Situation of National Affairs, and to the County of Norfolk, on some late Transactions and Reports. 8vo. 6 d. Bew. 1778.

A warm expostulation with those who acted in opposition to the measures lately proposed at Norwich, for the support of Government, particularly by a subscription for recruiting the army. The author writes with zeal, but not without knowledge. He gives a fair view of our present critical situation with respect to the American quarrel,—allowing a little for some degree of resentment against the provincials, whom he supposes to have long enterained ideas of independency; and he ardently exhorts us to lay aside all party disputes, and like good citizens, to UNITE in the defence of the honour and welfare of Old England.

NOVELS and MEMOIRS.

Art. 26. *Memoirs of the Countess D'Anois; written by herself,* before her Retirement. 12mo. 2 Vols. 6 s. Noble.

When books that have long been forgotten are revived, it is to be supposed, either that they have extraordinary merit, or are peculiarly seasonable. Neither of these reasons can however be assigned, for the revival of these memoirs. The great variety of similar publications, which late years have produced, renders this republication unnecessary; and the tale has nothing either in its circumstances, or in the manner in which it is related, sufficiently interesting to merit a second perusal.

Art. 27. *The History of Eliza Warwick.* 12mo. 2 Vols. 6 s. Bew. 1777.

This is an entertaining tale, related in easy and agreeable, and where the occasion requires, in pathetic language: it is calculated to touch the springs of tender sympathy; and, notwithstanding its distressing catastrophe, is better adapted to produce a good moral effect, than many of those *agreeable* stories in which virtue is made at last triumphant. We bear this testimony to the merit of Eliza Warwick, not because the writer has respectfully solicited *mercy*, but because *justice* requires it.

Art.

Art. 28. *The Offspring of Fancy.* By a Lady. 12mo. 2 Vols. 6s. Bew. 1777.

We find too much confusion in the plan, and negligence in the execution of this novel, to allow it any considerable share of merit. If it serve to beguile one of those tedious hours, which our countrywomen, with such invincible patience and perseverance, devote to the *external labours* of the head, it is all that can be expected.

Art. 29. *The History of Melinda Harley,* Yorkshire. 12mo. 2s. 6d. sewed. Robinson. 1777.

A very inoffensive, but a very dull and ill-written book, which, short as it is, the author has been under the necessity of *eking out* with—a sermon. If this piece of clumsy patch work was put together by a fair sempstress, we wish her better success in the labours of the needle, to which we would advise her for the future to confine her ambition.

Art. 30. *The Unfortunate Union, or the Test of Virtue*; a Story founded on Facts, and calculated to promote the Cause of Virtue in younger Minds. Written by a Lady. 2 Vols. 12mo. 6s. bound. Richardson and Urquhart. 1778.

There is something so exceedingly disgusting in the exhibition of characters, which have no tints of elegance or virtue, to soften the coarse lines of vulgar manners, or enliven the dark shades of abandoned libertinism—there is something so extremely painful, in seeing such characters employed in harassing, tormenting, and defaming an innocent and gentle spirit—that it is surprising such representations should be thought capable of affording entertainment, or calculated to promote the cause of virtue in young minds. Characters and scenes of this kind, make so capital a figure in the present novel, that we cannot think either the variety of incidents and characters which the author has introduced, or her attempt to punish and reform her rakes in the issue of the tale, a sufficient compensation for the disagreeable impressions which the preceding part of the narrative leaves upon the mind. The style of the piece is not, however, of the lowest order.

Art. 31. *Greenwood Farm.* Written by a Warrant Officer belonging to the Navy. 12mo. 2 Vols. 6s. Noble. 1778.

It is fortunate for this gentleman, that he does not place his point of honour in the management of the quill, and that having "formed no expectations, he is prepared not to be disappointed, let the fate of his work be what it may." The piece is so extremely defective in incident, sentiment, and language, that we apprehend he will find few readers who will think him entitled to praise as an author, whatever claims he may have upon the public as a naval officer.

Art. 32. *The History of Miss Maria Barlowe,* in a Series of Letters. 12mo. 6s. 2 Vols. Fielding and Walker. 1777.

This tale is so perfectly insipid, and related in such vulgar language, that it cannot, we imagine, afford a moment's gratification to the most eager devourer of novels. If it can be read at all, it may however be read with safety, for its stupidity renders it perfectly inoffensive. Even the forward *Miss in her teens,* who (in this

writer's language) begins to feel "that *she* wishes not to travel *solus* towards the better country," will not be in danger of "being *set agog* to flourish as the little heroine of a romance," by reading the adventures of *Miss Barlowe.*

Art. 33. *Munster Village.* 12mo. 2 Vols. 6s. Robson.

This Novel is so much in the manner of the *Letters from the Duchess of Crui and others*, that we cannot help hazarding a conjecture that it is the production of the same pen. It abounds with just reflections, discovers extensive reading, and is written in an agreeable style. The story is not uninteresting; but its chief value is, that it is the vehicle of much entertaining information, and of useful moral instruction.

DRAMATIC.

Art. 34. *A Trip to Calais*; a Comedy in Three Acts, as *originally written*, and intended for Representation, by the late Samuel Foote, Esq. To which is annexed, *The Capuchin*; as it is performed at the Theatre Royal in the Haymarket: Altered from the *Trip to Calais*, by the late S. Foote, Esq; and now published by Mr. Colman. 8vo. 2 s. 6d. Cadell. 1778.

The *Trip to Calais* having been reviewed in manuscript by the Lord Chamberlain, received no other animadversion from his Lordship than the *una litura* of the white stick, which, like Aaron's rod, swallowed up the serpent, about to spit forth its venom on the noble female bigamist, supposed to be shadowed out in the character of Lady Kitty Crocodile. These scenes which prevented the representation on the stage, will probably prove the most powerful recommendations of the piece in the closet. They are heightened with all that strong colouring, for which this artist had been long remarkable; and their absence in *the Capuchin* is partly supplied by the introduction of the reverend personage of Dr. Viper, an editor of a news-paper. Each of these comedies contains poignant satire; but neither of them are, in our opinion, equal to our Author's *Devil upon Two Sticks Nabob*, and some others of his popular pieces.

Art. 35. *The Taylors.* A Tragedy for warm Weather: In Three Acts. As it is performed at the Theatre Royal in the Haymarket. 8vo. 1 s. Cadell. 1778.

Introduced to the stage, and perhaps touched and retouched here and there by the Haymarket Aristophanes, of facetious memory. The parody on the death of Alexander, and some other passages, breathe the true spirit of theatrical burlesque. In some other instances it is indeed more properly *a tragedy for warm weather*; for it is in those instances but a cold performance.

Art. 36. *The Maid of Kent*, a Comedy: Acted at the Theatre Royal in Drury-Lane. 8vo. 1s. 6d. Robinson. 1778.

This drama has not, it seems, been regularly enrolled in the catalogue of theatrical performances. It is not, indeed, a capital performance; yet the Maid of Kent, taken altogether, is much superior to many comedies that have been introduced to the Public with all the splendors of theatrical sunshine. Nature and simplicity, sometimes however falling into puerility, are the characteristics of this performance. The prologue and epilogue are contemptible.

Art. 37. *Songs and Chorusses in the Comic Opera of Belphegor.* Now performing at the Theatre-Royal in Drury-lane. 8vo. 6d. Becket.

This poetaster very properly '*submits, with timidity*, his efforts for the public favour to the public decision; conscious that *when its kindness often wishes to approve*, ITS IMPARTIALITY OBLIGES TO CONDEMN.'

POETICAL.

Art. 38. *The Haunts of Shakespeare.* A Poem by William Pearce. 4to. 1s. 6d. Brown. 1778.

This poem is humbly dedicated to Mr. Garrick, of whose well-known and well-recited ode it is, in many places, an humble imitation. A transcript of the beginning and ending of this dedication will convey the truest idea of the poem, for which reason we shall refrain from pointing out more particularly its several *beauties* of sentiment, and *graces* of language. In this instance we shall avowedly deviate from our wonted impartiality, and admit the Author's own review of his own performance.

'SIR,

'To you I have ventured to dedicate the ensuing lines; and, though they may prove deficient in every essential which constitutes the excellency of POETRY; yet, from the bare consideration of being a compliment to the memory of SHAKESPEARE, they cannot entirely be unacceptable'——'I shall not make a further apology for a poem, which, perhaps, may be found undeserving of any.'

Art. 39. *John and Susan; or, the Intermeddler rewarded:* A Tale, addressed to the French King. 4to. 6d. Bath printed, and sold by Wilkie in London. 1778.

John and Susan quarrelling, neighbour Ralph interferes, and takes part with Susan; on which Sue and John unite to give him a sound drubbing. The idea of the fable is trite, but the thought is here prettily wrought up, in Gay's manner. The application is obvious: Great Britain and America are to join against France:—*A consummation devoutly to be wish'd!*

Art. 40. *An Apology for the Times*; a Poem, addressed to the King. 4to. 2s. 6d. Rivington. 1778.

White-wash for the court,—black-ball for the opposition, and the Americans. Specimen:

'The meek American can fast and pray,
Can beg his God to wash his sins away.'

In this manner are the language and imagery which we justly reverence in the sacred writings, debased by modern poetry! The author of the treatise on the Bathos would have said, "This poet maketh the most sublime of all Beings, *a washerwoman*."

Art. 41. *The Tears of Britannia*; a Poem on the much-lamented Death of William Earl of Chatham. By Thomas Hastings. 4to. 1s. Williams, &c.

Alas, poor Britannia, how wofully dost thou lament thy loss! Hard, indeed, is thy fate, to be at once deprived of thy Chatham, and thy Wits into the bargain!

Art. 42. *Matrimonial Overtures from an enamoured Lady to Lord G—— G—rm—ne.* 4to. 1 s. 6 d. Bew. 1778.

Madamoiselle D'Eon is the lady who is *made* to *make* these overtures to the noble statesman above meant. His Lordship is, however, only *courted* to be abused; in company with the whole administration circle, and all who abet the measures of government, particularly with regard to the American war: the whole Scottish nation, especially. The poetry is rather to be commended than the spirit with which the Author writes. From an advertisement prefixed, we are led to presume that the Public is indebted for this satirical performance to the ingenious libertine Bard who lately obliged them with *an Epistle to Lady Grosvenor—The Philosophic Venus—Epistle from Omiah*—and *Seventeen Hundred and Seventy-seven*: on all of which we have impartially bestowed our *commendation* and our *censure*.

Art. 43. *The Conciliation*; a Poem. By the Author of "Juvenal's Satires, paraphrastically imitated. 4to. 1 s. Almon. 1778.

'Thou thrid'st the mazy toils of Jesuit art,
'And wields, though conscience frown, th' avenging rod.'

If there be any tongue that can pronounce, any ear that can bear such poetry as this,

Criticism to such were entirely superfluous.

Art. 44. *Poems*, containing Semira, an Elegy; Abelard to Eloisa; Ambition. 4to. 2 s. 6 d. Davenhill. 1778.

'Vain 'twere t' attempt description of the sight'——

We must not look for elegance in a collection of poems into which *such* a line could be admitted

Art. 45. *Fugitive Poetical Pieces.* By Mr. Jerningham. 12mo. 1 s. 6 d. Robson. 1778.

These pieces consist of Margaret of Anjou, an historical interlude, which was played at Miss Young's benefit, and some other little pieces.—The Public is well acquainted with the merit of this Writer.

Art. 46. *An Essay on Journal Poetry*; with a Specimen, by the Rev. —— Fleming, Prebendary, and afterwards Dean of Carlisle, in a Letter to the Rev. Erasmus Head, Prebendary of the same Church, written about the Year 1740. By Edward Tatham. 12mo. 1 s. Richardson and Co.

Title pages are not seldom of more importance than the works that follow them, and the respect we shew them is proved by our quoting them at large. This, however, throws a discredit on that important part of book-making: for, in the first place, the pamphlet is written by a Prebendary of Carlisle, in the second, by Edward Tatham. So sets forth the title-page: now for the *thing* itself.

What is *Journal* Poetry*? Does not the god of the two-topped hill keep a *Ledger* of his wares, as well as a *Journal*?—We will venture to say that this book, at least, is not in his compting-house.

* If any reader should really want information on this head, we refer him to Horace, who wrote a poetical account of the incidents which occurred in his journey to Brundusium.

We shall dismiss this Article with begging leave to present our Readers with the Author's definition of Journal Poetry. 'In the Journal every piece of poetry is distinguished from another *in an easy but obvious* manner, whilst the whole composition is *elegantly tied together* by the journal part.' If any reader can find this intelligible, we will give up our character of being *critics by profession!*

Art. 47. *An Heroic Epistle to an unfortunate Monarch*, by Peregrine the Elder. Enriched with explanatory Notes. 4to. 1 s. 6 d. Benson. 1778.

Poetic Billingsgate.

Art. 48. *Royal Perseverance.* A Poem. Humbly dedicated to that PRINCE whose *Piety, Clemency, Moderation*, Magnanimity, and other Christian and Patriotic Virtues, are the Admiration of all Mankind. 4to. 1 s 6 d. Bew. 1778.

This poem, like the foregoing epistle, contains a bold personal invective against his M——y; whose silent contempt of such daring traducers, is a sufficient refutation of all that our factious writers have more than insinuated, with respect to *tyranny* and *despotism:* words which frequently occur in almost every page of the two last-mentioned satirical performances.

Art. 49. *Alfred*; an Ode; with Six Sonnets. By Robert Holmes, M. A. Fellow of New College. 4to. 1 s. 6 d. Rivington. 1778.

——————' At sable noon of night,
' Her torch, dire-blazing, glares afar,
' Disastrous signal of the morrow's war,
' No more.' ———

Echo. No more!

Yet have we seen many less happy imitations of Gray's manner.

Art. 50 *A Sentimental Journey to Bath, Bristol, and their Environs*; a descriptive Poem. To which are added, *Miscellaneous Pieces.* By William Heard. 4to. 5 s. Boards. Sewell, &c. 1778.

' Pomona, lovely in each shape or dress,
Whether in cyder she flows forth to bless;
Or comes, delightful to the school-boy's eye,
Deck'd up, and trimm'd in figure of a pye.'

Let us eat and drink, for to morrow we die!

MENANDER, *apud Divum Paulr.*

Is this criticism? No—but then you have the advantage of the pye into the bargain.

Art. 51. *Imitationes has parvulas, Anglicè partim, partim Latinè redditas, paucarum levium Horarum Occupationes, benevolo Lectori dicatas verecunde quidem veluti Alumnus Cantabrigiensis.* 4to. 2 s 6 d. Dodsley.

' *Edam; non edam; Quid agam?*'

In English—' I would eat—I shall not eat—What am I to do?' Why—nothing, Friend! And that is the best advice we can give you.—We know you meant by your *edams*, shall I publish, or shall I not publish? but still we have no better advice in store for you'

Art. 52. *Divine Philanthropy; or, the Love of God.* A poetical Essay. 12mo. 1 s. 6 d. Richardson and Urquhart. 1777.

Some critics have maintained that poetical enthusiasm, and religious enthusiasm, are two principles which have, with respect to each other, a repellent power; but we think Dr. Young, and others, may be mentioned as instances to the contrary. We have often observed, however, that a writer's poetical talents are (as the mathematicians say) *inversely* as his orthodoxy. This is most certainly the case with respect to this orthodox-poetical essay, of which the following lines will be a sufficient specimen:

——,—— Ye reasoners of our day,
Who fraught with light, even Socinus himself
Have out socinianised, and left behind;
Who from your Lord (so call'd) would fain withhold
All Christian worship; pardon if one ask,
Is your superior wisdom grown so high
To o'ertop the ancient worthies?

Art. 53. *A Panegyric on Cork Rumps; or, a May-morning's Excursion on the Water.* To which is added, *The Modern Head-dress; or, Miss Babel's fatal Catastrophe at the Bath-rooms.* By the Author of *Modern Refinement*, and the *Register of Folly.* 4to. 6 d. Wilkie, &c.

The poet and the theme are well adapted to each other: as Juvenal says, *Ingenium par materiæ.*

MISCELLANEOUS.

Art. 54. *The remarkable Trial of the Queen of Quavers, and her Associates,* for Sorcery, Witchcraft, and Enchantment, at the Assizes held in the Moon, for the County of Gelding; before the Right Hon. Sir Francis Lash, Lord Chief Baron of the Lunar Exchequer. Taken in Short Hand by Joseph Democritus and William Diogenes. 8vo. 2 s. 6 d. Bew. 1778.

A most virulent attack on the masculine, feminine, and epicœne directors and performers of the opera, probably the production of some incensed Italian, and chiefly calculated for the meridian of the Orange coffee house.

Art. 55. *An Introduction to Merchandize:* Containing a complete System of Arithmetic; a System of Algebra; Book-keeping in various Forms; an Account of the Trade of Great Britain and the Laws and Practices which Merchants are chiefly interested in. In Two Volumes. Vol. I. 8vo. 4 s. sewed. Edinburgh printed, and sold by Cadell, London. 1777.

This treatise is formed on a much more comprehensive plan than most books of the same kind. It contains a variety of important and useful matter, arranged with judgment, and well adapted to instruction. The Author's whole plan is distributed into six parts, three of which are comprized in this volume, containing a system of arithmetic and of algebra; and an account of the monies, weights, and measures used in different nations, the nature and form of bills of exchange, invoices, and other mercantile accompts. The other three parts, of which the second volume, yet unpublished, is to

consist,

consist, are to comprehend the doctrine of Italian book-keeping, a variety of forms in book-keeping, suited to particular circumstances of business, and an account of the trade of Great Britain, &c. Each volume is so far complete in itself, that it may be used independently of the other. We recommend it to the Author * to be particularly attentive in supervising and correcting the press, as several typographical errors have escaped in this volume, which must very much perplex young students.

Art. 56. *Extortion no Usury; or, the Merits of a late Election discussed:* In a Dialogue between Minos, Lord Russell, Charles Churchill, and Jeremiah Dyson, Esquire. 8vo. 1 s. Williams. 1777.

The next time this conjuror makes use of his magic wand to "call up spirits from the vasty deep," we would advise him to shew them a little more respect, than to employ them in hallooing, "Wilkes and liberty! No *Hopkins!*"

Art. 57. *The History of the Customs, Aids, Subsidies, National Debts, and Taxes of England; from William the Conqueror to the present Year* 1778. By T. Cunningham, Esq The Third Edition corrected. With several Improvements suggested by Sir Charles Whitworth, Chairman of the Committee of the Supply and Ways and Means. And an Appendix containing, I. Particular Lists of the Taxes raised, and the Prices of Provisions in the Reigns of Hen. III. Ed. I. Ed. II. Ed. III Ric. II. Hen. IV. Hen. V. Hen. VI. Ed. IV. Hen. VII. Hen. VIII. Ed VI. Mary, Eliz. and James I. II. A brief View of the public Revenue, both certain and casual, with the ordinary Expence of the Commonwealth of England, Scotland, and Ireland; together with a State of the public Debts, as the same appeared to a Committee of the House of Commons in April 1659, about Seven Months after the Death of Oliver Cromwell. 8vo. 6 s. bound. Johnson. 1778.

This work was first published in detached parts, the accounts of which are to be found in Rev. vol. xxv. and the above ample title-page shews the additions now made to this interesting compendium.

Art. 58. *The Infant's Miscellany; or, Easy Lessons extracted from different Authors.* On a new Plan. 12mo. 2 s. Becroft. 1778.

'Intended, says the Author, to facilitate the attainment of the *English language* to the youngest readers, by teaching them not only to read, but likewise to understand clearly what they read.—This the Author endeavours to effect by the help of an *index* to the lessons, containing the synonimous *words* or *phrases*; with some explanatory notes.—The difficulty will be, to make children, from four to eight or nine years old, readily comprehend the use of the index; which is rather of a complicated form, and discouraging appearance; being so encumbered with *notes* and *references*, that the little students will find it a task of sufficient difficulty to understand the use and meaning of *them*.—With the assistance of a teacher, however, this little book may prove very serviceable to the infant learners for whom it is intended.

* Robert Hamilton, LL. D. Master of the Academy at Perth.

Art. 59 *Modern Characters.* For 1778. By Shakespeare. 12mo. 1 s. Brown.

These characters have already been viewed and reviewed by most of our Readers, as we imagine, in the Morning Post and Public Advertiser, from which two daily papers they are most faithfully copied with all their beauties and defects, without addition or alteration, if we may trust to our memories. Some particulars, excusable in a news-paper, become reprehensible when exhibited with the parade of an editor, in a formal collection; such as printing passages selected from a poet without due regard to his measure; and above all ascribing, like an illiterate actor versed only in the prompter's books, whole speeches to Shakespeare, not to be found in any edition of his works; instances of which unpardonable licence, or contemptible ignorance, may be found at p. 15 and 16 of this collection, in the passages from Lear (TATE's *Lear)* applied to her M——y and L—y T—nf nd.

Art. 60. *Aristophanes*; being a Collection of true Attic Wit: Containing the Jests, Gibes, Bon Mots, Witticisms, and most extraordinary Anecdotes of Samuel Foote, Esq; the Lords Chesterfield, Tyrawley, Messrs. Churchill, Thornton, Lloyd, and their Cotemporaries, &c. &c. With an engraved Head of Mr. Foote. 12mo. 2 s. 6 d. sewed. Baldwin.

Sunt bona, sunt quædam mediocria, sunt mala plura,
Quæ legis———— ———— MART.

Art. 61. *Considerations on the Game Laws*; together with some Strictures on Dr. Blackstone's Commentaries relative to this Subject. To which is added, a new Project for the Regulation of Field-sports; as also a Plan for the more effectually preventing Poaching. 8vo. 1 s. 6 d. Bew. 1777.

This Writer, after enumerating the defects so frequently complained of, in our present game laws, proposes, that qualified persons should be required to obtain a licence for pursuing and taking game beyond the limits of their own estates, for which ten pounds should be paid annually; that ten pounds be also paid for a special licence to shoot moor-game; and that licences be sold (to be renewed from year to year) to authorize poulterers to breed and sell game, and the owners of parks, &c. be permitted to sell game to such licensed poulterers only. These are the chief heads of the project here offered to the Public: which may perhaps merit some attention, at least as suggesting a new mode of taxing the luxuries of life.

Art. 62. *The Life of Alfred the Great*, King of the Anglo-Saxons. By A. Bicknell, Author of the History of Edward the Black Prince *. 8vo. 6 s. Bew. 1777.

A subject that might have claimed the pen of a Robertson or a Hume, a subject truly great, and, in every respect, adapted to the times, is here occupied by a writer who is not even an Oldmixon, or a Guthrie.

* Vid. Rev. July, 1777, p. 81.

Art. 63. *A descriptive Account of the Islands lately discovered in the South Seas.* Giving a full Detail of the present State of the Inhabitants, their Government, Religion, &c. &c. from the first Discovery to the present Time, &c. By the Rev. Dr. John Trusler. 8vo. 6 s. bound. Baldwin. 1778.

This detail is very scanty and unsatisfactory; nor is it void of blunders both in sense and grammar, colloquial barbarisms, pleonasms, and contradictions. Thus we read of an island 'that had *thrown off* its *independency* on O-Taheite.'—'The women in general are handsome;—but *if any thing* they are more *indolent* and *lazy*.'—The natives 'are exposed to the rigour of the sun, the air, and cold, *reason enough for burning up* their skins.'—The dog*s* of O-Taheite are said to be '*a* heavy sluggish *animal, &c.*'—'*Physicians they have none.*'—'*Land birds they have scarcely any.*'—'*Lessons they have none, &c.*'—'*Birds they catch, &c.*'—seem to be favourite modes of construction with our Author; but they are highly unbecoming a *Doctor*, and an Historiographer, even of voyages. The natives of O-Taheite, the Doctor tells us, live under no regular form of government; and then he immediately proceeds to inform us that a kind of feudal system subsists among them;—that each of the peninsulas has a *sovereign*; and that every one of the *forty three* districts contained in the island is superintended by an *caree* or *chief*, &c.—Surely this looks something like a regular form of government; though they may not have *King*, *Lords*, and *Commons*: and yet, to the best of our remembrance, they seem to have a *police*, as quick in its operations as that of *Bow-street* †.—Once more,—'*Though a barbarous people they seem in general well disposed.*'—But we have dwelt too long on this meagre and futile performance.

Art. 64. *The Case of Easter Offerings, stated and considered.* Proving the enforcing the Payment of them to be illegal, and contrary to the Statute of William III. from whence the Claim is pretended to be derived: Together with an introductory Account of the Causes that led to this Inquiry. By T. B. an Inhabitant of Westminster. 12mo. 6 d. Noble, &c. 1777.

Consists, chiefly, of letters originally published in the Daily Gazetteer. This controversy broke out in the parish of St. Martin, Westminster. Several of the inhabitants objected to the payment of Easter offerings to the clergyman, whose claim upon them they apprehended to be illegal; but the clergyman, and his friends, being of a different opinion, recourse was had to compulsion. The matter came to a hearing before Sir John Fielding, and some were prevailed on to comply with the demand; while others, more refractory, and, perhaps, better informed, persisted in their refusal of payment. The affair growing more serious, an appeal was made to the Public; and both parties figured in the news-papers; but the clergyman's adherents seem to have come off *second best*. For farther particulars we refer to the pamphlet, the subject of which merits, in particular, the attention of the inhabitants of London, Westminster, and all other cities or corporations, where *tythes, ob-*

† Vide Hawkesworth, Cook, &c.

lations,

lations, &c. are settled by act of parliament, and to which the statute of William III. does not extend.

Art. 65. *Three Essays*, on the following Subjects; a Defence of the Women; Church Music; a Comparison between ancient and modern Music; translated from the Spanish of Feyjoo. By a Gentleman. 8vo. 5 s. sewed. Becket. 1778.

Having already expressed our general sentiments concerning this Writer (in our Review for September, page 244) we have only to remark concerning these Essays, that the first, though written in a more grave, and, consequently, less entertaining manner, than might be expected from the nature of the subject, contains some curious facts, and many good observations; and that the two latter (the chief intention of which seems to be, to correct the false taste which has appeared in modern church music) discover an acquaintance with the history and the principles of the art, which will render them very acceptable to those who study as well as practise music.

Art. 66. *The Man of Experience*, or the Adventures of Honorius. By Mr. Thistlethwait. 12mo. 2 vols. 6 s. Boosey. 1778.

An unmeaning, unnatural, and ill written satire on mankind.

LAW.

Art. 67. *A Digest of the Laws of England.* Being a *Continuation* of Lord Chief Baron COMYNS's Digest, brought down to the present Time. By a Gentleman of the Inner Temple. Fol. 1 l. 16 s. Longman. 1776.

Of Lord C B. Comyns's digest, in five vols. folio, we gave sufficient accounts, at the several times in which the separate publications of that very valuable work appeared. In this *continuation*, brought down to the year 1776, the compiler adheres to the method of common-placing which the Lord C. B. thought fit to use; and he declares that he has inserted nothing from any of the books published in his Lordship's life-time; that no books have been used, but such as are of good authority, and allowed to be cited in the courts; and that no manuscript reports have been consulted.

SCHOOL BOOK.

Art. 68. *Principles of English Grammar.* By William Scott, Teacher in Edinburgh. 12mo. 1s. 0d. 1777. Elliot, Edinburgh; Richardson and Urquhart, London.

The chief merit of this Grammar seems to be, that it gives the fundamental principles of the English language in a concise form, without mixing with them superfluous rules, or observations of secondary importance. This is a circumstance which will render this publication useful to those who are employed in teaching English grammar.

SERMONS.

I. The Necessity and Truth of the THREE PRINCIPAL REVELATIONS Demonstrated from the Gradations of Science, and the Progress of the Mental Faculties, in a Sermon, preached before the University of Cambridge on Commencement Sunday, June 29, 1777. By Samuel Cooper, D. D. formerly Fellow of Magdalen College, now Rector of Morley and Yelverston in Norfolk, and Chaplain

Chaplain to the King's own Regiment of Dragoons. 4to. 1 s. 1777. Cambridge. Woodyer and Merril; and sold by Becket, London.

Though the leading positions maintained in this discourse will admit of much debate, the original as well as the liberal turn of thought which prevails in it, entitles it to particular attention.

Dr. Cooper considers the progress of knowledge through the successive ages of the world, as analogous to its gradations in individuals. In both, he conceives the progression to be first from sensation and perception to imagination and memory; and afterwards from the vigorous exertions of these faculties, to the cool and cautious operations of reason. From hence he infers that the science of mind, or metaphysics, is placed on the summit of human knowledge. To this gradual developement and advance of the human faculties, he judges that infinite wisdom has suited the successive periods and progressive discoveries of divine revelations.—In the *first*, shadowing forth himself, who is pure intellect, to our first parents, under visible appearances, the sole objects of their faculties, and giving them the knowledge of the qualities and powers of sensible objects by a supernatural communication.—In the *second*, adapting himself to the capacities of men, at a period when " reason, yet unroused by intellect, instead of rising to the contemplation of one supreme cause, was lethargized in polytheism; and by addressing himself to their senses, imagination and memory, making known his omniscience, omnipresence, and omnipotence.—In the *third*, at the time when reason had formed some notion of a divine mind, of goodness, of wisdom, and of power, discovering himself to the human understanding as an intellectual object, or pure spirit, and enjoining as the worship due from man to his creator, an adoration in spirit and in truth. The Christian religion, according to this view of the subject, our Author distinguishes by the appellation of, the Religion of Intellect; and remarks, that as both its nature and genius are peculiarly adapted to that faculty, it is evident that till reason had been employed upon the objects of intellect, the appearance of this revelation, would have been unsuitable to the state of man's knowledge, or the progress of science. In explaining the Christian system upon this theory, he says:

' The intellectual system of morals revealed in the gospel admits no habit or action into the roll of virtues which has not for its object the universal welfare of mankind, independent of, and even contrary to, all the partial attachments to individuals, which are formed from the ties of blood, neighbourhood, friendship, opinion and country; and which is not likewise divested of all the aversions which flow from enmity, and every contrariety of sentiment, interest and passion. So likewise, it refuses to dignify with the name of virtue any action or habit, however unlimited as to its object, which has not for its motive the hope of that happiness which revelation promises us hereafter; in opposition to the gratification of all those desires (though within certain bounds innocent in themselves) which arise from the constitution of our nature, such as interest, ambition, pleasure or fame. Though some actions therefore, whatever their motives or their objects may be, are universally called moral, because

they

they are useful to mankind, from heathen systems alone they can assert a right to that title. For Christian ethics disclaim them, unless they are generated from the proper motive, future happiness, and directed to the proper end, universal good.—A scheme of ethics which however, even the multitude of the learned are not perhaps yet fitted to receive in its utmost purity: because no system so perfect, was ever before offered to the human heart, nor could be suggested by the human intellect, amidst all the various suggestions which have floated upon the waves of doubtful disputation.'

Those who are not yet fitted to receive this system, will probably be inclined to question its perfection, and consequently to doubt whether it be the system of Christianity. They will apprehend, that it has too much of the appearance of refinement to suit the simplicity of the gospel. And they will perhaps be of opinion, that a system which should banish all the partial attachments of domestic life, of friendship and of patriotism from the train of virtues, and enjoin the sacrifice of these to the superior principle of universal benevolence, would require from men that which their present constitution renders impracticable, and would rob them of some of the most lovely qualities of their nature, and some of the sweetest pleasures of life. They will also probably be disposed to ask, why those actions which are performed from a regard to future happiness should be dignified with the name of virtue, while this appellation is refused to those actions which are performed with the view of gratifying the natural desires of interest, ambition, pleasure or fame, since the object in both is the same, namely, personal enjoyment.

The difficulties which unavoidably attend those sciences which immediately respect mind, will lead many to think that Dr. Cooper has placed metaphysics in a rank of importance and dignity to which they have no just claim.

* II. *Caution recommended in the Use and Application of Scripture Language.* Preached July 15, 1777, in the Cathedral Church of Carlisle, at the Visitation of the Right Reverend Edmund, Lord Bishop of Carlisle. By William Paley, M. A. late Fellow of Christ College, Cambridge, and Vicar of Dalston and St. Lawrence in Appleby. 4to. 6d. White.

An ingenious and sensible discourse; but the question may reasonably be asked, whether it doesnot prove too much? and, farther, whether, according to Mr. P.'s method of arguing, the greater part of the New Testament may not be supposed to have no relation to the present times; from whence it may not be very difficult to persuade ourselves that we have in truth no concern with revelation. It cannot well be doubted that in some instances the expressions of scripture relate to the state of things at that time when they were written; but if the first Christians were *chosen*, *elect*, *adopted*, &c. so surely are those of this or any age, *called* by divine mercy from heathenish ignorance, idolatry, and vice to the knowledge of God, the promises of pardon, the hope of future happiness, &c. which benefit and honour they may or may not improve.' If the first Christians were an *holy priesthood*, does not the same denomination belong to those of this and every age; the gospel obliterating the distinction of any particular order of men under the character of *priests*, by con-

ferring

ferring it on every private Christian, who is to present spiritual offerings by the one and the only *High Priest, Jesus Christ?* Such reflections have arisen in our minds on perusing this sermon; which, though of a liberal cast, may possibly have some dangerous tendency. Should we be mistaken, it may not be amiss to propose these hints; which we do with real deference to the abilities of the author.

III. *The Dying Christian's Triumph in a Living Redeemer,*——at Ashfield, Nottinghamshire, on the Death of Matthew Butcher, *Jun.* Dec. 1777. By John Barret, 8vo. Bell, near Aldgate.

IV. Preached at Carter-Lane, Feb. 22, 1778, on the much lamented Death of the Reverend Mr. Edward Pickard, who departed this Life Feb. 10, 1778, in the 64th Year of his Age. By Thomas Tayler. Published at the Desire of the Congregation. 8vo. 6 d. Buckland, &c.

A serious and well written discourse on mortality; in which is introduced a decent and respectful, and as far as we can judge from general report, a just encomium on the character of Mr. Pickard, a clergyman of considerable eminence among the dissenters.

V. Written and preached in 1750, on the Death of the late Reverend Dr. John Pelling, Senior Canon of Windsor, and Rector of St. Ann's, Soho. By the late Reverend Dr. Church, Afternoon Lecturer of the said Parish; but never before published. By the Reverend William Scott, M A. With an elegant Copper-plate of the Doctor, well known to have been a very striking Likeness of him. 8vo. 1 s. Bew.

This sermon, now published at the request of a friend of Dr. Pelling, in respect to his memory, is a sensible practicable discourse on the words, " Go thou and do likewise." It inculcates doctrines not the less important for having been preached near thirty years ago; and exhibits a character which deserves to be rescued from oblivion. —The engraving is elegant.

VI. *Liberty the Cloak of Maliciousness—both in the American Rebellion, and in the Manners of the Times.* Preached at Old Aberdeen, Feb. 26, 1778. Being the FAST-DAY appointed by Proclamation, &c. By Alexander Gerard, D. D. Professor of Divinity in King's College. 8vo. 1 s. Cadell.

Dr. Gerard is very warm, with respect to the *Americans.*—On *their* part, all is undutiful and criminal; on *ours,* all is fair and just.—Whether things will appear exactly in the same light in HEAVEN and in SCOTLAND,—what weight either cause will have in the scale of DIVINE PROVIDENCE,—and how far (setting reason and argument, and passion and prejudice aside) we are, hereafter, to form any judgement from events,—the present fashionable mode of judging,—we must not now presume to determine. Time, and that at no great distance, will, probably, clear up the mists in which our understandings seem, at present, bewildered. Mean while, we are sorry that there should be any occasion for our recommending moderation and candor, and a more intimate acquaintance with the true principles* of

* This is not meant in reference to the peculiar claims of America, but to those general principles which are inherent in the *English*

of LIBERTY, to the ingenious author of the ESSAYS on TASTE, and on GENIUS.

SERMONS on the late General Fast, Feb. 27, 1778, continued: See our last Number.

XIII. At Peckham, in Surry. By R. Jones. 8vo. 6d. Dilly.

Good sense, rational piety, and a just conception of the true character of the times, are the distinguishing marks of this discourse. That the author is a dissenter, will be apparent to all who shall peruse his sermon. He has a glance or two at the (supposed) imperfections in the FORM *for the day*;—at the supineness of men who accept *any thing* for a prayer to God, which their superiors give them; —and at spiritual dignities, &c. all of which might, perhaps, have been spared, without injury to the composition.

XIV. In a Country Church, on the Fast Days, Dec. 13, 1776, and Feb. 27, 1778. 4to. 1 s. White.

In this anonymous sermon, the author, in common with other Fast-day preachers, insists much on divine judgments, or public punishments by providential afflictions; but wherefore it is that he has withheld his name, with that of the place where his discourse was delivered, may be matter of speculation to some of his readers. Perhaps it is a prudential omission, on account of some gentle strictures on the great * as well as the smaller sinners of this country; but be this as it may, we, from certain signs and tokens infer, that he is not wholly unwilling to let the public *understand* that they are obliged, for the present performance, to the learned Archdeacon of St. Albans.

†‡† RURICOLA has been written to, according to his direction; but no answer having been received, it is feared the letter may, by some accident, have been wrong delivered.

---

lish constitution,—the extent, and spirit of which our ancestors well understood and felt: but there are too many of their descendants who seem neither to feel nor comprehend them. Let us, however, be careful, while we combat the doctrines maintained by the advocates for the revolted colinies, lest in disputing *their* rights, we give up *our own*.

* The following censure is passed on certain public measures:— "Wherefore then should the people of this nation be confident of the divine protection? are they not rather led to consider the reluctance of the colonies to the supremacy of the British legislature as a just retribution for the abolition of the King's supremacy in a very great part of his Majesty's dominions in North America! in the eye of impartial justice may not their open and avowed rebellion, their bold and insolent declaration of independency, be the natural and gradual result of the manly resistance of a free people suffering under the iron rod of oppression, and bereft of their constitutional rights? and what if consequences may very soon, perhaps at this very time, be produced in the East, worn out under oppressions, and almost exhausted by rapine, as unexpected and important to this nation as those which have lately sprung up in the Western world!"



THE

MONTHLY REVIEW,

For JUNE, 1778.

ART. I. *Letters to the Rev. Dr. Worthington*, in Answer to his late Publication, intitled, "An impartial Enquiry into the Case of the Gospel Demoniacs." By Hugh Farmer. 8vo. 3 s. 6 d. sewed. Buckland. 1778.

DR. Worthington's *Impartial Enquiry into the Case of the Gospel Demoniacs* *, was written with so illiberal a spirit, and was in other respects so defective, that, at first, we apprehended it would not be deemed worthy of an answer. It should seem, however, that there were some things advanced in it which deserved to be considered; and Mr. Farmer, it appears, thought that certain parts of the subject were capable of farther and fuller illustration. These circumstances have given rise to the present performance, which abounds with the same acuteness of reasoning, and the same accuracy and extent of learning, that were displayed by this Writer in his *Essay on the Demoniacs of the New Testament*.

The letters are six in number; and the first of them is principally employed in exposing Dr. Worthington's ungenerous treatment of the advocates for the antidemoniac system. In the second letter, Mr. Farmer enters upon the main question, and examines the arguments which the Doctor hath alleged, from the writings of the Heathens, from the writings of the Jews, from the language of Christ and his apostles, and from the sentiments of the primitive Christians, in favour of his own notion of possessing demons. These arguments are shewn to be groundless; the importance of determining the opinion of the ancients concerning possessing demons is maintained; and our Author vindicates himself from the absurd reproach of seeming to have a great tenderness, and even a *great veneration* for these demons. Dr. Worthington is pleased to tell the world, that

* Vid. Review, Nov. 1777.

Mr. Farmer hath made ſhort work with the devil and his angels; and hath done more than all the exorciſts put together ever pretended to: that he hath laid the devil, and all other evil ſpirits; baniſhed them out of the world, and in a manner deſtroyed their very exiſtence. To this Mr. Farmer replies: 'There may be much wit, but indeed, Sir, there is no truth in this language. I have never denied; nor could I, without great abſurdity, take upon me to deny, the exiſtence of evil ſpirits originally of a rank ſuperior to mankind. And, as we are ignorant of the laws of the ſpiritual world, it would be great preſumption to take upon us to determine the ſphere of their operation. That they have no dominion over the natural world, which is governed by fixed and invariable laws, is a truth atteſted in the ampleſt manner by reaſon, by revelation, and by our own experience. But the queſtion is, whether poſſeſſions are referred to fallen angels, or to human ſpirits. To ſay they are referred to the latter, is by no means to baniſh the former out of the world. I do not remember, that Mede, or Sykes, or Lardner, were ever charged with, or even ſuſpected of, what you impute to me, and what you might, upon the ſame grounds, have imputed to them.'

In the third letter, Dr. Worthington's explication of demoniacal poſſeſſion is conſidered; from which it appears that he hath no conception of its real nature, nor hath pointed out thoſe peculiar ſymptoms, on which the ancients founded their belief of it. Hence Mr. Farmer takes occaſion to ſtate the true notion of poſſeſſing demons, and to ſhew upon what ground it was that demoniacs were anciently diſtinguiſhed from the diſeaſed, and even from lunatics. When poſſeſſions were diſtinguiſhed from diſeaſes; by the latter, the ancients meant ſuch diſeaſes as affect only the *body*, or imply ſome diſorder in the corporeal ſyſtem: while the former ſuppoſed an alienation of *mind*, ſuch as did not proceed from any diſorder in the corporeal ſyſtem, but from the immediate preſence and agency of a demon. As to the diſtinction made between poſſeſſions and lunatics, there is no difficulty in accounting for it. By demoniacs, ſuch as were emphatically ſo called, and without any farther deſcription, the ancients always meant madmen, or poſſeſſed madmen. By lunatics they meant epileptics. The latter denomination expreſſed the peculiar ſymptoms of their diſorder: the former was given them, becauſe the paroxyſms and periods of it were ſuppoſed to be regulated by the moon.

Mr. Farmer, in his fourth letter, comes to Dr. Worthington's principal argument in favour of the reality of demoniacal poſſeſſions, which is, that poſſeſſions and diſpoſſeſſions are atteſted as facts in the New Teſtament. As this is the argument which the Doctor hath moſt laboured, and on which many others lay the

the greateſt ſtreſs, our Author examines it with peculiar attention: and, in the courſe of his reaſoning upon the ſubject, he ſhews, firſt, that the poſſeſſion and diſpoſſeſſion of demons, as explained by Dr. Worthington, even ſuppoſing them to be real facts, are not, in their own nature, objects of ſenſe; and therefore cannot be ſupported by the teſtimony of ſenſe: ſecondly, that the reality of poſſeſſions and diſpoſſeſſions neither was, nor could fitly be, eſtabliſhed by the authority of Chriſt and his apoſtles, conſidered as inſpired and infallible perſons: and, thirdly, that the language of the New Teſtament, relative to poſſeſſions, did always imply certain outward and ſenſible ſymptoms and effects; was uſed principally to expreſs thoſe ſymptoms and effects; and commonly without any other intention. Having ſtated theſe things in a very diſtinct and able manner, and having offered ſome peculiar reaſons for believing that poſſeſſions in the New Teſtament denote only madneſs, without any reference to the cauſe from which it might proceed, Mr. Farmer goes on to ſhew farther, in the fourth place, that the Evangeliſts might deſcribe the diſorder and cure of demoniacs in the popular language, that is, by poſſeſſions and diſpoſſeſſions, without making themſelves anſwerable for the hypotheſis on which this language was originally founded. In ſupport of this opinion, it is alleged, firſt, that it is cuſtomary with all ſorts of perſons, to ſpeak on many ſubjects in the popular language, though admitted to have been originally grounded on a falſe philoſophy; and, ſecondly, that it is certain, in fact, that the ſacred writers do, in ſeveral inſtances, adopt the popular language, though grounded on opinions now known to be erroneous, without any deſign of eſtabliſhing the truth of thoſe opinions. Part of what our ingenious Writer hath here advanced, we ſhall lay before our Readers:

'It was generally ſuppoſed by the ancients, that the earth was placed in the centre of the univerſe; and that the ſun, the planets, and the fixt ſtars, did all move round the terraqueous globe in twenty-four hours. On the other hand, the true ſyſtem of the world ſuppoſes the diurnal and annual motions of the earth, while the ſun reſts in the centre of the planets that ſurround him. Nevertheleſs, in direct contradiction to this ſyſtem, the ſacred writers aſſert both the immobility of the earth, and the motion of the ſun. *God laid the foundations of the earth, that it ſhould not be moved for ever. The ſun riſeth; and goeth down, and haſteth to the place where he aroſe: he cometh forth out of his chamber, his going forth is from the end of heaven, and his circuit unto the ends of it.* Many other expreſſions in ſcripture relative to the ſun, contradict the doctrine of modern philoſophers.

'Accordingly when this doctrine was publiſhed, or rather republiſhed, to the world by Copernicus, and confirmed by others, it provoked the rage of bigotry as much as the antidemoniac ſyſtem

can do. Twice was the famous Galilei charged with heresy, and committed to the prison of the holy office, for maintaining that the earth was not, and that the sun was, in the centre of the world; and for contradicting the scriptures by both these propositions. Pope Urban the Eighth, at whose instigation the Copernican tenets were condemned by the inquisition, might argue in some such manner as you have done in reference to possessions. "Galilei," might his holiness say, "makes the sacred writers both deny what is true, and affirm what is false; *which is the foulest indignity that could be offered them.* The Saviour of the world himself asserts it as a fact, *that God causeth his sun to rise.* This fact is confirmed by the testimony of sense, as well as by the authority of an infallible teacher. But Galilei withstands *this plain declaration of a fact*; and, in flat contradiction to Christ, says, *God does not cause the sun to rise.* Now, if Christ represents God as doing, what he *does only in show, I do not know how he could be vindicated, if he were accused of being no more than a juggling impostor.* If he was mistaken in this instance, how shall we know when we may give him credit? His credit, and that of all the prophets, must *be held sacred and inviolable, for the sake of the great truths they deliver; and which, if impaired in some respects, will be exposed to the like treatment in others.*

'Now, Sir, return a just answer to this reasoning of the Pope against Galilei, and you will thereby refute your own reasoning against the author of the Essay. It might, with much reason, I apprehend, be replied to his holiness, "that the prophets of God never received, nor professed to have received, any supernatural instruction on any points of philosophy; at least, not on those points, on which they express themselves in conformity to erroneous systems of it: and, consequently, that our judgment on such subjects is not to be determined by their modes of speaking. Nor have these divine messengers *professedly* taught any erroneous principles of philosophy; not even as their own private opinion, though many incidental expressions are accommodated to that false philosophy which prevailed in their time." Now, this, we have seen, is precisely the case with respect to possession. It is not included in the supernatural instruction of the first founders of Christianity. Accordingly, they never teach it as a doctrine; nor do they assert it as their own private opinion, though they adopt the vulgar language concerning it.

'It might be replied farther to Pope Urban, "that the sacred writers had just the same reason, as all other persons had, for using technical terms, without making themselves answerable for the false opinions that first gave rise to them." Why do Protestants, who have no faith in Popish saints, as well as Papists who have, still affirm concerning any one, that he has St. Anthony's fire; or that he has St. Vitus's dance? Why do even those physicians who deny the influence of the moon over the distemper called lunacy, nevertheless, affirm concerning certain patients, that they are *lunatic*? Why do those who laugh at the notion of the *incubus* or *night-mare* being an intelligent agent, as well as Dr. Worthington, who very gravely defends it, still use the terms to express a bodily indisposition? Wherefore, to this very day, do astronomers, that have adopted the system of Copernicus, speak of the sun as *rising, setting,* and *moving*? Because

cause in all the instances here mentioned, the language corresponds, though not to the truth of things, yet to common conception and outward appearances. These popular modes of speech are understood to express those appearances only; and being used only in describing them, no one is so absurd as to misconstrue them into assertions or declarations of men's real opinions on the several subjects to which they refer. This again is as just an answer to Dr. Worthington as to Pope Urban. To *have a demon*, was a phrase that was as much understood to express an outward effect amongst the ancients, as the phrase, to *have St. Anthony's fire*, is so understood amongst us. The former, therefore, might be used by those who did not believe in the power of demons, with as much propriety as the latter is by those who do not believe in the power of St. Anthony. You are not to learn any man's system of astronomy or physic, from his describing certain celestial appearances, or bodily distempers, in the language of the vulgar; but from the account he professedly gives of that system. Proceed, Sir, by the same rule in judging of the real sentiments of the apostles on the subject of possessions; form your judgment by their professed doctrine concerning demons, not by their descriptions of demoniacs; in which they might, very innocently, adopt the popular language, without designing to establish the doctrine on which it was originally founded. This they have done on other subjects: they might, therefore, do it on this. They have done it on all subjects not included in their commission.'

Our Author farther adds, that there is one very peculiar reason for believing that the founders of Christianity did use the popular language on the subject of possessions, without intending to establish the popular hypothesis concerning it, because it is allowed that they do, at other times, speak both of demons and bodily disorders, in mere conformity to the vulgar opinion concerning them, without designing to give their sanction to it.

In the fifth letter, Mr. Farmer refutes Dr. Worthington's other proofs of the reality of possessions, drawn from the history of the New Testament demoniacs. And in the sixth and last letter, the question is examined as it stands on the footing of reason, experience, tradition, and such parts of revelation, as had not hitherto come under consideration. The conclusion of the whole is, that the antidemoniac system does no prejudice to revealed religion, and that the vulgar hypothesis has not a single recommendation. Beside exposing the miracles described by the dispossession of demons, to contempt, it subverts the fundamental principle of all true piety, the sole dominion of Jehovah over the course of nature, contradicts the scripture doctrine concerning the demons or gods of the Heathens, destroys the evidence of revelation, or the force of those miracles which were wrought to attest its divine original, and casts the greatest reflection on the character and conduct of Christ and his apostles.

After

After having heretofore given our opinion so freely on the question concerning the demoniacs of the New Testament, few readers will be surprised at our saying, as we do say with the fullest conviction, that Mr. Farmer hath obtained a compleat victory over his antagonist. But this is not the only, nor, indeed, the principal merit of the present work. It contains much more additional matter than could have been expected upon a subject which the Author had before so amply considered; and it exhibits a perspicuous and judicious epitome of what had already been advanced in the course of this interesting enquiry.

As Dr. Worthington will probably appear again in the controversy, we would wish him not to be offended at our honestly suggesting to him a little wholesome counsel.—Though we never entertained an high idea of the Doctor's judgment, we had a sincere respect for him, on account of the piety, learning, and candour displayed in his earlier performances. It is, therefore, with concern, that we have seen him, in his late publications, manifest a bigoted and uncharitable disposition. If he could be persuaded to correct this disposition, and to return to his former good temper, he would assuredly find that, in so doing, he would contribute much to his own personal satisfaction, and not a little to his reputation and esteem in the learned and Christian world.

ART. II. *Letters on the Prevalence of Christianity, before its civil Establishment: With Observations on a late History of the Decline of the Roman Empire.* By East Apthorpe, M. A. Vicar of Croydon, 8vo. 5 s. sewed. Robson. 1778.

MR. Gibbon's Roman History, above referred to, is allowed, by all readers who have any pretensions to taste, to possess great merit; but that the ingenious Author should have sedulously thrown out suspicions and insinuations unfavourable to the Christian revelation, and this under the specious appearance of having a respect for it, has been matter of general complaint, among the friends and advocates of our religion. He could not, it is urged, but know, that the objections which, with an affected caution, he has brought forward, are not such as have been suggested only to himself. Believers in and defenders of the gospel, have long since perceived, considered, and replied to them, in the most satisfactory manner: and wherefore, then, it is asked, should so noble a work as Mr. Gibbon's History have been disgraced by an apparent want of candour, or of a due attachment to the best interests of mankind? Christianity is universally acknowledged to be a system of the most benign tendency; and therefore, it is presumed, no attempt to weaken its credit, and lessen its influence,

can

can be thought to wear a very benevolent aspect. One benefit, however, we may observe, has accrued to the Christian world, from Mr. Gibbon's *attack*: it hath produced a number of learned and able *defences*; among which we must rank the Letters now before us.

In this performance, Mr. Apthorpe discovers much erudition, as well as good sense and piety. It consists of four letters, addressed to Dr. Backhouse, Archdeacon of Canterbury. The *first* contains a brief view of the controversy concerning the truth of the Christian religion. The *second* treats on the study and use of history. The *third* presents us with characteristics of the past and present times. Toward the close of this third letter some of Mr. Gibbon's objections are considered; and with the same view, the establishment of Paganism is discussed in the *fourth*. Each letter is followed by a large collection of remarks and quotations to illustrate and confirm his subject; and to the second letter is added, among other things, a *methodized catalogue of historians*, selected from the fourth volume of the works of Vossius, the Bibliotheques of Fabricius, Du Fresnoy's method of studying history, chronology, and geography, &c. The Author speaks of it as a brief, defective, and contracted catalogue, but we are persuaded that any person who wished to enter deeply into this study would find it an useful directory, containing a greater number of volumes in this science, than most, perhaps, of those who are considered as learned men, in the present day, have laboured through.

Mr. Apthorpe seems to have been solicitous to crowd his book with learning, and authorities; perhaps beyond what was absolutely requisite; such adjuncts are, however, instructive and useful, and are not foreign to the main design of the Author, who takes a large compass before he directly attacks some of Mr. Gibbon's reflections. The observations on history, its uses, the qualifications of an historian, &c. in the second letter, would afford some acceptable extracts, but we shall select a few passages from the third, which characterizes different periods of the world, and which will, perhaps, prove more interesting to the generality of our Readers.

'Of the three centuries, which have nearly elapsed since the revival of learning and the reformation of religion, I think, says our Author, we may discern three distinct characters, corresponding in some degree to the several powers of the human mind, invention, judgment, memory; which, though all are blended, and, in some degree, inseparable in the operations of intellect, and in the state of society resulting from those operations, yet may justly be applied to characterize each of the preceding ages, from that quality which predominates in each.

Your sagacity will anticipate the uses of this speculation, respecting the manners and principles of our own times.

'In the sixteenth century the minds of men were agitated with a religious ferment, in part occasioned by the revival of learning, but chiefly by the discussions relative to church government and reformation in the preceding age, which led the way to the great revolution begun by Luther. The age of the reformation may be considered as the age of invention. A spirit of enterprize and of heroism characterized the princes of that age. Leo X. and the Popes his successors, Solyman the Magnificent, the Emperor Charles V. Francis I. Henry VIII. and Queen Elizabeth, were the most eminent sovereigns that had ever been contemporaries on the thrones of Europe. Every circumstance at this period concurred to excite the spirit of invention, in religion, literature, and the arts. The three capital discoveries, of printing, the compass, and artillery, were now applied with emulation to enlarge the efforts of the mind.—Theories in religion, long lost or suppressed, were brought to light by the learning, genius, and industry of the reformers. The scriptures, now first published and translated, opened a new world of science, and Christendom was astonished to find the religion of the New Testament *so directly opposite* to that of Papacy. The spirit of invention exerted its powers in the fine arts of poetry, painting, sculpture, architecture, revived on the ancient models, by a just and bold imitation of nature, rather in her great and sublime, than in her beautiful and delicate exertions. Imagination seizes the sublime and the august by its native efforts aided by novelty and admiration; while the correct and elegant result from the slow process of imitation, art, and experiment. In Italy, while painting animated the canvas with unrivalled expression, and lent its aid to tottering superstition; poetry revived from its long slumber of twelve ages. It found or formed a language suited to its fine conceptions, and gave models of excellence to the rest of Europe. The dark side of this century shocks us with a portentous atheism, arising from the detection of Popish superstition, from the first efforts of philosophy, and from the literary profligacy of those humanists, who imbibed and propagated all the corruptions of Paganism, thro' an excessive fondness for the Greek and Roman classics. Popery exerted all its efforts to maintain its authority by its partial decisions and relentless persecutions. In the reformation itself, free enquiry, absurdly connected with a spirit of dominion, produced innumerable schisms, while *a spirit of fanatic sedition* clouded the first dawn of liberty, and portended the enthusiasm and long civil wars, that agitated the next age.'

'The

'The seventeenth century was the age of erudition and criticism, of eclectic and experimental philosophy, of a rational and scriptural theology. The prevailing character was the cultivation of judgment and the powers of reason; but with excesses or defects in each department of science. Literature and criticism, especially the verbal part of each, were carried to excess; and ancient elegance was lost and encumbered in the retinue of her critics and commentators.—The preceding age, on the dissolution of the religious foundations, had disclosed the rich treasures of literature, the copying of which was one of the best employments of the monastic orders in the middle ages.—Different nations had their specific merit in this revival of true science. The Italians excelled in criticism on the writings of their renowned ancestors; the Dutch and Germans in antiquities and literary history; the French in ecclesiastical learning; the English in philosophy and theology. In philosophy all the ancient sects were revived and cultivated: stoicism by Lipsius and Gataker; the Epicurean system by Gassendus; Platonism, both in its original form, and in that which the school of Plotinus had fraudulently set up in opposition to Christianity, was cultivated perhaps to excess in England; and produced a refined and philosophic enthusiasm. Yet in the last age, philosophy knew its province, and held itself in due subjection to religion. The eclectic, which alone has truth for its object, was so successfully introduced by Lord Bacon, as to have happily become the reigning philosophy.'

Mr. Apthorpe proceeds to speak in very high terms of the seventeenth century, as the age of true and profound erudition, when science of all kinds was reduced to a rational and moral certainty, founded on experiment, evidence, and just criticism. Theology, he apprehends, attained to so high a degree of perfection, that perhaps, he says, all the dogmatic or polemical discussions of late might safely be decided by an appeal to the judgment of the great divines, especially of the English church, in the last century; and farther he adds, I am firmly persuaded that the best remedy for the errors of the present century is to revert to the principles of the last.

We sincerely join with our Author in his eulogium on this period; it produced many learned, eminent, and excellent men in different denominations of Christians, to whose labours the world has been much indebted, and from whose works we still receive great benefit: but we suppose that to erect any of their decisions as an absolute standard of faith, is unnecessary, unsuitable to the spirit of the gospel, and what few or any of them would have wished. As upright and candid enquirers after and lovers of truth, they were probably, at times at least, doubtful themselves on some points which the scriptures have not clearly

and

and fully declared and settled. May we not perceive this in perusing the works of the great Tillotson, whose name is so justly here mentioned as one among others who did honour to the seventeenth century?' Considerations of which kind may tend to convince us that it is improper and unreasonable for any men to form a set of propositions on disputable topics to which others should be obliged to yield at least an outward consent.

But to return to the Writer, who dwells with pleasure on the above-mentioned period, and asks, 'Were we to fix on a particular æra, when all political and theological principles were ascertained with sufficient precision, when all essential errors were excluded from the theories of learning, religion, and government, should we err, in taking for our model the settlement that followed the revolution? Shall we not attain to perfection in science, policy, and religion, in proportion as we revert to the maxims of that epoch? which, distinguished by a true philosophy, and a state of society refined without luxury, established a free government without faction, uncorrupted, unincumbered; a Protestant church, with a *full* toleration, free from the insults of popery, heresy, and deism.' But our Author laments that 'this pure and happy settlement did not long continue in this ideal perfection, and that in many respects, it is to be feared, we have been degenerating ever since.' And now we are brought to our own times, on which Mr. Apthorpe enters, with a disposition, while he censures, to give the full allowance of praise. He begins with the state of learning.

'It should seem, says he, that as the last was the age of reason and judgment, the eighteenth century is the age of science, of method, and of memory. Like rich heirs, we are contented with collecting and accumulating the fruits of our fathers industry, without being solicitous to augment or improve them. That invention is not our characteristic, might be shewn, were it not somewhat invidious, from an induction of particulars. Poetic invention expired with Milton, and with Dryden, and was succeeded by harmony and correctness. This is easily accounted for. When philosophy and science are in a state of maturity, poetry declines. The former furnish the materials of erudition, and exercise the judgment. The latter, the spontaneous produce of a rich imagination, withers with too much culture; and always degenerates, from that period, when its genuine enthusiasm is restrained by art and criticism.—Among the causes of the decline of poetic genius, we might assign that anxious diligence, with which our best poets shun that rich source of sublime and delightful imagery, which flows from the sacred fountain of religion.—In philology, the present age has given accuracy and splendour to the immortal productions of antiquity: yet, is it an ill-grounded apprehension that ancient

literature

literature is rather the ornament of our libraries, than the accomplishment of our minds? and that it has been supplanted by the modish productions, which are daily read and forgotten?

'The eclectic philosophy, both natural and moral, hath happily taken place of the sectarian, and is cultivated with assiduity. Yet the philosophy of Bacon, Locke, and Newton, has not perhaps received any great accessions, beyond what may be deduced from the writings of those most eminent of men. If in aught we are originals, it seems to be in the mechanic arts, and in some physical discoveries.

'In *dogmatic* theology, and in ethics, it may be doubted whether we have made considerable advances. Our chief glory is in the elaborate defence and confirmation of the gospel against the inroads of deism. In the interpretation of scripture, philology and criticism have almost excluded the doctrinal and devout investigation of the sublime and spiritual sense of the inspired writers. If I am not much mistaken, the Oriental and Jewish literature (especially of Philo, Josephus, and the early Fathers) is more applicable to the style and sentiment of the Old and New Testament, than those parellelisms which have been so industriously collected from Greek and Roman authors.

'Thus,' adds this Writer, 'with a freedom which perhaps is somewhat censurable, I have stated our improvements and defects in science. We or our successors may happily avail ourselves of past inventions; so as to combine the distinct merits of the sixteenth and seventeenth centuries with those which give lustre to our own.' He goes on to state some obstacles to our improvement, and the causes of modern infidelity, 'which, says he, is the great bar to all advancement of human happiness.' Among these he reckons the neglect of solid literature, and thus proceeds:

'We are deemed a learned nation, and the age itself is generally addicted to letters.—Literature is amazingly cultivated by *immense multitudes* of writers as well as readers. Yet in general the aim of the former seems to be to furnish the latter with a fugitive amusement. The chief recommendation of books consists in their dressing up in a pleasing form such parts of a subject as admit of embellishment, and too often presenting under those flowers the poison of asps.

'Many parts of science, much in fashion, have no connection with revealed religion. Pure mathematics and experimental physics, induce principles and modes of reasoning, which seem favourable to the investigation of abstract truth, yet in narrow minds are repugnant to that *moral evidence* which we allege for the certainty of revelation. Even the argument from prophecy, though as strictly demonstrative as any geometrical process, would not convince an unbeliever addicted to mathematical

matical reaſoning; though the greateſt of mathematicians felt and taught the demonſtration that reſults from it. A minute mathematician, if prejudiced againſt revelation, would rank the argument from prophecy in the claſs of probabilities, perhaps of enthuſiaſms, and embarraſs the proofs it affords with endleſs uncertainties: while plain reaſon perceives intuitively, that a great number of ancient and circumſtantial predictions are proved by their completion to come from God. Thoſe who undervalue moral evidence, fall into ſcepticiſm, the faſhionable malady, which infects all, who, pretending to be above vulgar minds, renounce that common ſenſe which is the baſis of truth.

'The ſtudy of nature, now ſo much in vogue, has this excellence, that it conſtrains us to look up to nature's God. But unhappily, this ſtudy, eſpecially in its minuter branches, botany, entomology, conchology, and other frivoliſms (in which the ſcience chiefly conſiſts in burdening the memory with a barbarous and complicated vocabulary) has little other tendency than to divert the mind from looking into itſelf, and to lead it to contemplate the omnipotent Author of nature as a phyſical not a moral agent in his empire of creation.

'The ancient philoſophy thoroughly explored, leads us directly to revealed religion.—The abuſe of the ancient philoſophy in the very few who ſearch into its depths, conſiſts in ſelecting from the maſs thoſe ſhining fragments, which place political and ſocial duties, and ſome rational principles of natural religion in the faireſt light: not reflecting on the impure mixture of ſcepticiſm and abſurdity with truth, of turpitude with beauty, and of atheiſm or pantheiſm lurking in the moſt admired works of antiquity. Ariſtotle, Plato, Plutarch, Antoninus, have more of this inconſiſtency than common ſenſe is now capable of: ſo that one may even affirm, that vice and impiety are no where taught with more effrontery than in the writings of the moſt applauded philoſophers.'

Among our Author's farther obſervations, we have the following, that it is of uſe, in order to convince ourſelves, and others, of the true nature, extent, and perfection of the Chriſtian faith and ethics, to form them into coherent ſyſtems; and he laments the neglect of ſyſtems in the preſent day: 'I know not, ſays he, any prejudice more fatal to the ſcience of theology than that contempt of ſyſtems, which is almoſt always an *unequivocal proof of ignorance.*' This is ſpeaking very ſtrongly; a *contempt* for ſyſtems may be very improper, and proceed from pride, but that it is always a proof, and as our Author terms it, an *unequivocal* proof of ignorance is not ſo certain; and perhaps when he conſiders what great miſchief a bigotted attachment to forms and ſyſtems has done in the world, he will perhaps

haps abate a little of his censure. Some plan and method it is natural and useful to form on most subjects, but in points concerning which we can only be guided by *revelation*, and where *that* has not explicitly settled the subject, it is not only unreasonable but dangerous to prescribe what ought to be believed.

Mr. Apthorpe proceeds to speak of the character of the age, and considers *modish irreligion* and *infidelity* as one great and chief source of our corrupted manners; because all restraints except those of revealed religion are insufficient to controul imperious passion, &c. He however comforts himself and his friend, and we would hope justly, with the persuasion that irreligion has done its worst, and that a veneration for the scriptures begins to revive. And now, after many sensible and judicious observations on subjects bearing some connection with his immediate design, we are brought to that part of the volume in which he endeavours to detect the fallacy of some passages in Mr. Gibbon's History, and to vindicate Christianity from the censures of that elegant writer. He speaks of Mr. G. with just respect, but observes that 'the prejudices of this accomplished author are so obvious from the most cursory perusal of his work, as to lead both the friends and enemies of revealed religion to discern that the ecclesiastical part of the imperial history, was much more interesting to the writer, than the confused policy, the military despotism, and rapid succession of its sanguinary tyrants.'

The limits allotted to this Article will not admit of our presenting our Readers with a satisfactory view of what Mr. Apthorpe says in this important part of the work. We shall, therefore, only add, that in the fourth and last letter, which treats of *the Establishment of Paganism*, he discusses the subject with that learning and ability which justly entitle his observations to the attentive regard of the Public. On the whole, he draws this general conclusion, that such was the strength of the Pagan establishment, that humanly speaking it must appear to the highest degree astonishing that the gospel scheme should have been able not only to withstand but to *destroy* its power! a power which, he observes, 'was irresistible, and its subversion impracticable, otherwise than by a divine and miraculous energy.' And from hence, he apprehends, arises, 'a moral demonstration of the Christian religion.'

Here we take leave of our Author, referring the Readers of this Article, for further particulars, to his work at large; which, we are persuaded, will afford them both improvement and pleasure.

ART.

ART. III. *The Christian Orator delineated.* In Three Parts. By Thomas Weales, D. D. Vicar of St. Sepulchre's. 8vo. 4 s. sewed. Cadell. 1778.

THOSE who have turned their thoughts to the subject of pulpit oratory, and are acquainted with the writings of our most celebrated preachers, will find little that is new in this work. It contains, however, many pertinent and just observations, and some striking passages from *Clarke*, *Coneybeare*, *Sherlock*, *Seed*, *Sterne*, &c. and, consequently, it may be read with considerable advantage by those who have the sacred office in view.

In a short introduction, the Doctor tells us what he means by a SERMON.—'By that species of composition, says he, which goes under the name of a SERMON, I understand, a discourse that is but one contexture of doctrines, thoughts, words, figures, and images, contained in holy writ.'

If this definition conveys to any of our Readers a clearer and more distinct idea of a *Sermon* than they had before, they will have the advantage of us; for to us it appears such a definition as leaves the thing defined much more unintelligible than it was before. The Doctor goes on to tell us, that the great ends which a preacher hath in view are, and can be, no other, than either to command the reason, engage the fancy, or touch the passions of his hearers.

'Now there are three qualities, or perfections, says he, indispensibly requisite for the attainment of such valuable ends, viz. an unity of design, a just distribution of the subject into its several heads, and a simplicity of thought and expression. In regard to the first, a perfect discourse does virtually comprehend in it but one single proposition, or branch of doctrine, and that placed in the most striking point of light. Certain roving declaimers, whose motley pieces are made up of the most independent matters that can be easily imagined, are wonderfully deficient in this article. Their discourses, in which a variety of morals or doctrines are treated in a slight perfunctory manner, have the ordinary effect of large prospects, where the eye sees little or nothing distinctly, and as it ought to be seen. With respect to the second requisite, or a just division of the subject into its several heads, it cannot be too simple and concise. The two radical defects of our ancient sermons are their being crumbled into minute insignificant divisions, or enervated by useless and impertinent digressions. And many a modern one totally void of that lucid order, or such a connexion of parts as serves to reflect a light upon, and strengthen each other, is little else but a parcel of maxims or sentences tacked together in I know not what fantastic form. Of this sort are most of those equivocal things commonly called essays, which afford no conviction to the understanding, no entertainment to the fancy, no feeling to the heart. Their authors are thus happily decyphered by the poet,

These,

These, labouring like paviours, mend our ways
With heavy, huge, repeated flat essays;
Ram their coarse nonsense down, though ne'er so dull,
And hem at ev'ry thump upon your scull. YOUNG.

'By a simplicity of thought, I mean all those sentiments which arise naturally out of the subject, and are proportioned to the common sense and ideas of mankind. Thoughts of this kind (which seem so obvious, and as it were the spontaneous growth of nature itself) are such as may fall into the minds of every man, but generally do not; such as all the world may have, and but few really have. Each sentiment that is affected or unnatural, mean or abject, finical or precise, are alike faulty, by departing from a just simplicity. The essential and inherent perfection of such a simplicity of thought appears from hence, that it is equally relished by the learned and illiterate, persons of every form of life, every degree of understanding. By a simplicity of expression I would be understood a natural and easy stile, free from all peculiarities of diction or anomalies of construction. All stately and gigantic, all quaint and flowery, all homely and beaten roads of expression are repugnant to, and deviate from, this last quality or perfection. Some preachers shall by certain odd and peculiar modes of expressing themselves, give every thing they deliver a foreign and unnatural air, which cannot but excite a weariness and disgust.'

Our Author introduces the first part of his work with telling us that, 'as man is compounded of three principal ingredients, viz. reason, imagination, and passions, eloquence divides itself into the rational, the florid, and the pathetic, according to the proportion in which it is addressed to one or the other; that the pulpit eloquence in England is plainly of the severe and rational species, a general spirit of reasoning and enquiry having in a great degree extinguished the natural enthusiasms of the human mind in religious subjects.'—'Ranging however all Christian orators under three distinct classes, continues he, I shall endeavour to mark out the capital beauties and imperfections which belong to each of them.

'If you would behold the native light of truth obscured by no cloudy or ambiguous phrases, no false or distorted sentiments, no corrupt passions or acquired prejudices, peruse the inestimable sermons of CLARKE and CONYBEARE. The chief merit of these two celebrated preachers lies in that scholastic precision and philosophic closeness, with which each special article of faith or morals is treated. Few or no sallies of fancy are committed, which arise from the mind's collecting all its powers to view only one side of a subject, while it leaves the other unobserved. All florid epithets, all frigid circumlocutions, which only tend to weaken or debase an argument, are utterly rejected. Each finished discourse forms a whole, coherent and proportioned in itself, with due subordinacy of constituent parts. If it turns upon a branch of morality, or any particular virtue, they never fail to state the limits, extent, and compass of it, with a wonderful justness and propriety. If it rests

upon

upon any article of faith, they ever comprize the doctrinal part in such a space, as to leave sufficient room for a distinct and particular enforcement of the practical duties resulting from it.'

Our Author produces, in the next place, a few passages from the sermons of *Clarke* and *Coneybeare* as proofs of their logical precision, their accuracy of distinction, their familiar acquaintance with, and clear exposition of scripture language, &c. and then shews, at full length, the superior excellence of our Saviour and the apostle Paul, in that species of oratory which is addressed to the understanding.

The Doctor introduces the second part of his work with observing that the business of a *Christian orator* is not merely to explain the *word of God*, but to do it in such a manner as to give his hearers a thorough sense of, and proper relish for it;—that the naked truth, stripped of every ornament which the *imagination* is able to lend it, shall, with all its charms, be little heeded by the *many*.—'Its pure and delicate light, says he, does not enough strike that which there is of *sensible* in man.'—As our Author has quoted *Bruyere*, *Gisbert*, and some other French writers, we are inclined to think that this sentence is a literal translation from the *French*; if we are mistaken in this, we are at loss to account for his expressing himself in so affected a manner.

He next observes, that objects so remote from sense and matter as moral and divine truths are, require to be brought near the mind, and made familiar to it by strength of *imagery*;—that the great and chief difficulty consists in knowing how to make a due separation between these graces and ornaments which, being natural and genuine, set off and adorn the truth, and those which, being spurious and foreign, only tend to weaken and debase it;—that the beautiful simplicity which we so much admire in the compositions of the ancients, is perfectly consistent with the former, but altogether repugnant to the latter.

'The Grecian orator, says he (whose eloquence alone raised him a sort of throne, and fixed the hearts of a whole republic in him), seeks for no ornaments but what arise naturally from the subject in hand, makes use of no flowers but what offer themselves of their own accord. Having no other passion but the love of *truth* itself, he disdains to render her less beautiful or *effeminate* by tricking her up with painted metricious graces. By an energy of thought and vehemence peculiar to himself, he was able to raise that spirit, and excite those affections, which he was desirous to raise and excite. The true interest of the *people* to whom he addressed himself being ever uppermost in his view and thoughts, he seems to forget or lose sight of himself. The *salvation* of his country being the sole and ultimate end of all his finished orations, the applause which resulted from thence to himself appears to be much beneath his regard. How infinitely worthy, in all these respects, is the *Grecian* of being imitated

imitated by every *Christian orator*. How far is it beneath the latter to be studiously hunting after those frivolous, puerile, affected ornaments which were rejected with contempt by the former! Of this sort are the flashing metaphor, the brilliant simile, the luxuriant allegory, the florid epithet, the contrasted phrase, and the remote allusion, All these pitiful embellishments, which are so industriously sought out and so highly admired by little *fanciful* writers, only serve to corrupt and debase the truth. They may be resembled to the *plaistering* of *marble*, or the *painting* of *gold*, the glory of which is to be seen, and to shine by no other lustre but their own. Such an effeminate study of beauty is (according to the most judicious and elegant of critics) no other than taking pains to be ugly or deformed.

The solidity and grandeur of the subjects which are handled, is that which forms the character of true and perfect eloquence. Such is the native and inherent greatness of those *topics* which belong to the *Christian orator*, that they will hardly admit of, and are very liable to be sullied by, ornaments in general. The glorious attributes of God, the astonishing exertion or display of his wisdom, goodness, justice and power, in the work of our redemption, an endless and inconceivable state of rewards and punishments in a world to come, the resurrection of our bodies at the last day, the stupendous awfulness of a *future* judgment, *when the son of man shall come in his glory, and all the holy angels with him, and before him shall be gathered all nations*, are a sort of truths which stand in need of no foreign embellishments. The purity, majesty, and energy of them, are sure to be diminished by *florid epithets, brilliant metaphors,* or *useless circumlocutions*. All *graces* must be utterly excluded, except of that kind which may be said decently to adorn without incumbering, and modestly to shine without glaring. In fine, the imagination does its proper office, when it is made use of as a handmaid to *truth*, neither over-dressing her, nor leaving her wholly naked.'

Dr. Weales then proceeds to lay before his readers a few passages from the sermons of *Seed* and *Sterne*,' whom he singles out from among that race of orators, whose fancy, he says, was full apt to *catch* and *blaze* out in *metaphor, simile*, and the like. In regard to *Seed*, he observes very justly, that those glitterings, with which every discourse is besprinkled (we use his own words), may afford some little entertainment to the imagination, but will not at all contribute towards colouring the boisterous and rebellious *passions*, or delivering a *bewildered reason* from error and prejudice;—that the hearers rise as from a painted banquet, going away just as empty and void of spiritual food as they sat down to it.

Sterne, we are told, has adulterated the word of God with a vicious mixture of foreign or unnatural ornaments—loose sparkles of wit, luxuriant descriptions, smart antitheses, pointed sentiments, epigrammatical turns or expressions, are frequently to be met with in his sermons.—The great truths of the gospel are enervated by the supernumerary decorations of style and eloquence.

eloquence.—In a word, his oratory is decked in all the glowing colours of poetry, as it first appeared in *Greece*.

Dr. Weales shews that our Saviour and his apostles possessed, in an eminent degree, that faculty which enables the preacher to give elegance to simplicity, and dignity to the most common and obvious truths. In this second part of his work the Reader will likewise find some pertinent remarks on our modern declaimers.

The third part is introduced in the following manner;—'THE CHRISTIAN ORATOR, who proceeds no farther than to convince his hearers by the most powerful arguments, or to please them by clothing those arguments with all the natural graces and ornaments of which they are capable, hath left the most important and the most difficult part of his work undone. It is no such rare talent to shew a man the *path* of *life*, and to make it as clear as possible that it is at once his duty and his interest to walk in it, but it calls for more than ordinary powers to work upon his will and affections to that degree, as actually to determine him to walk in it. For such, alas! is the native pride of the human heart, that it will not presently yield to the just empire of reason; and such is its acquired obstinacy, that when it can hold out no longer, it will even impel a man to act in full and direct opposition to it.

'How a preacher then is to become master of the *heart* and *affections*, so as to regulate every movement of them at pleasure, is the great point in question. To touch or play upon the passions (which may be considered as no other than the *stops* and *keys* of the soul) in a masterly way, is confessedly an extraordinary gift, and falls to the share of but very few. The only way by which an *Orator* can possess it in any degree, is to apply to his own feelings, and enquire upon what occasions, and in what manner his own heart is wont to be affected. Now every emotion of *joy* or *sorrow*, *hope* or *fear*, that himself hath experienced, took its rise from either the lively apprehension of some impending, or the actual feeling of some immediate good or evil. From whence it clearly follows, that one person shall excel another in the article of raising those emotions, in proportion to his skill and ability of painting such good or evil in more or less glowing colours. The *pathos* in a sermon is the object not of *reason*, but *sentiment*, and can be estimated only from its impressions on the minds of an audience. In fine, nothing can be more evident than that the direct way to the heart lies through the imagination.

'Amongst the few *English* preachers who have excelled in raising the passions, I shall not scruple to give the first place to the justly celebrated Dr. *Sherlock*. A noble glow, a rich vein of eloquence, runs through his admirable discourses. His oratory comes in to the aid of argument, and impresses these truths which logic teaches in a warmer and more effectual manner. His plan or design is ever the most just, the most natural, the most complete imaginable. He lays down such rules and principles as cannot fail to strike with equal certainty and evidence upon all readers. Almost all his propositions

are

are particular and determinate, and consequently influencing. The sentiments arising out of the subject, are in their own nature just, great, and emphatical. The diction, which is chaste and simple in the *doctrinal* part, doth, with wonderful propriety, rise and grow warm by some heightenings of imagination in the *practical.*'

Our Author now goes on to lay before his readers several passages from the sermons of *Sherlock*, *South*, *Atterbury*, and *Tillotson*, and to point out their beauties; after which, he shews that our Saviour and his apostles are entitled to a distinguished place in the list of pathetic writers, inserting, with this view, a variety of striking passages from the *New Testament*, containing the strongest addresses to the hopes and fears of mankind.

We shall conclude this article with the following passage, which well deserves the serious attention of every one who is, or intends to be, engaged in the sacred office:

'Let the ambassador of Christ,' says our Author, 'act, and talk, and think as becometh one invested with so august and honourable a character. A good life is the most compendious and the most powerful of all reformers. It is a sort of argument that lies level to the apprehensions, and will find its way into the hearts, of all men. Primitive lives and primitive labours can and will alone recover the respect paid to our function in primitive days. As long as the preacher of the gospel keeps his eye steadily fixed upon that great end which he hath laid himself under the most solemn vows never to lose sight of, I mean the salvation of those committed to his charge, he may look upon himself, and ought to be looked upon by others, as a *fellow-worker* with *God.* But as soon as he takes his eye off from, or pays little or no attention to such end, he ought to consider himself, and will be considered by others, as the most perfidious of all traitors, the most contemptible of all hypocrites.'

ART. IV. *A Treatise on Practical Seamanship*; with Hints and Remarks relating thereto: designed to contribute something towards fixing Rules upon philosophical and rational Principles; to make Ships, and the Management of them; and also Navigation in general, more perfect, and consequently less dangerous and destructive to Health, Lives, and Property. By William Hutchinson, Mariner, and Dock master of Liverpool. 4to. 12 s. 6 d. Printed for the Author, and sold by Richardson and Urquhart, London, and at all the principal Sea ports in Great Britain and Ireland. 1777.

NAVIGATION, as an art, is the proper address in managing that great and complicated machine, a ship, according to the principles of *seamanship*, as a science: but while the theory is not to be acquired without some acquaintance with letters, this manual dexterity is the result of hard labour and dangerous experience; in the turbulent course of which, all literary knowledge is oftener totally neglected or forgot, than cultivated. The Writer of this useful work concludes his preface with the following account of himself:

'Most of the useful arts having been made public, to our great improvement and advantage, emboldens me to publish this laboured performance on this long neglected subject, which, I must own, will appear to great disadvantage from the unexpected difficulties I have found, in being a new writer, venturing to lead the way on so important and extensive a subject, in this learned criticising age; but for my imperfections, as a scholar, I hope the critics will make allowance for my having been early in life at sea as cook of a collier; and having since then gone through all the most active enterprising employments I could meet with, as a seaman, who has done his best, and who, as an author, would be glad of any remarks candidly pointed out how to improve his defects, if there should be a demand for a second edition.'

In hopes that Mr. Hutchinson's labours for the instruction of his seafaring brethren, will be rewarded with a demand for more editions, we candidly advise him to put his work immediately into the hand of some literary friend, to revise the language; which is confused and ungrammatical throughout. Plain language is best adapted to the conveyance of instruction; but purity of style is as essential to clearness of expression, as clean linen is to neatness of dress; neither of them being exposed to the charge of foppishness, either at sea or land.

The instructions here given to seamen, apply to a variety of critical circumstances; and are illustrated with cases from the Author's experience, as well as with engravings. His account of the coal vessels and their voyage between Newcastle and London, may serve as an acceptable specimen of the work; allowing for the defects just mentioned.

'From all that I have seen, those seamen in the East India trade are the most perfect in the open seas. And those in the coal trade to London the most perfect in difficult narrow channels, and tide ways, where they sail by the voyage, which makes it their interest to be as dexterous and expeditious as possible in working and managing their ships, which in general are 4 or 500 tons, and which makes this trade the best nursery in the world for hardy, active, and expert seamen. And as most ships must be conducted through channels, or narrow waters, in their way to sea, I will endeavour to remark what I think deserves notice in making passages in this coal trade.

'In the navigation from Newcastle to London, two thirds of the way is amongst dangerous shoals, and intricate channels, as may be seen by the chart of the coast, and the ships are as large as the shoal channels will admit them to get through with the flow of the tide, which requires to be known to a great exactness to proceed in proper time, and dexterous pilots to navigate through those channels with safety and expedition, to make so many voyages in the year, that they may be gainers by their ships, which are numerous as well as large, and managed by the fewest men and in a more complete manner than in any other trade that I know of in the world, considering the difficulty of the navigation, and how deep the ships

are

are loaded, and how lightly they are balasted, yet they meet with very few losses in proportion to the number of ships, which the owners generally run the risque of, and thereby save the expence of insurance, by which means they can afford to freight their ships cheaper than others, so that they are become the chief carriers in the timber, iron, hemp, and flax trades.

'Blowing weather and contrary winds, often collect a great many of these colliers together, so that they sail in great fleets, striving with the utmost dexterity, diligence, and care, against each other, to get first to market with their coals, or for their turn to load at Newcastle, where at the first of a westerly wind, after a long easterly one, there are sometimes two or three hundred ships turning to windward in, and sailing out of that harbour in one tide; the sight of so many ships, passing and crossing each other in so little time and room, by their dexterous management, is said to have made a travelling French gentleman of rank, to hold up his hands and exclaim, "that it was there France was conquered;" the entrance into the harbour being so very narrow, with dangerous rocks on one side, and a steep sand bank on the other, with a hard shoal bar across, where the waves of the sea frequently run very high, and puts them under the necessity of being very brisk and dexterous.

'What is most worthy remarking here when they are going out with a fair wind with their great deep-loaded ships, and the waves running high upon the bar, that they would make the ship strike upon it, if she was to sail out pitching against the head waves, to prevent which when they come to the bar, they in a very masterly manner bring the ship to, and she drives over, rolling broad side to waves, which management preserves her from striking.

'I have heard of a bold single adventurer getting to sea out of this harbour, when many ships lay windbound with the wind and waves right in, and right upon the shore without the harbour; he having a small handy ship, and no doubt, materials and men that could be depended upon, made every thing snug and ready, as the occasion required, and got as near the bar as she could ride with safety, and had the sails, that were designed to be carried, furled with rope-yarns that would easily break; he then took the advantage as may be supposed, of the first of the ebb of a high strong spring tide when there was water enough and so drove over the bar, stern foremost, with the sails all furled and the yards braced sharp up, by the strength of the tide out of the harbour, till they reached the sea tide from the southward along the coast, then put the helm hard a starboard, and brought the ship by the wind on the larboard tack, and expeditiously set all the sails they could carry; the tide checking the ship two points on the lee bow helped her to get to windward off the lee shore, so that they made their course good along the coast, and got their passage.

'When it happens that a great fleet of loaded ships sails out in one tide, with the first of a westerly wind, those that draw the least water take the advantage and get over the bar first to sea, where they strive and carry all the sail possible to get and keep a-head of each other, and the fastest sailing and best managed ships commonly get the advantage whilst they are in the open and clear part of

 the

the sea, till they come to work out of Yarmouth Roads, where for want of water the ships of the greatest draft are often obliged to stay for the flowing of the tide, and each ship is glad to follow another that they know draws more water than themselves when going through dangerous channels, this collects many of them near together again for their mutual safety, each heaves the lead and makes known aloud the foundings, which often proves the principal guide to the whole fleet, as by that they find and keep the best of the deep in the intricate channels they pass through, and in which they often have a great deal of turning to windward against strong westerly winds. When they are obliged to stop the lee tide they do it with the best bower anchor and cable to the better end, which makes them so expert in heaving up their anchors, and getting under way, as well as working their ships to windward (as particularly described page 50), and especially up the Swin channel, in such weather when they would not venture to proceed with a fair wind; this seems a paradox to many people, therefore it may be of service to explain their singular conduct on this occasion.

When they turn to windward up the Swin in dark hazey weather, they know by their soundings when they are in a fair way, and what side of the channel they are on, and by standing quite across the main channel from side to side avoid the danger of being hooked in, on the wrong side of spits of sand into swatches where the tide runs through, and where there is the same soundings at the entrance as in the right channel, which is the reason that with a fair wind and hazey weather, a compass course is not to be relied upon, therefore each ship, very artfully, endeavours to get a leader that they know draws more water than themselves, and the leading ship knowing their danger running no farther than they think is safe, commonly lets go her anchor, the next following ship apprehending the same danger, has their anchors ready and lets it go just above the first ship, and the next steers close past these two ships and comes to an anchor just above them, and so on with the next till the whole fleet forms a line one above the other, so that the ship that was first becomes last, when they commonly again heave up her anchor, and steer close by the whole fleet if they are perceived to ride a-float, and the next ship follows them, and either comes to an anchor again above the uppermost ship as before, or proceeds forwards, according as they find by the soundings, by which they know that they have past the dangers they were afraid of and gets into a safe track, where they can depend upon the compass course, then they set and carry all the sail possible to get or keep a-head of each other.

'Their management in working these large ships to windward, up most parts of London river with their main-sails set is likewise remarkable, and from their great practice knowing the depth of water according to the time of tide, and how much the ship will shoot a head in stays; they stand upon each tack to the greatest nicety close from side to side as far as possible things will admit of to keep in a fair way, and where eddies occasion the true tide to run very narrow, or ships, &c. lie in the way so as not to give room to turn to windward, they very dexterously brail up mainsail and foresail, and driver to windward with the tide under their topsails by such

rules

rules as *has* been described, and in the Pool where there is so little room to pass through such crowds of ships, their management has afforded me the greatest pleasure, and when they get near their designed birth, to what a nicety they let go the anchor, *veers* out the cable to run freely as the occasion may require, so as to bring the ship up exactly in time in surprising little room, clear of the other ships, and *lays* her easily and fairly along side of the tier of ships where they moor, so that as they say they can work and lay their ships to a boat's length as occasion requires. And there is no doubt but that to shorten the voyage by which the men are paid, occasions this extraordinary industry, and dexterous management, every man for his own interest here exerts himself, encouraging and striving to get before and excel each other, in doing the necessary duty. When it happens that the ships come a ground, they readily first carry out a catch anchor and towline, and if that is *defficient*, they haul out a bower anchor by it, to heave the ship off. In heaving up their anchors briskly with a windlass, they greatly excel other merchant ships, but the difference of men as well as things, can only be known by comparison; I had a ship in the merchant's service, that hove with nine handspikes double man'd at the windlass, to heave up the small bower anchor, which we found so difficult, and took up so much time, that to avoid the risques we run in getting the ship under way in narrow waters, I was going to have this anchor changed for a less, till at London, I happened to employ a mate and seven men from a collier, to transport the ship to the Graving Dock at Deptford, when these seven men only, hove up this anchor by two brisk motions, for each square of the windlass, in a quarter of the time that it used to be done by 18 men, and this difference was entirely owing to their dexterity, learn'd by great practice; they rise with their handspikes, and heave exactly all together with a regular brisk motion, which unites their powers into one. And they are equally brisk and clever in warping, or transporting a ship with ropes, and likewise in handing, reefing and steering, &c.'

The improvement in the light-houses at Liverpool, appears to be of much importance, and deserves to be generally known.

'It is well known from reason as well as experience, that open coal fire light, exposed to all winds and weathers, cannot be made to burn and show a constant steady blaze to be seen at a sufficient distance with any certainty, for in storms of wind, when lights are most wanted, those open fires are made to burn furiously, and very soon away, so as to melt the very iron work about the grate, and in cold weather, when it snows, hails, or rains hard, the keepers of the lights do not care to expose themselves to the bad weather, are apt to neglect till the fire is too low, then throws on a large quantity of coals at a time, which darkens the light for a time till the fire burns up again, and in some weathers it must be difficult to make them burn with any brightness. And when they are inclosed in a glased close light-house, they are apt to smoke the windows greatly, nor affords so much constant blaze (that gives the most light) as oil lamps, or tallow candles of two pounds each, but these last require often snuffing to prevent their light from being dull, so that after

trial of these different sorts of lights, we have fixed upon lamp lights, with proper reflectors behind them to answer best here at Liverpool.'

The lamps here alluded to, are particularly described, with figures; but for these the work must be consulted. They still seem susceptible of further improvement; and it may be worth a trial, whether three concave reflectors placed together, so as to form a semicircle at their points of contact, with *one* good lamp in their common centre or focus, would not throw a sufficient light over a complete half of the compass?

Art. V. *A Treatise on Building in Water.* In Two Parts. Part I. Particularly relative to the Repair and Rebuilding of Essex Bridge, Dublin, and Bridge-building in general, with Plans properly suited to the Rebuilding of Ormond Bridge. Part II. Concerning an Attempt to contrive and introduce quick and cheap Methods for erecting substantial Stone Buildings and other Works, in fresh and Salt Water, quaking Bogs or Morasses, for various Purposes; fully laid down and clearly demonstrated by Twelve practical Propositions, but not in any Case exceeding Ten Fathom deep: Together with a Plan for a spacious and commodious Harbour for the Downs in England, projecting to Twenty Feet deep at low Water. Principally addressed and peculiarly adapted to young and unexperienced Readers. Illustrated with Sixty-three Copper-plates. By George Semple. 4to. 15 s. Boards. Dublin printed for the Author, and sold by Taylor in London.

IN this work the Writer describes his method of guarding against the washing away, by the rapidity of the current, the soil from between the arches of Essex Bridge; which he effected by a continued foundation of masonry across the river from one shore to the other. His contrivances for this purpose, which appear to be honestly related, though not explained in the clearest manner, require an inspection of the plates, in order to apprehend them; but the account of the mortar used on such occasions totally invalidates the pompous claim set up by M. Loriot, Master of Mechanics to the King of France, of the re-discovery of the ancient cement or artificial stone of the Greeks and Romans *. Mr. Semple, nevertheless, acknowledges his obligation to a French writer (Colonel Belidor) for the method of founding his piers in what are termed batterdeaux, or cofferdams; these are inclosures formed by rows of piles, filled between to form a dam, within which the soil can be dug away until a stratum is found sufficiently secure to trust the masonry on. The caisson, on the contrary, only resting the pier on the natural bed of the river, the frailty of this me-

* See Review, vol. li. p. 184.

thod

thod was experienced by the failing of one of the piers of Westminster Bridge, before it was finished.

The following section on the preparing of timber, will not only serve as a specimen of the performance, but is of such extensive application as to furnish information for land, as well as water service:

'We have (in Ireland) very little timber now of the produce of this kingdom of any kind, but large quantities of both oak and fir imported; on which two sorts, I shall make a few remarks.

'Oak is generally allowed to endure all seasons and weathers, better than any other sort of timber, and some people are of opinion, that it is the best of all others in water. I know the pier or piles, which we began to run out in this harbour about the year 1728, have long since sufficiently proved, that it was not by any means adequate to that purpose, though I do believe, that there is not any country that produces better oak timber than ours, notwithstanding those piles rotted and decayed in a very short time; but whether that was owing to the nature of that particular timber, or to any thing peculiar to our harbour, I know not, but it is reported there is a sort of worms that either breed in or are nourished in those piles, that totally destroy them.

'There are, indeed, several methods that have been made use of to preserve timber. Sir Hugh Platt informs us, that the Venetians make use of one, which seems very rational, viz. to burn and scorch their timber in a flaming fire, continually turning it round with an engine, till it has got a hard black crusty coal upon it.—Others inform us, that the Dutch preserve their gates, portcullis's, drawbridges, sluices, &c. by coating them over with a mixture of pitch and tar, whereon they strew small pieces of cockle and other shells, beaten almost to powder and mixed with sea sand, which incrusts and arms it wonderfully against all assaults of wind or weather; but for my own part, I conclude, that the Venetian method is preferable, because, I believe, it is the sap that is either in oak or fir, that is the principal cause of their decaying so soon. Besides, that sap probably breeds and nourishes the worms that are natural to it, but there are not any worms peculiar to the water that I have ever heard of.

'Worms generally breed in the sap of all kinds of building timbers, and have a powerful effect on them, either without or within doors; and all old and dry soft woods breed them in great abundance, just as mites are bred in cheese; and some of these worms are a quarter of an inch in length, and near a tenth of an inch in thickness; and in very sooty old cabbins where soft woods are generally made use of, they are to be found in great abundance. For these reasons, you ought to be exceeding careful how you make use of any sort of sappy timber, but particularly in all works that stand the weather, for the sap is of a corrosive nature, and for that reason ought not to be made use of, especially before it is a little seasoned in any work that requires to be durable.

'I know there are carpenters who pretend it is necessary to paint their work directly, and I admit that in some cases it may; but it ought

ought to be done with judgment, and not merely to varnish over and hide the imperfections of their work. As the preservation of timber is a subject suitable to our present purpose, I advise you never to paint either green or sappy timber of any kind.

'When I was building the mansion-house of Ramsfort, one day after dinner, Mr. Ram observed to his company, that he had some time ago, cut up some of his own fir timber into scantling, out of which he had a great number of field-gates made, and that several of them that had been hung up near his house, he had painted immediately, but those that were at a distance through several parts of his extensive demesne, were not painted; that those which were painted were all quite rotten, but those that were not painted continued firm. 'The company seemed surprized at this information,' and Mr. Ram enquiring of me the cause of this apparent phænomenon, I readily answered, that the painting of the sappy wood, encrusted and confined the sap, and prevented its being exhausted by the sun and weather, and being continued within it, preyed upon, putrified, and destroyed the hearty sound wood. As to the wood that had not been painted, the sun and weather consumed and exhausted its sap, and thereby rendered it of a proper consistence, and made it well seasoned. It is for this reason I advise against painting, or otherwise encrusting sappy green wood, unless you have some very powerful reasons for it.

'I once happened in company with a very ingenious gentleman, one Mr. Smith, who was so kind as to communicate a secret to me, which struck me greatly, and I instantly put it in practice, and am now convinced it is an excellent method to make red fir timber near as durable as oak, i. e. after your work is tried up or even put together, lay it on the ground with stones or bricks under it to about a foot high, and burn wood (which is the best firing for that purpose) under it, till you thoroughly heat and even scorch it all over, then, whilst the wood is hot, rub it over plentifully with linseed-oil and tar in equal parts, and well boiled together, and let it be kept boiling whilst you are using it; and this will immediately strike and sink (if the wood be tolerably seasoned) one inch or more into the wood, close all the pores, and make it become exceeding hard and durable, either under or over water; and if there should be any sappy parts in it, they will receive such benefit by the fire and heat of this natural and penetrating liquid, that they will also thereby become exceeding durable. Good red fir prepared after this manner, will, for many uses, last as long, if not longer, even than oak timber, especially in water; and if good fir timber is constantly kept in water, it will keep fresh and sound much longer than oak.

'I have often seen slating and plastering laths, clove out of bog oak and bog fir; in cleaving the fir laths, I frequently observed the turpentine as fresh and firm in it as if it were perfect rosin; and I have heard of the splinters of this wood being used not only for torches, but by poor people sometimes as candles. In the butt of a clean trunk of a bog fir-tree, it will split thin and tough like whalebone. It is a generally received notion that the timber trees which are found in such abundance in some of our bogs, have lain there

ever

ever since the great deluge, but be that as it may, the bog oak timber is always found to be frushey, dozed, and short grained, and not near so sound as the fir timber, though both taken up at the same time out of the same bog. Hence I think we may safely conclude, that red fir timber is exceeding durable, and consequently unexceptionable as to our present purpose, provided it be kept entirely under water; therefore, let us determine to make our coffers of good sound red fir timber, and keep them under water as much as we conveniently can.'

In treating of light-houses, Mr. Semple also recommends lamps instead of coal fires; only he directs the placing them behind glass semi-globes, whereas at Liverpool we find they stand before glass or metal reflectors *.

* See *Hutchinson's Practical Seamanship* in the preceding Article.

ART. VI. *Know your own Mind*: A Comedy, performed at the Theatre-Royal, in Covent-Garden. Written by Arthur Murphy, Esq; †. 8vo. 1 s. 6 d. Becket. 1778.

ALTHOUGH this Comedy is founded on the *Irresolu* of Destouches, it is by no means to be accounted a translation, or to be ranked among the servile imitations of the French drama. An original vein of English humour animates the dialogue; and characters of our own growth are happily introduced, and faithfully delineated, particularly those of Miss Neville and Dashwould. The last indeed is said to have been drawn after the life, and to exhibit the features of the deceased Aristophanes of the Haymarket. How far this idea is just, his numerous acquaintance may partly determine from the following specimen of the dialogue:

Enter Lady BELL, DASHWOULD, *and* MALVIL.

' *Lady* BELL. Mr. Dashwould, do you think I'll bear this? What liberty will you take next? You think, because I laugh, that I am not offended.—Aunt, I received a letter, and he has attempted to snatch it from me.

DASH. Why it brings a little cargo of ridicule from the country, and my friend Malvil sees no joke in it.

MAL. When my friend's name is brought in question, Sir—

Lady BELL. It is diverting notwithstanding—Aunt, what do you think? My cousin Cynthia, you know, was to be married to Sir George Squanderstock; her mother opposed it, and broke off the match, and now it's come out, that she was all the time the clandestine rival of her own daughter.

MILLAMOUR. Not inapplicable to the present business. *(aside)*

Mrs. BROM. Go, you giddy girl, no such thing!

MIL. *(aside)* She charms by her very faults.

---

† The Author's name is omitted in the title, but we observed it in the news-paper *advertisements*.

Sir HAR. (*goes up to* BYGROVE) And Dashwould has been saying——

BYG. Po! repeat none of his sayings to me.

Lady BELL. Did you say any thing, Mr. Dashwould? What was it?

DASH. Oh! nothing. Sir George Squanderstock is my very good friend.

MAL. And for that reason you might spare him. No man is without his faults.

DASH. Ay, allow him faults, out of tenderness.

BYG. Sir George is a valuable man, Sir, and represents his county to great advantage.

DASH. He does so; takes a world of pains; nothing can escape him; Manilla ransom not paid; there must be a motion about that matter: he knots his handkerchief to remember it.—Scarcity of corn! another knot—triennial parliaments—(*knots*) Juries judges of law as well as fact (*knots*) national debt (*knots*) bail in criminal cases (*knots*) and so on he goes, till his handkerchief is twisted into questions of state; the liberties and fortunes of all posterity dangling like a bede roll; he puts it in his pocket, drives to the gaming table, and the next morning his handkerchief goes to the wash, and his country and the minority are both left in the suds.

Lady BELL. What a description!
Sir HAR. Hey! lively Lady Bell! } *both laugh.*

MIL. Ho! ho! I thank you, Dashwould.

Mrs. BROM. (*aside to* Millamour) How can you encourage him? Let us leave 'em to themselves.

MAL. You see, Mr. Bygrove——

BYG. Ay! thus he gets a story to graft his malice upon, and then he sets the table in a roar at the next tavern.

Sir HAR. Never be out of humour with Dashwould, Mr. Bygrove; he keeps me alive; he has been exhibiting pictures of this sort all the morning, as we rambled about the town.

DASH. Oh! no; no pictures; I have shewn him real life.

Sir HAR. Very true, Dashwould: and now mind him: he will touch them off to the life for you.

Mrs. BROM. Millamour so close with Lady Bell! the forward importunity of that girl. (*aside, and goes to* Millamour.)

DASH. There is positively no such thing as going about this town, without seeing enough to split your sides with laughing. We called upon my friend Sir Volatile Vainlove: he, you know, shines in all polite assemblies, and is, if you believe himself, of the first character for intrigue. We found him drinking Valerian tea for his breakfast, and putting on false calves.

Sir HAR. And the confusion he was in, when we entered the room!

DASH. In the next street, we found Jack Spinbrain, a celebrated poet, with a kept mistress at his elbow, writing lampoons for the news-paper; one moment murdering the reputation of his neighbours, and the next a suicide of his own.—We saw a young heir, not yet of age, granting annuity bonds, and five Jews and three

Christians, duped by their avarice, to lend money upon them. A lawyer——

Sir HAR. Hear, hear; it is all true. I was with him.

DASH. A lawyer taking notes upon Shakespeare: a deaf Nabob ravished with music, and a blind one buying pictures. Men without talents, rising to preferment, and real genius going to a jail.—An officer in a marching regiment with a black eye, and a French hair dresser wounded in the sword arm.

Sir HAR. Oh! ho! ho! by this light I can vouch for every word.

BYG. Go on, Sir Harry, ape your friend in all his follies; be the nimble marmozet; grin at his tricks, and try to play them over again yourself.

Sir HAR. Well now, that is too severe: Dashwould, defend me from his wit. You know I hoard up all your good things.

DASH. You never pay me in my own coin, Sir Harry: try now; who knows but you will say something?

MAL. Friend or foe it is all alike.

Lady BELL. *(coming forward)* And where is the mighty harm? I like pulling to pieces of all things.

MIL. *(following* Lady BELL.) To be sure it is the life of conversation. Does your Ladyship know Sir George Squanderstock's sister?

Lady BELL. I have seen her.

MIL. She is a politician in petticoats; a fierce republican; she talks of the dagger of Brutus, while she settles a pin in her tucker; and says more about ship-money, than pin-money.

BYG. And now you must turn buffoon?

DASH. I know the lady; she scolds at the loyalists, gossips against the act of settlement, and has the fidgets for Magna Charta.

MIL. She encourages a wrinkle against bribery; flirts her fan at the ministry, and bites her lips at taxes, and a standing army.

MAL. Mr. BYGROVE, will you bear all this?

Enter Miss NEVILLE, *and whispers* Mrs. BROMLEY.

Mrs. BROM. Very well, Neville, I'll come presently.

[*Exit* Miss NEVILLE.

MAL. (*looking at* Miss NEVILLE.) I shall stay no longer. Mr. Bygrove, will you walk? [*Exit.*

BYG. No, Sir, I shall not leave the enemy in this room behind me: a bad translator of an ancient poet, is not so sure to deface his original, as his licentious strain to disparage every character.

DASH. Sir Harry, he will neither give, nor take a joke.

Sir HAR. No, I told you so.

BYG. Let me tell you once for all, Sir——

DASH. I wish you would.

BYG. Why interrupt? Do you know what I was going to say?

DASH. No, do you?

MIL. I'll leave 'em all to themselves. [*Steals out.*

Mrs. BROM. *(aside)* Millamour gone! [*Exit.*

BYG. Let me tell you, Sir, with all your flashes of wit, you will find that you have been playing with an edge-tool at last. And what does this mighty wit amount to? The wit in vogue, exposes

one

one man; makes another expose himself; gets into the secrets of an intimate acquaintance, and publishes a story to the world; belies a friend; puts an anecdote, a letter, an epigram into the news-paper; and that is the whole amount of modern wit.

DASH. A strain of morose invective is more diverting, to be sure.

BYG. *(looking about for* Mrs. Bromley.) Well, Sir, we'll adjourn the debate. You may go on; misrepresent every thing; if there is nothing ridiculous, invent a story: and when you have done it, it is but a cheap and frivolous talent. Has a lady a good natural bloom? Her paint must be an expensive article. Does she look grave? She will sin the deeper. Is she gay and affable? Her true character will come out at the Commons. That is the whole of your art, and I leave you to the practice of it. *(going.)*

DASH. Satyrical Bygrove! now the widow has him in tow.

BYG. *(turning back.)* Could not you stay till my back was fairly turned? [*Exit.*

DASH. What a look there was!

Lady BELL. At what a rate you run on! you keep the field against them all.

DASH. Sir Harry, step up, and watch him with the widow.

Sir HAR. I will; don't stay too long.

DASH. I'll follow you: and hark, make your party good with Miss Neville.

Sir HAR. You see, Lady Bell, a fling at every body. [*Exit.*

DASH. The Baronet does not want parts; that is to say, he has very good materials to play the fool with. I shall get him to marry Miss Neville.

Lady BELL. Bring that about, and you will for once do a serious action, for which every body will honour you.

DASH. In the mean time, do you watch your aunt Bromley: she is your rival.

Lady BELL. Rival? That would be charming!

DASH. It is even so. Now Millamour's understanding is good, but his passions quick: if you play your cards right——

Lady BELL. Are you going to teach me how to manage a man?

DASH. Coquettry will never succeed with him. A quicksand does not shift so often as his temper. You must take him at his word, and never give him time to change, and veer about.

Lady BELL. Totally out of nature.

DASH. Oh! very well. I give up the point. [*Exit.*'

The sentimental slander of Malvil is judiciously opposed to the unguarded pleasantry of Dashwould. The Prologue contains some pathetic lines on the late Messrs. Barry and Woodward, and the Epilogue is penned, *con amore*, by Mr. Garrick.

3

ART,

Art. VII. *A Practical Treatise on the Diseases of the Teeth; intended as a Supplement to the Natural History of those Parts.* By John Hunter, Surgeon Extraordinary to the King, and F. R. S. 4to. Five Shillings sewed, or bound up with the first Part, one Guinea. Johnson. 1778.

IN the preceding part of this publication, for our account of which the reader may consult our 46th volume, page 603, the Author confined himself to the anatomy and physiology of the teeth: in the present he treats wholly of their diseases, or irregularities, and of the consequences of them; discussing the subject in ten chapters, in the first of which he treats of their decay from rottenness, or denudation, of the swelling of their fangs, of gum boils, excrescences from the gum, and abscesses in the jaws. In the second chapter, the diseases of the alveolar processes are discussed; and in the third, those of the gums. Nervous pains in the jaw form the subject of the fourth chapter; and in the four following the Author treats of the extraneous matter upon the teeth; of their irregularity; of irregularities between them and the jaw; and of projections of the under jaw. In the ninth chapter he treats pretty largely of the operations of drawing and transplanting teeth: and in the tenth and last, describes the symptoms attending dentition, and the proper methods of relief and cure.

In treating of the decay of a tooth, supposing the disease to be not so far advanced as to render the tooth useless; he advises that it should be extracted, and then immediately boiled, with a view not only to make it perfectly clean, but likewise to destroy any *life* * that may be in it. It is then to be replaced in the socket, where it can now suffer only from chemical or mechanical causes; as it is now dead, and incapable of being affected by any disease. This practice however is here said to be only sometimes followed with success; when it answers the same end as burning the nerve, but with much greater certainty.

Nervous pains in the jaws constitute an excruciating and obstinate disease, which, in the Author's opinion, seems in reality to have no connection with the teeth, though they are generally suspected to be the cause, or the seat of it. In a case of this kind the Author has known all the teeth of the affected side drawn in succession without any advantage: on the contrary, the pain has sometimes become more diffused, and has at last attacked the corresponding side of the tongue. The disease is frequently periodical; but the bark often fails. The Author has seen cases of some years standing, where hemlock has succeeded; but sometimes all attempts prove unsuccessful.

* See Monthly Review, June 1772, p. 604.

He

He adds however that sea-bathing has been of singular service in some particular cases.

The *transplanting* of teeth is considered by the Author as 'the nicest of all operations relating to the teeth, and as requiring more chirurgical and physiological knowledge than any that comes under the care of the dentist. Though we cannot enter into the *minutiæ* of this difficult art, it may be of use to our readers in general to be acquainted with the following circumstances relating to the replacing of sound teeth, when they have been knocked out by accident; or, still more vexatiously, drawn by mistake.

The Author informs us that if a tooth be replaced at any time before its *life* is destroyed, it will re-unite with the cavity of the socket, and become as fast as ever; and that even the grinders may be thus treated with success, as their fangs will go as readily into their respective sockets as one fang would. Though no time should be lost in the performing of this operation, the trial is said to be adviseable even twenty-four hours after the accident, or as long as the socket will receive the tooth, which may be the case some days after the accident.

The Author relates one instance where a gentleman had the second *Bicuspis* loosened, and the first knocked out. He picked the latter up from the ground, and put it into his pocket. Some hours afterwards the Author washed it as clean as possible in warm water, where he kept it some time, in order to soften it. 'I then,' says he, 'replaced it, first having introduced a probe into the socket, to break down the coagulated blood which filled it. I then tied these two teeth to the first grinder, and the *cuspidatus*, with silk, which was kept on some days, and then removed. After a month they were as fast as any teeth in the head; and if it were not for the remembrance of the circumstances above related, the gentleman would not be sensible that his teeth had met with any accident. Four years have now passed since it happened.'

Mr. Hunter always supposes, in this treatise, that whenever the transplantation of a tooth has been attended with success, there has been a *living* union formed between the foreign tooth and the socket. The transplanted tooth is said to preserve a degree of transparency peculiar to a living tooth, and very different from the opaque chalky white of a dead tooth. He thinks too that the transplanted tooth is capable of becoming diseased; and even affirms that pain is sometimes felt in it. Be this as it may, the following curious experiment (which however only once succeeded with the Author) shews that when a living tooth has been transplanted into some part of a living animal, an actual communication of vessels is formed between the

the tooth and the animal; or to use the Author's expression, that the tooth retains its *life*.

'I took,' says the Author, 'a sound tooth from a person's head; then made a pretty deep wound with a lancet into the thick part of a cock's comb; and pressed the fang of the tooth into this wound, and fastened it with threads passed thro' other parts of the comb. The cock was killed some months after; and I injected the head with a very minute injection: the comb was then taken off, and put into a weak acid, and the tooth being softened by this means, I slit the comb and tooth into two halves, in the long direction of the tooth. I found the vessels of the tooth well injected, and also observed that the external surface of the tooth adhered every where to the comb by vessels, similar to the union of a tooth with the gum and sockets.'—[Similar, though less singular, instances of an union formed between dissimilar parts of animal bodies, may be seen in our Review of the first part of this treatise above referred to, p. 604.]

In cases of difficult dentition the Author recommends the cutting the gums down to the tooth, as the only effectual method of cure, and relates some instances of very singular symptoms—such as contractions of the fingers and toes, flux of matter from the *urethra*, &c. - instantly removed either by that operation, or by the spontaneous cutting of a tooth.

Art VIII *A safe and easy Remedy proposed for the Stone and Gravel, the Scurvy, &c. illustrated by Cases, together with an extemporaneous Method of impregnating Water, and other Liquids, with fixed Air, &c* By Nathaniel Hulme, M. D. &c. 4to. 2 s. Robinson. 1778.

IN giving an account of a former publication of the Author's [in our Review for July last, page 83.] we abridged a very singular case there related, in which an immense number of calculous fragments, and a large quantity of a whitish mucous chalky substance, were discharged from the bladder of a patient, who had regularly for some time taken, by the Author's direction, an aqueous solution of 15 grains of fixed alcaline salt, and immediately afterwards swallowed a draught of water containing as much vitriolic acid as was known, *a priori*, to be sufficient to neutralize the alcali, and to expel from it all its fixed air.

In the first section of the present performance, the Author recapitulates the particulars of this case, and then proceeds to relate some other instances of the efficacy of this mode of administering *fixed air*, in nephritic complaints, as observed by himself and others. In the second section he briefly treats of the efficacy of this medicine in the scurvy, and particularly relates the case of a person evidently labouring under the symptoms of the true *sea scurvy*, who was sensibly relieved after fol-

lowing this course five or six days, and cured of the complaint in a fortnight.

The advantages which have been derived, and which may be expected from the exhibition of fixed air, in this convenient and not very unpalatable mode of dispensing it, in cases of the *gout*, *hectic fevers with consumption*, *putrid fevers*, *dysentery*, and *worms*, form the subjects of the third, fourth, and fifth sections. Recommending the perusal of what the Author advances on these heads, to the medical reader, who may thence derive hints that may be of use in practice, we shall attend more particularly to the Author's last section; in which he describes an extemporaneous and simple method of impregnating water and other liquors with fixed air, without the use of any particular apparatus, and by the mere mixture of two liquors.

These liquors are the solution of fixed alcali, and the water acidulated with vitriolic acid, described at the beginning of this article; but which, instead of being taken separately, are to be gradually and cautiously mixed with each other, so as to prevent the effervescence, or the dissipation of the fixed air, as much as possible. The water, says the Author, tastes very brisk and acidulous, and sparkles when poured out of one glass into another. —' The more slowly and carefully the mixture of the alcaline and acid liquors is made, in this experiment, the more strongly will the water be charged with fixed air: for this reason it is best to let the second liquor run gradually down the side of the vessel which is to contain them.'—They will thus ' act *silently* on each other;—and the fixed air of the alcali will be gently extricated from its basis, and immediately diffuse and incorporate itself into every adjacent particle of the water, till the whole fluid be fully saturated.'—The Author's usual mixture consists of 15 or 30 grains of salt of tartar dissolved in three ounces of water, to which are added three ounces of water properly acidulated by means of the vitriolic acid.

The Author produces an experiment from which he infers that this mixture contains, or has *imbibed*, a greater quantity of fixed air than is contained in an equal quantity of the water impregnated with that fluid by means of the common *glass apparatus*. He forms this conclusion on his having found, in several comparative trials, that a greater quantity of fixed air is expelled, by means of heat, from a vial filled with the mixed alcaline and acid liquors, than from another vial of the same size filled with the water impregnated by means of the common apparatus. But this is not a fair way of estimating the quantity of fixed air which water really *imbibes* in these two processes.

In water impregnated in the common manner, the fixed air is actually *combined* with the water; whereas in the Author's extemporaneous

temporaneous mixture, a very ſmall portion of the fixed air can have had time to enter that fluid: accordingly, in his experiment, the fixed air is chiefly expelled immediately from the alcaline ſalt; and may be ſaid rather to paſs *through* the water than to be actually expelled *from* it. In the experiments above mentioned the Author employed half a drachm of ſalt of tartar diſſolved in two ounces of water; and he found that the fixed air expelled from the liquor occupied a ſpace equal to more than *three ounce* meaſures. Had he uſed double or quadruple that quantity of alcaline ſalt, he might poſſibly have collected *ſix* or *twelve* ounce meaſures of fixed air from theſe two ounces of water: but this large quantity of fixed air, though *expelled from* the water, cannot with propriety be ſaid to have been before *imbibed* by, or *combined with*, this ſmall quantity of that fluid. A proper combination, in any conſiderable degree, can only take place, we apprehend, when the proceſs is conducted in the manner long ago propoſed and executed by *M. Venel* *; who was the firſt, we believe, who actually compounded an artificial *acidulous* or *ſpirituous* water, like that of Seltzer or Pyrmont; though he was ignorant of the real nature of the ingredient to which it owed theſe qualities; and which he erroneouſly ſuppoſed to be common air.

On this head we ſhall obſerve that, when the alcaline ſalt and acidulated water have been juſtly proportioned, and properly mixed, and inſtantly drank, we have found this extemporaneous compound to exceed both the artificial and natural Pyrmont water in pungency and gratefulneſs: and we entertain no doubt but that it may be employed with good effect on many occaſions, both as a medicine and as a grateful beverage, eſpecially in diſtant countries, and particularly in the navy; where not only water, but vinous and other potable liquors which have become vapid, may, as the Author obſerves, be corrected or meliorated by this proceſs. We are inclined however to think that, *in many caſes*, the uſual mode of impregnating water with fixed air may be more beneficial to the patient: as the fixed air, thus intimately united with the water,

* See *Memoire de Sçavans Etrangers*, tom. ii. The reader will likewiſe meet with an account of M. *Venel's* experiments in Mr. Henry's tranſlation of M. *Lavoiſier's Eſſays Phyſical and Chemical*, p. 33. In M. *Venel's* proceſs, which we have frequently repeated, the fixed air diſlodged from the alcaline ſalt, in a vial nearly full and cloſely corked, being confined, ſuffers a degree of compreſſion that greatly promotes its combination with the water:—and yet we have ſome reaſon to doubt whether, even in this way, more fixed air can be *actually combined* with water, than in the common proceſs with the glaſs apparatus.

ſeems

seems to us to have a much better chance, in consequence of such intimate combination, of being conveyed into the circulating fluids, or the bladder, than when exhibited in an *effervescing fluid*; with whose particles it has so *slight* a connection, that a very considerable part of it evidently escapes into the cavity of the mouth and *fauces*, in the very act of drinking it. In fact it is to that circumstance that this mixture, as well as the *natural* Pyrmont water, and bottled fermented liquors, owe their pungency or brisk and acidulous taste.

ART. IX. *Principles of Beauty relative to the Human Head.* By Alexander Cozens. Fol. Imp. Paper. 1 l. 5 s. Dodsley. 1778.

THIS new and philosophical performance was published by subscription, and is, with permission, inscribed to his Majesty. The number, as well as the reputation of many of the names which are seen in the list of encouragers to this work, seem to indicate that the Author is placed in a respectable rank, by the lovers of the polite arts.

It is acknowledged that Mr. Cozens possesses an uncommon share of original genius: his landscapes are all his own: his rocks, ruins, trees, lakes, and cataracts, are the offspring of his own fancy. Objects perpetually occur to furnish him with the most sublime images: an evening sky, or a decayed post, suggest to a susceptible mind the most delightful representations: The ideas of this artist expand at every hint; and a genius like his has little occasion to travel through the trackless wilds of Abyssinia, to copy nature in her most rude and unsociable state.

This ingenious Visionary has, in the work before us, strayed into a new path: he has left the uncultivated scenes of the wilderness, to study the beauties of nature, in the gentlest emotions of the mind, as delineated in the human face. The idea of beauty, in general, is wild and indefinite, and must continue in the same undetermined state, as long as men decide upon the *ex parte* evidence of their own particular feelings. A lascivious leer, or an impudent stare, will, with some, excite a violent sensibility in their behalf, while others will be charmed into an invincible partiality in favour of a languishing look; and in the depravity of taste, even adventitious beauty will find admirers! for notwithstanding beauty is an interesting cause, it is to the passions, and not to the judgment, that we perpetually appeal.

Mr. Cozens has no intention, as he can have no hope, to invite the whims and caprices of mankind to any standard he may erect; he only means to describe scientifically those discoveries which he has made, as an amusement to the lover of arts; and to ground young practitioners in the principles of

of ſimple and compound beauty, by explaining ſyſtematically the abſtruſe parts which conſtitute the following characters:

The Majestic	The Languid or Delicate
The Sensible, or Wise	The Penetrating
The Steady	The Engaging
The Spirited.	The Good-natured
The Haughty	The Timid
The Melancholy	The Chearful
The Tender	The Artful
The Modest	The Innocent.

'These, I preſume, ſays he, are all the claſſes which come under the definition and limitation of charactered beauty, independent of paſſion; for I muſt repeat, that the paſſions are by no means under my contemplation at preſent.'

Notwithſtanding Mr. Cozens labours to keep clear of the paſſions, we cannot help thinking but the *Spirited*, the *Haughty*, and perhaps the *Artful*, muſt be heightened with a little tincture of paſſion to give a neceſſary force to the expreſſion.

Our Author, on conſidering the ſubject, ſubmits the following ingenious obſervations to the Public:

'Simple beauty of the human face, is one and the ſame, at all times, and in all places; and is void of any predominant mental character. It proceeds from certain properties in the object, peculiarly adapted to raiſe that idea, the inveſtigation of which I do not undertake. Thus, were all womankind of the ſimple beauty, they would reſemble each other.——

'Simple beauty may be compared to pure, elemental water, and character is to beauty, as flavour, ſcent, and colour are to water; which, by the addition of theſe ſeveral infuſions, will be termed ſweet, or ſour, or ſcented, or red, yellow, &c. viz. ſpecies, or ſorts of water. For the addition of character to beauty gives the latter a diſtinguiſhing quality, producing all the different kinds of charactered beauties, each equally pleaſing as to the effect upon the different taſtes of mankind, but inferior to the firſt or ſimple beauty, in regard to purity of beauty. Thus, as I ſuppoſe that there is ſuch a thing as elemental water, ſo I preſume that there is elemental beauty, independent of taſte or prepoſſeſſion, but capable of being blended with other qualities. As water may be mixt with wine, milk, &c. in the ſame glaſs; ſo beauty with the expreſſion of Majeſty, or beauty with ſenſe, &c. may be combined in the ſame face: the infuſion gives flavour or expreſſion to the inſipid element; and it may be obſerved, that ſome characters will unite more intimately with beauty than others, as it is eaſy to conceive that the ſteady, the artful, &c. accord leſs with beauty than the modeſt, the good-natured, &c. Hence it ſhould ſeem that ſimple

 beauty

beauty is pure, becaufe it has no character, and charactered beauty is in fome degree impure, if it may be fo expreffed, becaufe its beauty is not fimple and unmixed!'

Mr. Cozens might have proceeded, mixing his ingredients, until by an encreafed impurity, the object became intoxicating; this is the regular way of making approaches, and laying fiege to the paffions: and it accounts for the irrefiftible impetuofity fo obfervable in mankind under the influence of violent and impure defires. The modeft deportment of fimple beauty aims at no more than to engage the honeft and incorrupted affection of the mind.

In contemplating the human face, Mr. Cozens has obferved a faint degree of the mental characters combined in each diftinct beauty, which he endeavours to explain, by an arrangement of the different characters, with their component parts—For example,

'In the Timid—may be feen, the fenfible, tender, modeft, *penetrating.*'

We have chofen *the Timid* becaufe we cannot agree with our Author, that, the *penetrating*, can form any part of that affection. The timid fhrinks from every object: the penetrating obtrudes itfelf, to pry into and be intimate with every thing that is prefented to the fenfes.—They feem to be diametrically oppofite to each other.

Mr. Cozens concludes with this modeft and fenfible addrefs to the Public:

'I am confcious much more may be faid upon the fubject of the beauty of the human face, but I have prefumed only to give an hint of a new practical fcheme to the Public, referring the ultimate decifion of the principles to the feelings and experience of mankind; and I fhall reft extremely pleafed, if this undertaking fhall promote a difcuffion of the fubject among the curious. I beg leave to add, that, upon the whole, I have endeavoured to produce the following effects in all the examples, that is, beauty, expreffion, and dignity, and all of them in the ftate of tranquillity; for I conceive that the whole fet may be performed or compofed in fuch a manner as to be accompanied with more or lefs of the above properties, and yet fufficiently varied in the individuals by the proper diftinction of character.'

The better to explain his theory of beauty, Mr. Cozens has illuftrated this work with nineteen copper-plates, engraved by Bartolozzi, which fhew the gradation of character, from the outline of a feature, to the outline of the face; and to each face is applied an head drefs, in the ftyle of the antique. Thefe head dreffes are truly becoming, and we fincerely wifh, for the honour of the fex, that our country-women would ftudy them, and

and remove the present enormous encumbrances from their heads, to make way for a dress which, in more elegant times, adorned the heads of the Grecian ladies.

To accomodate foreigners, the Author has given a French translation of his ingenious treatise, printed in distinct pages.

Art. X. *A Dissertation on the controverted Passages in St. Peter and St. Jude concerning the Angels that sinned, and who kept not their first Estate.* By Samuel Henley, Curate of Northall in Middlesex. 8vo. 2 s. Johnson. 1778.

THE passages of scripture, on which this ingenious publication is founded, are the following:

2 Ep. St. Peter ii. 4, 6. *For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;—And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly;—*

Ep. St. Jude, ver. 6, 7. *And the angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them; in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.*

Bishop Sherlock, with other learned men, have supposed that the accounts given in the above verses, and other parts of these chapters, are extracted from some ancient writer of the Jewish nation, which may be a reason of the great difference of style between the second and the other chapters of this second epistle of St. Peter. Vitringa seems to have thought that as what is here said of the angels is connected with facts that are expresly mentioned in the Old Testament, this relation also has the same records in view, but he does not cite any texts to which he could suppose it might refer: "Nor do I know, says Dr. Lardner, that those texts ever came in his way afterwards: I wish they had. For I am also inclined to believe that in all these places the apostles referred to passages of the Old Testament." Mr. Henley is of the same opinion, and attempts, in this pamphlet, to supply what the former of these learned critics omitted, and the latter wished for. 'We have, he observes, in the Mosaic history an account given of the first apostacy and rebellion on earth; which was carried on by the sons of Chus, under their imperious leader Nimrod; and to this rebellion, and to this people, I imagine that the apostles allude. The history is of great consequence in the annals of the world, and consists of many interesting circumstances, each of which is significant; and will be found to have been compleated in the persons of

 whom

whom I treat. They assumed to themselves divine titles, and were esteemed by their posterity as a superior order of beings. They did not preserve their estate; nor regard the rule and government under which they were placed, but revolted, and forsook their habitation. On this account they were represented as condemned to *Tartarus*; and there reserved *in chains and darkness.*

'Such, says this Writer, is the history of the first apostate and his associates; every circumstance of which we shall find authenticated in the accounts of Gentile writers. It is observable, he adds, that St. Peter takes notice of three great apostacies in the church of God: that which happened in the antediluvian world, when *all flesh had corrupted its way on the earth*: that of the persons stiled angels, which succeeded, and, lastly, that of Antichrist, which he saw was approaching The falling away of those called angels being introduced first, has made many think that this event was first in order, and prior to the creation, and that the persons mentioned were celestial beings. But it will be found that they were really men, and the same that I have pointed out.'

This is a brief view of Mr. Henley's scheme, which we have given in his own words. He makes great use of the celebrated analysis of ancient mythology, part of an extract from whence, as he has selected it from the original, we shall here insert.

"The place where mankind first resided, was undoubtedly the region of the Minyæ, at the bottom of Mount Baris or Ararat.—During their residence in these parts, we may presume, that there was a season of great happiness. They for a long time lived under the mild rule of the great Patriarch, before laws were enacted, or penalties known. When they multiplied, and were become very numerous, it pleased God to allot to the various families different regions, to which they were to retire; and they accordingly in the days of Peleg did remove, and betake themselves to their different departments. But the sons of Chus would not obey. They went off under the conduct of the arch-rebel Nimrod; and seem to have been for a long time in a roving state: but at last they arrived at the plains of Shinar. These they found occupied by Assur and his sons: for he had been placed there by divine appointment. But they ejected him; and seized on his dominions; which they fortified with cities; and laid the foundation of a great monarchy. Their leader is often mentioned by the Gentile writers, who call him Belus: and he is universally spoken of, as the builder of the Tower, called the Tower of Babel. He was assisted in the building of it by his associates; and it is expresly said that they erected it to prevent their being scattered abroad.—According to the Gentile accounts a large body of them were driven west-

 ward,

ward, as far as Mauritania, to the extremities of the earth, at the supposed confines of Tartarus. Here they settled under the names of Titanians and Atlantians. Opposite to them another body of them was said to have taken up their residence at Tartessus, under the conduct of Gyges, who was also a Titanian from Chaldea. Of these later histories many traces may be found in the sacred writers."

To add strength to the above account, and illustrate at the same time the words of the apostles, our Author produces a passage from a treatise of Philo, who, he says, relates *that the descendants of Cush broke through the subordination in which they had been placed, and deserted their own estate, that they took up arms and waged open and determined war, against those who were in amity with them; and that Nimrod, to whose name the appellation of* The REVOLTER *from hence became synonymous, was the instigator of this insurrection* *.

'Thus we find,' it is added, 'from the concurrent attestation of different writers, that these original apostates went off in a body, deserting that habitation where they had been first placed; which the apostle describes under the terms—*μη τηρησαντας την ἑαυτων αρχην*—and consequently declining that to which they were assigned—*αλλα απολιποντας το ιδιον οικητηριον*. Had they acted as they were bound by every tie of duty and allegiance, they would have waited for the general migration, which they seem to have anticipated; and they would, according to the divine appointment, have departed to those regions, which were occupied by the Mizraïm, Lubim, and other of the sons of Ham. But they refused to submit to the divine decree, and neglected, *το ιδιον οικητηριον*, the place to which they had been destined.'

Our Author produces a number of quotations to prove that the title *Angels* does by no means disagree with the history of Nimrod and his associates: but these, together with other authorities and remarks that are introduced to illustrate and support his subject, it is not in our power to lay before our Readers. We shall, however, take a little notice of what is observed concerning the dispersion of this people. 'In the Mosaic account nothing more is said than that it pleased God to confound their lip: but other writers, both sacred and profane, mention, that there was an uncommon display of God's wrath; and that their flight was attended with fearful judgments. The apostle seems to allude to this in the word *ταρταρωσας*: wherein is implied that force and violence, by which they were hurled down to the regions of darkness. In this manner were they dissipated to the north, and to the south: to the east and to the west:

* *Philo de Gigantibus, apud Opera*, vol. I. p. 272.

and

and the severing of this formidable body was alluded to by the gentile writers under the emblem of Bacchus being dismembered, and having his limbs scattered abroad: of which a memorial was kept up in the sacred rites of the Greeks, and other nations. The like also was commemorated by the Egyptians in the rites of Osiris; who was supposed to have been cut to pieces, and to have had his limbs scattered abroad by Typhon. We have the history of this people pointed out in the accounts given us of the Titans, who warred against Jove; and of the giants, who raised mountains upon mountains in order to assail heaven. Also of the gods who fled for shelter to Egypt and other places. —They are described as being at last overpowered with storms and whirlwinds; and blasted with lightning: and at the close it is said, that they were driven to Tartarus, and there kept in chains of darkness.'

But we shall only farther observe, that the attempt of this Writer is very laudable; he appears to have employed great care and assiduity in his enquiries concerning these passages of scripture; he manifests an acquaintance with subjects of learning, andgives an explication which carries with it an air of probability; though, it must be owned, possibilities and probabilities sometimes afford but little satisfaction in the interpretation of the scriptures.

ART. XI. PHILOSOPHICAL TRANSACTIONS *of the Royal Society of London.* Vol. LXVII. For the Year 1777. Part 2. 4to. 10 s. 6 d. Davis. 1778.

PNEUMATOLOGICAL *and* BAROMETRICAL *Observations.*

Article 32. *An Account of some Experiments made with an Air Pump on Mr.* Smeaton's *Principle; together with some Experiments with a common Pump.* By Mr. Edward Nairne, F.R.S.

IN this paper a very considerable degree of light is thrown on the air-pump, and on the nature of exhaustion, by an extensive series of accurate and well imagined experiments; to which the Author was led by observing, and particularly attending to, the very remarkable differences, with respect to the degree of exhaustion as indicated by the common *barometer gage*, and the *pear gage* invented by Mr. Smeaton, for the purpose of measuring the very great degrees of rarefaction which he ascribed to the air pump as improved by him.

For the particular description of this last mentioned gage, we must refer our readers to the 47th volume of the Philosophical Transactions, page 420. It will, however, be proper here to observe that it consists of a glass tube, of a small bore, sealed at its upper end, and terminating towards its lower extremity, which is open, in a hollow bulb or sphere. During the time of exhaustion, this instrument is kept suspended over a bason of mercury

mercury within the receiver. When the exhaustion is completed, its lower end is dipped in the mercury; and on letting air into the receiver, the mercury rises into the bulb and the tube, till the air remaining within it becomes of the same density, nearly, with the atmosphere or external air. The ratio between the space occupied by this remaining air, and the space in the rest of the tube and the bulb which is occupied by the quicksilver, is considered as furnishing a measure of the degree to which the air *has been* rarefied within the receiver.

If no other elastic fluid than atmospherical or *permanent* air were contained within an exhausted receiver, we can see no reason why this and the common barometer gage should not pretty nearly agree in their testimonies with respect to the degree of rarefaction. Mr. Nairne however repeatedly found the most enormous differences in their indications. When the mercury in the barometer gage, for instance, was brought down only to about one tenth of an inch of the surface of the mercury in the cistern, and accordingly indicated that the air had been rarefied only about 300 times; Mr. Smeaton's, or the pear gage above mentioned, on letting the air enter into the receiver, had the whole of its cavity, except a *six thousandth* part, filled by the quicksilver; and accordingly indicated a degree of exhaustion equal to six thousand times.—In other experiments, as will soon be shewn, the differences in the indications of these two gages were still more enormous.

On repeating some of these experiments in the presence of the honourable Henry Cavendish, Mr. Smeaton, and several other gentlemen of the Royal Society, in April 1776, when the two gages thus violently contradicted each other; Mr. Cavendish endeavoured to account for these differences, by referring to some observations made by his father, Lord Charles Cavendish. From these it appeared that *water*, or *moisture*, contained within a receiver, is converted into an *elastic fluid*, whenever the air in the receiver is rarefied to a certain degree, or ceases to press it with a certain degree of force *; and that this elastic vapour is condensed, or reduced to water again, whenever the pressure of the air is restored.

Thus, in the instance above given, where the pear gage indicated a degree of exhaustion equal to 6000, it is supposed,

* This vapour is said to be generated from water, when the temperature is 72 degrees of Fahrenheit's scale, as soon as the pressure is no greater than that of three quarters of an inch of quicksilver, or about *one fortieth* of the usual pressure of the atmosphere: but in the cooler temperature of 41 degrees, the pressure must be reduced to that of a quarter of an inch of quicksilver, or about a one hundred and twentieth of the usual pressure, before the water will turn into vapour.

according

according to this theory, that only a 6000th part of real or permanent air had been left in the receiver, or that the *true* air contained in it had been actually rarefied 6000 times; the aforesaid *elastic* vapour (proceeding from the leather on which the receiver was placed) having been successively mixed with the true air remaining in the receiver, and having, by its elasticity, promoted its extraction from thence. Accordingly, when the air is admitted into the receiver, the void space at the top of the pear gage is supposed to give the true measure of the *real* air that remained in the receiver previous to the admission of the external air into it: the elastic vapour not affecting the observation made with this instrument, as it is now destroyed or reduced to the state of water.

But the case is very different with respect to the barometer gage; as its indications are very materially affected by this vapour. Before the air was admitted into the receiver, the mercury in this gage was observed to stand so high as 1-10th of an inch above that in the cistern, and it accordingly indicated a rarefaction only of 300. Here the mercury is supposed to be sustained at this height principally by the elastic force of the vapour above mentioned; which prevents the quicksilver from descending so low as it would have done, had no other fluid except real air pressed on the mercury in the cistern. This gage, accordingly, only ascertains the remaining quantity of *air* and *vapour* mixed, or, in other words, the quantity of *elastic fluid* —be its nature what it may—contained within the receiver.

The greater part of the numerous experiments contained in this article were made with a view to inquire into the truth of this hypothesis, or, in other words, to settle the functions and *characters* of these two discordant instruments. We shall give the substance of such of them as may be related in the fewest words, or which appear to us the most simple and conclusive.

If the difference in the testimony given by the two gages were caused by an elastic vapour generated from *moisture*, the Author concluded that the two instruments would agree, if moisture were carefully excluded from every part of the apparatus. Having therefore made every member belonging to the pump as clean and dry as possible, instead of placing the receiver on *leather dressed in allum and soaked in oil and tallow*, as usual, he put it on the bare pump plate, and made it air tight by means of a cement applied round its edge. The pump, in this as well as all the following experiments, was worked ten minutes. At the end of that time, the barometer gage indicated a degree of exhaustion nearly equal to 600; and, on letting the air into the receiver, the pear gage agreed with it in indicating a rarefaction of 600 likewise.

A very

A very different result attended the Author's next experiment—apparently in consequence only of his having introduced into the receiver, through an aperture in the top of it, a piece of the *oiled leather* abovementioned. On working the pump ten minutes, as before, the barometer gage marked a degree of exhaustion, equal only to 300; but the pear gage indicated a degree of rarefaction not less than 4000.

On removing the oiled leather, and again working the pump, the two gages agreed perfectly, as before.

That he might, as it were, analyse the leather, or discover to what principle contained in it this astonishing variety was owing; the Author separately and successively included in the receiver two ounces of tallow; the same quantity of oil; and of allum; and a piece of leather in the state in which it is received from the leather-sellers. With the three first of these substances included in the receiver the exhaustion did not exceed 600, as indicated by either of the gages: but when the leather alone was put into it, the difference in the testimony of the two gages was very remarkable. The elastic vapour supposed to proceed from it supplied the place of the exhausted air so very fast, that the barometer gage, after ten minutes working of the pump, could not be brought to indicate a degree of exhaustion greater than 159; whereas the pear gage indicated a degree of rarefaction that was estimated at *one hundred thousand*.

To determine whether this enormous variation in the testimonies of the two gages proceeded from *moisture* in the leather, the Author repeated the experiment with a piece of fresh leather that weighed 100 grains. The pear gage, as before, indicated a rarefaction of 100,000. The same piece of leather being tried again, after it had been dried at the fire till it would lose no more of its weight, the pear gage exhibited a rarefaction of only 280. The leather was next held over the steam of hot water till it had recovered former weight and *moisture*; and again the degree of exhau by the pear gage appeared to be 100,000. In all these trials, the degree of exhaustion by the barometer gage never exceeded 268.

Among the various substances afterwards included in the receiver, the four following likewise produced a degree of rarefaction estimated at 100,000, as indicated by the pear gage; viz. a piece of the inside of a China orange; some of the inside of an onion; a piece of tainted beef, and a piece of fresh beef: each of these weighed 100 grains, and lost about two grains during the experiment. In none of these trials did the barometer gage indicate a greater degree of rarefaction than 160.

When

When *oil of vitriol* was put under the receiver, a very singular effect, and indeed contrary to those above mentioned, was produced: the pear gage then constantly indicating a much smaller degree of rarefaction than the barometer gage. Part of this effect might possibly be owing to the vitriolic acid's attracting and condensing the aqueous vapour suspended in the air contained in the receiver. The acid acquired a small additional weight during each trial; part of which, however, it might collect from the open air, during the time spent in weighing it.

From another set of the Author's experiments, it appears, that when the receiver is placed, as is very usual, on leather soaked in water, or in spirit of wine and water, the pump is prevented from exhausting to any considerable degree; that is, *according to the testimony of the* barometer gage.—In a preliminary trial, when the receiver was placed on the *dry* pump-plate, with only a little oil poured round the outside edge of it, the barometer gage and pear gage agreed in indicating a rarefaction of 600 as before: but when the receiver was set on *wet* leather, the rarefaction, in six different trials, never exceeded 51. In these experiments it is observable that the degree of exhaustion, as indicated by the pear gage, varied, somewhat unaccountably, from 500 to 16,000.

The bad effects resulting from the using of water in the barrel, or from employing it in softening the leathers of the pistons, are rendered evident by two of the Author's experiments; where the highest degree of rarefaction that could be procured, under these circumstances, was 37 according to the barometer gage, and 38 according to the pear gage.

The effects of a vapour on the barometer gage, is in none of these experiments more conspicuous than in the first and last. In consequence of putting a vial of *æther* under the receiver, for the purpose of producing artificial cold, though the pump was worked half an hour, the apparent degree of exhaustion, according to the barometer gage was only 16:—and yet this very pump exhausted above 400 times, according to the same gage, before the æther was put under the receiver.

We shall just mention, by the bye, that, in the experiment preceding this, the Author produced a cold by means of *æther*, in the exhausted receiver, which was 48 degrees below 0 in Fahrenheit's thermometer; that is 103 degrees below 55°, the temperature of the air in the room where the experiment was made.